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¶ THE WHOLE

workes of W. Tyndall, Iohn Frith, and Doct. Barnes, three worthy Martyrs, and principall teachers of this Churche of England, collected and compiled in one Tome together, beyng before scattered, & now in Print here exhibited to the Church. To the prayse of God, and profite of all good Christian Readers.

Mortui resurgent.

AT LONDON
Printed by Iohn Daye, and are to be sold at his shop vnder Aldersgate.
An. 1573.

¶ *Cum gratia & Priuilegio Regiæ Maiestatis.*

3023

A Table of the seuerall Treatises conteyned in M. William Tyndals workes.

A Preface to the Christian Reader.
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A protestation of the state of the soules departed.
A preface that he made before the v. bookes of Moses.
A prologue shewyng the vse of the Scripture.
Seuerall prologues that he made to the v. bookes of Moses. fol. 2. 7. 11. 15. 21.
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¶ The Epiſtle or Preface to the Chriſtian Reader.

AS we haue great cauſe to geeue thankes to the high prouidence of almighty God, for the excellent arte of Printing, moſt happely of late found out, and now commonly practiſed euery where, to the ſingular benefite of Chriſtes Churth, wherby great increaſe of learnyng and knowledge, with innumerable commodities els haue enſued, and dayly doe enſue to the lyfe of man, and eſpecially to the fartheraunce of true Religion: ſo agayne of our parte, it is both of vs all in generall to be wiſhed, and eſpecially of them to be procured, who occupie the trade therof, rightly to vſe the ſame to the glory of hym which gaue it, and to the ende wherefore it was ordayned, and not to abuſe vnworthely that worthy facultie, eyther in thruſting into the worlde euery vnworthy trifle that commeth to hand, or hauing reſpecte more to their owne priuate gayne, then regarde to the publike edifiyng of Chriſtes Church, of neceſſary preferment of Religion. For therefore I ſuppoſe this ſcience of Printing firſt to be ſet vp and ſent of God to mans vſe, not ſo much for temporall commoditie to be taken, or mans glory to be ſought thereby, but rather for the ſpirituall and inwarde ſupportation of ſoulehealth, helpe of Religion, reſtoring of true doctrine, repayring of Chriſtes Church, and repreſſing of corrupt abuſes, which had heretofore ouerdarckened the doctrine of fayth, to reuiue agayne the loſt lyght of knowledge to theſe blynde tymes, by renuing of holſome and auncient writers: whoſe doinges and teachinges otherwiſe had lyen in obliuion, had not the benefite of Printing brought them agayne to light, or vs rather to light by them. Wherfore ſuch Printers in my mynde, are not to be defrauded of their due commendation, who in pretermitting other light triflyng pamflets of matter vnneedful, and impertinent, little ſeruing to purpoſe, leſſe to neceſſitie, doe employe their endeuour and workemanſhip chiefly to reſtore ſuch fruitfull workes and monumentes of auncient writers, and bleſſed Martyrs: who as by their godly lyfe, and conſtant death, gaue teſtimonie to the trueth, in tyme wherein they ſuffered, ſo by their doctrine and learning, geeue now no leſſe lyght to all ages and poſteritie after them.

In the number of whome, may rightly be accompted, and no leſſe recommended to the ſtudious Chriſten Reader theſe three learned fathers of bleſſed memory, whom the Printer of this booke hath diligently collected, & in one volume togither, incloſed the workes I meane of *William Tyndall*, *Iohn Frith*, and *Robart Barnes:* chiefe ryngleaders in theſe latter tymes of thys Church of England. Wherein as we haue much to prayſe God for ſuch good bookes left to the Church, and alſo for ſuch Printers in preſeruing by their induſtrie and charges ſuch bookes from periſhing: ſo haue I

to exhorte all ſtudious readers, wyth lyke diligence to embrace the benefite of God offered, and ſeriouſly to occupie them ſelues in markyng and folowing both the valiaunt actes, and excellent wrytinges of the ſayd godly perſons. Concernyng the prayſe whereof, I ſhall not neede in thys place to beſtow much commendation: becauſe, neither is it the prayſe of men, but profite of the godly, that they doe ſeeke: nor yet the contempt of the vngodly that they doe feare. Moreouer, what is to be ſayde or thought of them, rather by their owne workes, then by other mens wordes, by readyng their bookes, then by my preface, is to be ſeene. In peruſing whereof, thou ſhalt fynde (gentle Reader) whether thou bee ignoraunt, what to learne, or whether thou be learned, what to folowe, and what to ſticke to. Briefly, whatſoeuer thou art, if thou be yong, of *Iohn Frith:* if thou be in middle age, of *W. Tyndall:* if in elder yeares of *D. Barnes*, matter is here to be founde, not onely of doctrine to enforme thee, of comfort to delyte thee, of godly enſample to directe thee: but alſo of ſpeciall admiration, to make thee to wonder at the workes of the Lord, ſo mightely worckyng in theſe men, ſo oportunely in ſtirryng them vp, ſo graciouſly in aſſiſting them.

Albeit diuers other alſo beſides theſe, I ſay not nay, as well before them as after, through the ſecrete operation of Gods mighty prouidence haue beene rayſed vp, both famous in learnyng, floriſhyng in witte, and ſtout in zeale, who labouryng in the ſame cauſe, haue no leſſe valiantly and doughtely ſtoode in the like defence of Chriſtes true Religion, agaynſt blynde errour, peſtilent ſuperſtition, and perillous hypocriſie, namely, agaynſt the Arche enemye of Chriſt and hys flocke, the Byſhop I meane of Rome, with hys tyrannicall ſeate, as namely here in England, *Iohn Wicklyffe, Rigge, Aſton, Swynderby, W. Thorpe, Walter Brute, L. Cobham*, wyth the reſidue of that former age: And alſo after them many other moe freſhe wittes, faythfull preachers, and learned writers haue ſprong vp by the Lord of hoaſtes to furniſhe hys fielde: Briefly no age nor tyme hath euer lacked ſome or other, ſtyll bayting at the beaſt, but eſpecially nowe in theſe our preſent dayes ſuch plenty, yea whole armyes the Lord hath powred vppon hys Church of heauenly ſouldiours, who not onely in number exceedyng, but in knowledge alſo excellyng, both by preaching and Printing, doe ſo garniſhe the Church in euery reſpecte, that it may ſeeme, and ſo peraduenture wil be thought this time of ours to ſtand now in little neede of ſuch bookes and momumentes as theſe of former antiquitie: yet notwithſtandyng, I am not of that mynde ſo to thinke. For albeit, increaſing of learning of tonges, and ſciences, wyth quicknes of wit in youth and other, doth maruailouſly ſhut vp, as is to be ſeene, to the ſufficient furniſhyng of Chriſtes Church: yet ſo it happeneth I can not tell how, the farther I looke backe into thoſe former tymes of *Tyndall, Frith*, and other lyke, more ſimplicitie, wyth true zeale, and humble modeſtie I ſee wyth leſſe corruption of affections in them, and yet wyth theſe dayes of ours, I finde no fault. As by reading and conferring their workes togither may eftſoones appeare.

In opening the Scriptures, what trueth, what ſoundnes can a man require more, or what more is to be ſayd, then is to be founde in *Tyndall*. In his

his Prologues vppon the fiue bookes of Moſes, vppon Ionas, vppon the Goſpelles, and Epiſtles of S. Paule, namely to the Romaines: how perfectly doth he hit the right ſence, and true meaning in euery thing? In his obedience, how fruitfully teacheth he euery perſon his dutie? In his expoſitions, and vppon the parable of the wicked Mammon, how pithely doth he perſwade? how grauely doth he exhort? how louingly doth he comforte? ſimply without oſtentation, vehement without contention. Which two faultes, as they cõmonly are wont to folow the moſt part of writers, ſo how farre the ſame were from him, and he from them, his replies and aunſweres to *Syr Thomas More*, doe well declare: in doctrine ſound, in hart humble, in life vnrebukeable, in diſputation modeſt, in rebuking charitable, in trueth feruent, and yet no leſſe prudent in diſpenſing with the ſame, and bearyng with time, and with weakenes of men, as much as he might, ſauing onely where mere neceſſitie conſtrayned hym otherwiſe to doe, for defence of trueth againſt wilfull blyndnes, and ſubtile hypocriſie, as in the Practiſe of Prelates is notorious to be ſeene. Briefly, ſuch was his modeſtie, zeale, charitie, and painefull trauaile, that he neuer ſought for any thing leſſe, then for hymſelfe: for nothyng more, then for Chriſtes glory, and edification of other: for whoſe cauſe not onely he beſtowed his labours, but hys life and bloud alſo. Wherfore not vnrightly he might be then, as he is yet cauled, the Apoſtle of England, as Paule cauleth Epaphroditus the Apoſtle of the Philippians, for his ſingular care and affection toward them. For as the Apoſtles in the primatiue age firſt planted the Church in trueth of the Goſpell: ſo the ſame trueth beyng agayne defaced and decayed by enemies in thys our latter tyme, there was none that trauayled more earneſtly in reſtoring of the ſame in this Realme of England, then dyd *William Tyndall*.

With which *William Tyndall*, no leſſe may be adioyned alſo *Iohn Frith*, and *D. Barnes*, both for that they togither with him in one cauſe, and about one tyme, ſuſtayned the firſt brunt, in this our latter age, and gaue the firſt onſet agaynſt the enemies: as alſo for the ſpeciall giftes of fruitfull eruditiõ, and plentifull knowledge wrought in them by God, and ſo by them left vnto vs in their writinges. Wherfore accordyng to our promiſe in the booke of *Actes* and *Monumentes*, wee thought good herein to ſpend a litle diligence in collecting, and ſetting abroad their bookes togither, ſo many as could be founde, to remaine as perpetuall Lãpes, ſhyning in the Church of Chriſt, to geeue lyght to all poſteritie. And although the Printer, herein taking great paynes, coulde not paraduenture come by all (howbeit, I truſt there lacke not many) yet the Lord be thanked for thoſe which he hath gotte and here publiſhed vnto vs.

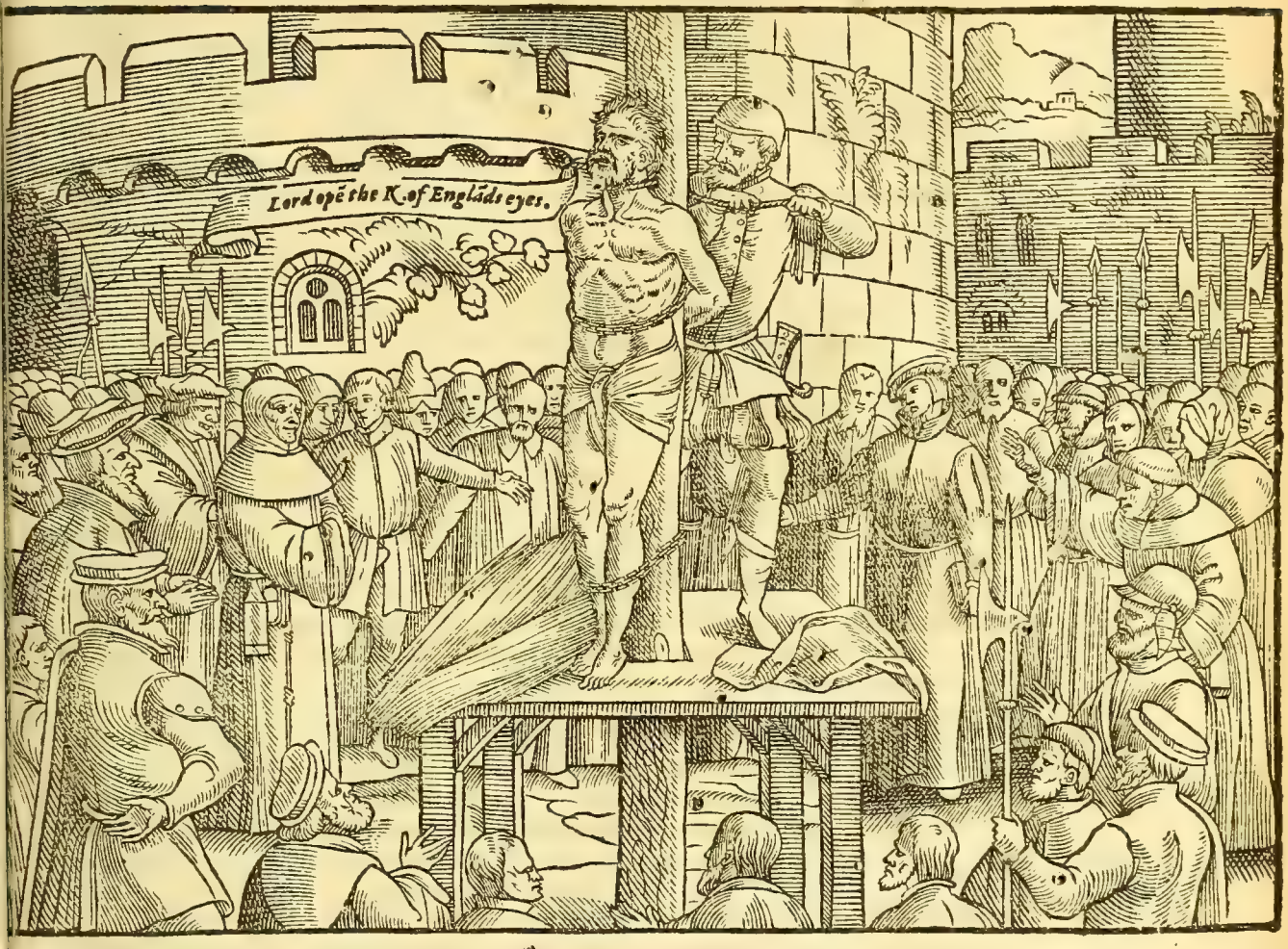
And woulde God the like diligence had beene vſed of our auncient forelders, in the tyme of *Wickliffe*, *Puruey*, *Clerke*, *Brute*, *Thorpe*, *Huſſe*, *Hierome*, and ſuch other, in ſearching and collecting their workes and writings. No doubt but many thinges had remayned in lyght, which now be lefte in obliuion. But by reaſon the Arte of Printing was not yet inuented, their worthy bookes were the ſooner abolyſhed. Such was then the wickednes of thoſe dayes, and the practiſe of thoſe Prelates then ſo craftie, that no good booke coulde appeare, though it were the Scripture it ſelfe in Eng-

lyſhe, but it was reſtrayned, and ſo conſumed. Whereby ignoraunce and blyndnes ſo preuayled amonge the people, tyll at the laſt, it ſo pleaſed the goodnes of our God to prouide a remedy for that miſchiefe, by multiplying good bookes by the Printers penne, in ſuch ſort, as no earthly power was able after that (though they did their beſt) to ſtoppe the courſe thereof, were he neuer ſo myghtie, and all for the fartheraunce of Chriſtes Church.

Wherefore receaue (gracious Reader) the Bookes here collected and offered to thy hand, and thanke God, thou haſt them, and reade them whileſt thou mayſt, while time, life, and memory ſerueth thee. In reading wherof the Lord graunt, thou mayſt receaue no leſſe fruit by them, then the harty deſire of the ſetter forth is to wiſhe well vnto thee. And the ſame Lord alſo graunt, I beſeech him, that this my exhortation & wiſhe ſo may worke in all, that not onely the good, but the enemies alſo, which be not yet wonne to the worde of trueth, ſetting aſide all partialitie and preiudice of opinion, woulde with indifferent iudgementes, beſtow ſome reading and hearyng likewiſe of theſe, to taſte what they doe teach, to vewe their reaſons, and to trye their ſpirite, to marke the expoſitions of *Tyndall*, the argumentes of *Frith*, the Articles and allegations of *Barnes*. Which if they ſhall finde agreable to the tyme and antiquitie of the Apoſtles doctrine, and touchſtone of Gods worde, to vſe them to their inſtruction: If not, then to myſlike them as they finde cauſe, after they haue firſt tryed them, and not before. And thus not to deteine thee with longer proceſſe, from the reading of better matter, I referre and commende thee and thy ſtudies gentle reader, with my harty wiſhe and prayer to the grace of Chriſt Ieſu, and direction of hys holy ſpirite, deſiryng thee lykewyſe to doe the ſame for mee.

Iohn Foxe.

The Martyrdome and burning of William Tyndall in Brabant, by Filford Castell.



Here foloweth the hiſtorie and diſcourſe of the lyfe of William Tyndall out of the booke of Actes and Monumentes Briefly extracted.

FOr ſomuch as the lyfe of W. Tyndall author of this treatiſe immediately folowing, is ſufficiently & at large diſcourſed in the booke of Actes and Monumentes, by reaſon whereof we ſhall not nede greatly to intermedle with any new repetition therof, yet notwithſtanding becauſe as we haue take in hand to collect and ſet forth his whole workes togither, ſo we thought it not vnconuenient, to collecte likewiſe ſome briefe notes concerning the order of his lyfe and godly converſation that both his teaching, & lyuing going togither, as the one may edifie by doctrine, ſo the other may profit by example. Firſt touching the birth and parentage of this bleſſed Martyre in Chriſt, hee was borne in the edge of Wales, and brought vp from a childe in the vniuerſitie of Oxforde, where hee by long continuance grew, and encreaſed aſwell in the knowlege of tongues, and other

other liberall artes, as especially in the knowlege of Scriptures, whereunto his mind was singularly addicted: Insomuch that hée lyng in Magdalene hall, read priuelye to certaine studentes, and felowes of Magdalene College, some percell of Diuinitie, instructing them in the knowlege, and trueth of the Scriptures. Whose maners also and conuersation being correspondent to the same, were such that all they which knewe him, reputed, and estéemed him to bée a man of most verteous disposition, and of a life vnspotted. Thus hée in the vniuersitie of Oxford encreasyng more and more in learning, and procéeding in degrées of the schooles, spying his tyme, remoued from thence to the Vniuersitie of Cambridge, where after hée had likewise made his abode a certayne space, and béeing now farther ryppened in the knowledge of Gods worde, leauing that vniuersitie also, hée resorted to one M. Welshe a knyght of Glocester sheare and was there schole maister to his children, and in very good fauour with his master. This gentleman, as hée kept a very good ordinary commonly at his table, there resorted vnto him many tymes sondry Abbottes, Deanes, Archdeacons, with other diuers Doctours, and great beneficed men: Who there togither with M. Tyndall sittyng at the same table, did vse many tymes to enter communication and talke of learned men as of Luther and Erasmus, and of diuerse controuersies, and questions vpon the scripture. At which time M. Tyndall, as he was learned, & wel practised in Gods matters, so he spared not to shew to them simply, and playnely his iudgement in matters as he thought. And when as they at that tyme did varie from Tyndall in opinions, and iudgment, he would shewe them the booke, and lay playnely before them the open, and manifest places of the scriptures to confute their errours, and to confirme his sayinges. And thus continued they for a season, reasoning, and contending togither diuers and sondry tymes, till at the length they waxed wery of him, and bare a secret grudge in their hartes against hym.

Tyndall a vertuous and godly man.

wilfull malice agaynst opē trueth.

Not long after this it happened that certaine of these great Doctours had inuited M. Welshe, and his wife to a banket, where they had talke at will and pleasure, vttering their blindnes, and ignorannce without any resistaunce, or gayne saying. Then M. Welshe, and his wife comming home, and calling for M. Tyndall, beganne to reason with him about those matters, wherof the Priestes had talked before at their banket. M. Tyndall aunswering by Scriptures mainteyned the trueth, & reproued their false opinions. Then sayd the Lady Welshe, a stoute and wise woman (as Tyndall him selfe reporteth) well sayd she, there was such a Doctour which may dispend a C.l. & an other CC.l. and an other CCC. poūdes. And what, were it reason thinke you that we should beléeue you before them? M. Tyndall gaue her no aunswere at that tyme, nor also after that (because he saw it would not auayle) he talked but litle in those matters. At that tyme he was about the translation of a booke called. *Enchiridon militis Christiani.* Which being translated he delyuered to his Master and lady: Who after they had read, and well perused the same, the doctourly Prelates were no more so often called to the house, nether had they the there nor countenaunce when they came, as before they had, which thing they well marking, and perceiuing, and supposing no lesse but it came by the meanes of Tyndall, refrayned thē selues, and at the last vtterly withdrewe them selues, and came no more there.

As this grewe on, the Priestes of the countrey clustering togither, beganne to grudge, and storme against Tyndall, raylyng at him, in houses, and other méeting places. Of whom Tyndall him selfe in his first Prologue before the first booke of Moses, testefieth in his owne wordes, and reporteth that hée suffered much in that countrey by a sort of vnlearned Priestes, being full rude and ignorannt (sayth hée) God knoweth, which haue séene no more Latyn then that onely which they reade in their Portealles, and Missalles (which yet many of them can scarsely reade) except it bé *Albertus de Secretis mulierum*, in which yet, though they bée neuer so sorely learned, they pore daye, and night, and make notes therein, and all to teach the mydwifes (as they say) and also an other booke called Lynwood, a Booke of Constitutions to gather tythes, mortuaryes, Offeringes, Cuskomes, and other pillage, which they call not theirs, but Gods part, the duetie of holy Church, to discharge their consciences with all. For they are

The authors that Popishe Priestes doe studie.

bound

bound that they ſhall not diminiſhe, but encreaſe all thinges to the vttermoſt of their powers which pertcineth to holy Church. Thus theſe blinde, and rude Prieſtes flocking togither to the Alehouſe (for that was their preaching place) raged and rayled againſt him, affirming that his ſayengs were hereſy: addyng moreouer vnto his sayenges of their owne heades, more then euer hée ſpake, and ſo accuſed him ſecretly to ỹ Chauncelour, and other of the Biſhops officers.

It folowed not long after this, that there was a ſitting of the Byſhops Chaũcelour appointed, and warning was geuen to the Prieſtes to apere, amõgſt whom M. Tyndall was warned to bée there. And whether hée had any miſdoubt by their threatenings or knowledge geuen him, that they would lay ſome thinges to his charge, it is vncerteyne: But certaine this is (as hée him ſelfe declareth) that hée doubted their preuy accuſations, ſo that hée by the way in going thitherwardes, cryed in his mynde hartely vnto God to geue him ſtrength to ſtand faſt in the trueth of his worde.

When the tyme came of his apperaunce before the Chaũcelour, hée threatened him greuouſly, reuiling and rating him as though hée had bẽne a dogg, and layed to his charge many thinges, whereof no accuſer could yet bée brought forth (as commonly their maner is, not to bring forth the accuſer) notwithſtanding that the Prieſtes of the countrye the ſame time were there preſent. And thus M. Tyndall after theſe examinations eſcaping out of their handes, departed home, and returned to his Maſter againe. Iniuſt dealing of the Papiſtes.

There dwelt not farre of a certaine Doctour that had bẽne an olde Chauncelor before to a Biſhop, who had bẽne of olde famyliar acquaintaunce with M. Tyndall, and alſo fauoured him well. Vnto whom M. Tyndall went and opened his mynde vpon diuers queſtions of the Scripture: For to him hée durſt bée bolde to diſcloſe his harte. Vnto whom the Doctour ſayd: Doe you not knowe that the Pope is very Antechriſt, whom the Scripture ſpeaketh of? But bẽware what you ſay: for if you ſhall bée perceaued to bée of that opinion, it will coſt you your life: And ſaid moreouer, I haue bẽne an officer of his, but I haue geuen it vp, and defye him, and all his workes.

Not long after M. Tyndall happened to bée in the company of a certeyne deuine recounted for a learned man, and in commoning and diſputing with him, hée droue hym to that iſſue that the ſayd great Doctour burſt out into theſe blaſphemous wordes, and ſayd, we were better to bée without Gods lawe, then the Popes. M. Tyndall hearing this and bẽing full of Godly zeale, and not bearing that blaſphemous ſaying, replyed agayne and ſayd: I defie the Pope and all his lawes, and farther added, that if God ſpared him life ere many yeares, hée would cauſe a boy that driueth the plough to know more of the Scripture then hée did. Notorious blaſphemy of a Papiſt.

After this the grudge of the Prieſtes encreaſing ſtill againſt Tyndall, they neuer ceaſed barking, and rating at him, and layd many ſore thinges to his charge, ſaying ỹ hée was an heretick in ſophiſtry, an hereticke in logique, and an hereticke in Diuinitie: And ſayd moreouer vnto him, that hée bare hymſelf bolde of ỹ Gentlemẽ there in ỹ coũtry, but notwithſtanding ſhortly hée ſhould bée otherwiſe talked withal. To whom M. Tyndall aũſwering againe thus ſaid: it was not the place hée ſtuck vpõ: hée was cõtẽted they ſhould bring him into any countrey in all England, geuing him x.l. a yeare to liue with, and byndyng him to no more but to teach children and to preach.

To bée ſhort M. Tyndall bẽing ſo moleſted and vexed in the countrey by ỹ Prieſts was conſtrayned to leaue that Countrye, and to ſeeke another place: and ſo comming to M. Welſhe hée deſired him of his good will, that hée might depart from hym, ſaying thus vnto him: Syr I perceaue I ſhall not bée ſuffered to tarye long here in this countrie, neither ſhall you bée able (though you woulde) to kéepe mée out of the handes of the ſpiritualtie, and alſo what diſpleaſure might growe to you by kéeping mée God knoweth: for the which I ſhould hée right ſory. So that in fine M. Tyndall with ỹ good will of his Maſter departed, and eſtſones came vp to London, and there preached a while according as hée had done in the countrye bẽfore. At length hée bethought hym ſelfe of Cutbert Tunſtall then Byſhop of London, and eſpecially for the great commendatiõ of Eraſmus, Who in his annotations ſo extolleth him for his learning, thus calling Tyndall remoueth from M. Welſhe.

with him ſelfe, that if hée might attayne into his ſeruice, hée were a happy man. And ſo comming to Syr Henry Gilforde the kinges Controller, and bringing with hym an oration of Iſocrates, which hée had tranſlated out of Greeke into Engliſhe hée deſyred him to ſpeake to the ſayd Byſhop of London for hym: which hée alſo did, and willed him moreouer to write an Epiſtle to the Byſhop and to goe him ſelfe with him: which hée did likewiſe, and deliuered his Epiſtle to a ſeruaunt of his named William Hebletwhait, a man of his olde acquaintaunce.

Tyndall ſueth to be with Tonſtall Byſhop of London, but coulde not obtayne.

But God, who ſecretly diſpoſed the courſe of things, ſaw ẏ was not beſt for Tyndals purpoſe, nor for the profite of his Church, and therefore gaue him to fynde litle fauour in the Biſhops ſight. The aunſwere of whome was this, that his houſe was full: hée had moe then hée could well fynde, and aduiſed him to ſéeke in Londō abroad where he ſayd he could lacke no ſeruice &c. And ſo he remayned in London the ſpace almoſt of a yeare, beholding and marking with him ſelfe the courſe of the world and eſpecially ẏ Demeanour of the preachers, how they boaſted them ſelues, & ſet vp their auctoritie & kingdome: Beholding alſo the pompe of the Prelates, with other thinges that greatly miſliked him. Inſomuch, as he vnderſtode not onely to be no rome in ẏ Biſhops houſe for him to tranſlate the new Teſtament: but alſo that there was no place to doe it in all England. And therefore fynding no place for his purpoſe ẏthin the Realme, and hauing ſome ayde and prouiſion, by Gods prouidence miniſtred vnto him by Humfrey Mommouth Merchaunt, who after was both Shirife and Alderman of London, and by certaine other good men, he toke his leaue of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeale of his countrey refuſed no trauell, or diligence, how by all meanes poſſible, to reduce his bretheren & Countrymen of England to the ſame taſt and vnderſtanding of Gods holy worde, and veritie which the Worde had endued him withall.

The Scripture in the vulgare tongue, a ſpeciall maniſeſting of the trueth.

Where vpon he conſidering in his minde, & partly alſo conferring with Iohn Frith thought with him ſelfe no way more to conduce thereunto, then if the ſcripture were turned into the vulgare ſpeeche, that the poore people might alſo ſee the ſimple and playne worde of God. For firſt, he wiſely caſting in his minde, perceiued by experiēce how that it was not poſſible to eſtabliſh the lay people in any trueth, except the Scripture were ſo plainlye layd before their eyes in their mother tongue, that they might ſee the proceſſe, order, and meaning of ẏ tert: For els whatſoeuer trueth ſhould be taught them, theſe enemies of the trueth would quench it agayne either with apparaūt reaſōs of Sophiſtrye, and traditions of their awne making, founded without all ground of Scripture: Either els iugglyng with the tert, expounding it in ſuch a ſence, as impoſſible it were to gather of the tert, if the right proceſſe, order and meaning thereof were ſeene.

Ignorauce of Scripture cauſe all miſchife & errours in religion.

Agayne right well he perceaued, and conſidered this onely, or moſt chiefly to be the cauſe of all miſchiefe in the Church, that the Scriptures of God were hydden from the peoples eyes: For ſo long the abhominable doinges and Idolatries maintcyned by the Pharaſaicall Clergie, coulde not be eſpyed, and therefore all their labour was with might and mayne to keepe it downe, ſo that either it ſhould not bee read at all, or if it were, they woulde darken the right ſence, with the myſt of their Sophiſtry, and ſo entangle them which rebuked, or deſpiſed their abhominations, with argumentes of philoſophy, and with worldly ſimilitudes, and apparant reaſons of naturall wiſedome: and with wreſting of Scripture vnto their awne purpoſe, contrary vnto the proceſſe, order, and meaning of the tert, would ſo delude them in deſkanting vpon it with allegories, and amaze them, expounding it in many ſences layed before the vnlearned laye people, that though thou felt in thy heart, and were ſure that all were falſe that they ſayd, yet couldeſt thou not ſolue their ſubtile cyddells.

For theſe and ſuch other conſiderations, this good man was moued (and no doubte ſtyrred vp of God) to tranſlate the Scripture into his mother tongue, for the publique vtilitie and profit of the ſimple vulgar people of his coūtrey: Firſt ſetting in hand with the new teſtament, which he firſt tranſlated about the yeare of our Lord. 1527. After ẏ he toke in hand to tranſlate the olde teſtament, finiſhing the v. bookes of Moſes, with

ſondry

sondry most learned and godly prologues prefixed before euery one of them most worthy to be read, and read againe of all Christians, as the like also he did vpon the new testament.

He wrote also dyuerse other workes vnder sondry titles, among the which is that most worthy monument of his intuled the obedyence of a Christian man, wherein with singular dexteritie he instructeth all men in the office, and ductie of Christian obediēce, with dyuerse other treatises as may apere in the contentes of this boke.

So sone as these bokes were compiled, and made by William Tyndall, and the same were published and sent ouer into England, it can not bee spoken what a doze of light they opened to the eyes of the whole Englishe nation, which before were many yeares shut vp in darknes.

Now these godly bokes, and specially the new Testament of William Tindals translation beyng spred abroad and come into many mens handes, as they wrought singular profitte to the godly: so the vngodly enuying and disdayning that the people should be any thing wiser then they: and agayne, fearing least by the shyning beames of trueth, their false hypocrisie and workes of darcknes should be discerned: began to stirre with no small adoe, lyke as at the byrth of Christ, Herode and all Jerusalē were troubled wyth hym, so the Papistes made open exclamation agaynst this godly man, and published hym opēly in all their sermons to be an hereticke, and that all his bokes were none other but damnable heresies, and sought by all the meanes they might, how to empeach and hynder that godly man in his blessed trauayles.

The reprobate are alwayes offended at ȳ trueth.

But to returne to the story. After that William Tyndall had translated the fifth boke of Moses called Deuteronomiam, and he mynding to print the same at Hamborough, sayled thitherward: and by the way vpon the coast of Holland, he suffered shipwracke, and lost all his bokes, writinges, and coppes: and so was compelled to beginne all agayne anewe, to his hynderaunce and doublyng of his labours. Thus hauyng lost by that ship both money, his coppes and tyme, he came in an other shippe to Hamborough, where at his appointment M. Couerdale tarryed for hym, and helped hym in the translatyng of the whole fiue bokes of Moses. And after hee returned to Andwarp, and was there lodged more then one whole yeare in the house of Thomas Pointz, an English man, who kept a table for Englishe marchauntes. About which tyme, an Englishe man whose name was Henry Phillips, whose father was customer of Poole, a comely man, and semed to be a gentleman. This man sodainely entred into the great loue and fauour of Willam Tyndall, who greatly commended his curtesie and learning, and in the ende fell into familyer loue and acquaintaunce with him. And Thomas Pointz their host espying such great loue and familiaritie to be betwene M. Tyndall and this Philippes, which vnto hym was but a mere straynger, did much meruell thereat, and fell into a gelousy, and suspition that this Phillipes was but a spye, and came but to betraye M. Tindall, wherefore on a time, the a fore sayd Thomas Poyntz asked M. Tyndall how he came acquainted with this Phillipes: M. Tyndall aūswered that he was an honest man, handsomely learned, and very conformable. Then Pointz perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had bene brought acquainted with him by some frende of his. The sayd Phillipes beyng in the towne iij. or iiij. dayes did then depart to the Court at Bruselles, which is from Andwarp xviij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd Phillipes seruaunt came vnto Poyntz and demaunded of him whether M. Tyndall were there or not, for his master would come and dyne with him. And forthwith came Phillipes and asked Poyntz wife for M. Tyndall and she shewed him that he was in his chamber, then sayd he, what good meate shall we haue to dinner for I entend to dyne with you, and she aunswered they should haue such as the market would geue. Then went phyllipes straight vp into M. Tyndales chamber, and tolde him that by the way as he came he had lost his purse, and therefore prayed him to lend him xl. shillings, which he forthwith lent, for it was easie inough to be had of him if he had it. For in the wilie subtilnes of this world, he was

Henry Phillippes a wicked and dissembling Iudas.

ſimple and vnexpert.

Then ſayd Phillipes you ſhall be my geſt here this day. No, ſayd Tyndall, I goe forth this day to dynner, and you ſhall goe with me and be my geſt where you ſhall be welcome. And when dynner tyme came M. Tyndall and Phillipes went both forth togither. And at the going forth of Poyntz houſe was a long narrow entrey, ſo that they coulde not goe on a front. Tyndall would haue put phillipes before him, but Phillipes would in no wiſe, but put Tyndall before him, for that hée pretended to ſhew greate humanitie. So Tyndall being a man of no great ſtature went before, and Phillipes a tall perſon folowed behinde him, who had ſet officers on either ſyde of the doore vpon theſeates, which being there might ſée who came in the entrye. And comming through the ſayd entrye, Phillipes pointed with his finger ouer M. Tyndales head downe to hym, that the officers which ſat at the doore, might ſée that it was hée whom they ſhould take, as the officers that toke Tyndall afterward tolde the a fore ſayde Poyntz, and ſayd that they pitied to ſée his ſimplicitie when they toke him. But Tyndall when hée came nere the doore eſpied the officers and woulde haue ſhronke backe: nay ſayd Phillipes by your leaue you ſhall goe forth, and by force bare hym forward vpon the officers. And aſſone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hée dyned. Then came the procurour generall to the houſe of Poyntz, and ſent away all that was of Tyndales, aſwell his bookes as other thinges: And from thence Tyndall was had to the Caſtell of Filforde, xviij Engliſhe myles from Andwarpe, where hée remayned priſoner more then a yeare and a halfe, and in that meane tyme, came vnto him diuerſe lawyers, and Doctours in Diuinitie, aſwell fryers as other with whom hée had many conflictes: But at the laſt Tyndall prayed that hée might haue ſome Engliſhe Deuines come vnto him, for the maners and Ceremonies in religion in Douch land (ſayd hée) did much differ from the maners and Ceremonies vſed in England. And then was ſent vnto hym diuerſe Deuines from Louayne whereof ſome were Engliſhmen: and after many examinations, at the laſt they condemned him by vertue of the Emperours decrée made in the aſſembly at Auſbrough, and ſhortly after brought him forth to the place of execution, and there tyed him to a ſtake, where with a feruent zeale, and a loud voyce hée cried, Lord open the eyes of the King of Englande, and then firſt he was with a halter ſtrangled by the hangman, and afterward conſumed with fier. In the yeare of our Lord. 1536.

Tyndals ſimplicitie pitied of the officers.

Tyndals godly zeale to his Prince.

Such was the power of his doctryne, and the ſinceritie of his lyfe, that during the tyme of his impriſonment, which (as aforeſayd) endured a yeare and a halfe, hée conuerted his kéepers Daughter, and other of his houſholde. Alſo ſuch as were with him conuerſaunt in the Caſtell reported of him, that if hée were not a good Chriſtian man, they could not tell whom to truſt. The Procurour generall the Emperours attorney béeing there, left this teſtemony of him, that he was *Homo doctus, pius et bonus.* that is a learned, a good, and a godly man.

A teſtimony of Tyndals godly life, euen by his aduerſarye.

The worthy vertues, & doinges of this bleſſed martyr (who for his paihfull trauels and ſingular zeale to his countrey may be worthelye called in theſe our dayes, an Apoſtle of England) it were long to recite. Amongeſt many other, this one thing, becauſe it ſemeth worthy of remembraunce, I thought good to ſhew vnto you. There was at Andwarp on a tyme, amongeſt a company of merchauntes as they were at ſupper a certaine iuggeler, which thorough his Diabolicall inchauntmentes, or Art Magicall, woulde fetch all kinde of Vyandes and wine from any place they would, and ſet it vpon the table incontinent before them, with many other ſuch lyke thinges. The fame of this iuggeler being much talked of, it chaunced that as M. Tyndall heard of it he deſired certeine of the merchauntes that he alſo might be preſent at ſupper to ſée him playe his partes. And to be ſhort, the Supper was appoynted and the merchauntes with Tyndall were there preſent. Then was the iuggler called forth to play his feates and to ſhew his conning, and after his wonted boldnes began to vtter all that he coulde doe, but all was in vayne. At the laſt with his labour, ſweating, and toyling, when he ſawe that nothing would goe forward, but that all his inchauntmentes were voyde, he was compelled openly to confeſſe that there was ſome man preſent at ſupper which

The fayth of Tyndall ſhewed by a manifeſt myracle.

diſturbed

diſturbed, and letted all his doinges. So that a man euen in the martyrs of theſe our dayes can not lack the myracles of true fayth, if myracles were now to be deſired.

And here to ende and conclude this hiſtory with a fewe notes touching his priuate behauiour in dyet, ſtudy, and eſpecially his charitable zeale, and tender releuing of the poore: Fyrſt he was a man very frugall, and ſpare of body, a great ſtudent and earneſt laborer, namely in the ſetting forth of ỹ Scriptures of God. He reſerued or halowed to hym ſelfe ỹ. dayes in the weeke, which he named his dayes of paſtime, and thoſe dayes were Monday the firſt day in the weeke, and Satterday the laſt day in the weeke. On the Monday he viſited all ſuche poore men and women as were fled out of England by reaſon of perſecution into Antwarp, and thoſe well vnderſtanding their good exerciſes and qualities he did very liberally comfort and relieue: and in like maner prouided for the ſicke and deſeaſed perſons. On the Satterday he walked round about the towne in Antwarpe, ſeeking out euery Corner, and hole where he ſuſpected any poore perſon to dwell, (as God knoweth there are many) and where he found any to be well occupied, and yet ouerburdened with children, or els were aged, or weake, thoſe alſo he plentefully releued. And thus he ſpent his ỹ. dayes of paſtime as he cauled them. And truelye his Almoſe was very large and great: and ſo it might well bee: for his exhibition that he had yearely of the Engliſhe merchauntes was very much, and that for the moſt part he beſtowed vpon the poore as afore ſayd. The reſt of the dayes in the weeke he gaue hym wholy to his booke where in moſt diligently he traueled. When the Sonday came, there went he to ſome one merchaunts chamber, or other, whether came many other merchauntes: and vnto them would he reade ſome one percell of Scripture, eyther out of the olde teſtament, or out of the new, the which proceded ſo frutefully, ſweetely and gentely from him (much like to the writing of S. John the Euangeleſt) that it was a heauenly comfort and ioy to the audience to heare him reade the ſcriptures: and in likewiſe after dinner, he ſpent an houre in the aforeſayd maner. He was a man without any ſpot, or blemiſhe of rancor, or malice, full of mercy and compaſſion, ſo that no man liuing was able to remoue him of any kinde of ſinne or cryme, albeit his righteouſnes and iuſtification depended not there vpon before God, but onely vpon the bloud of Chriſt, and his fayth vpon the ſame: in the which fayth conſtantly he dyed, as is ſayd at Filforde, and now reſteth with the glorious compa-ny of Chriſtes Martyrs bleſſedly in the Lord, who be bleſſed in all his ſaintes Amen.

And thus much of W. Tyndall,
Chriſtes bleſſed ſeruaunt,
and Martyr.

Faultes eſcaped in the Printing.

Page 16. the 2 col. in the margent, after theſe wordes [*from the*] *put to ſaluation in Chriſt.*
The ſame Page, and ſame col, in the next marginall note after, put out [*in Chriſt*] *from the beginning of the note.*
Page 21. col. 2. in the margent, for adminition, read admonition.

¶ A Protestation made by William Tyndall, touchyng the Resurrection of the bodyes, and the state of the soules after this life. Adstracted out of a Preface of his that he made to the new Testament, which he set forth in the yeare 1534.

Concernyng the resurrection, I protest before God and our sauiour Jesus Christ, and before the vniuersall congregation that beleueth in him, that I beleue according to the open and manifest Scriptures & Catholicke faith, that Christ is risen agayne in the flesh which he receaued of his mother the blessed virgine Mary, and body wherein he died. And that we shall all both good and bad, rise both flesh and body, and appeare togither before the iudgement seat of Christ, to receaue euery man according to his dedes. And that the bodies of all that beleue and continue in the true faith of Christ, shalbe indewed with like immortalitie and glory, as is the body of Christ.

And I protest before God & our Sauiour Christ, and all that beleue in hym, that I hold of the soules that are departed, as much as may be proued by manifest and open Scripture, and thinke the soules departed in the faith of Christ & loue of the lawe of God, to be in no worse case, then the soule of Christ was, from the tyme that he deliuered his spirite into the handes of his father, vntill the resurrection of his body in glory and immortalitie. Neuertheles, I confesse openly, that I am not perswaded that, they be already in the full glory that Christ is in, or the elect Angels of God are in. Neither is it any article of my faith: for if it so were, I see not but then the preaching of the resurrection of the flesh, were a thyng in vayne. Notwithstanding yet I am ready to beleue it, if it may be proued with open Scripture.

Moreouer, I take God (which alone seeth the hart) to recorde to my conscience, beseechyng hym that my parte be not in the bloud of Christ, if I wrote of all that I haue written throughout all my boke, ought of an euill purpose, of enuie or malice to any man, or to stirre vp any false doctrine or opinion in the Church of Christ, or to be author of any secte, or to drawe disciples after mee, or that I woulde be esteemed, or had in price aboue the least childe that is borne: saue onely of pitie and compassion I had, and yet haue, on the blyndnes of my brethren, and to bringe them vnto the knowledge of Christ, and to make euery one of them, if it were possible, as perfect as an Angell of heauen: and to weede out all that is not planted of our heauenly father, and to bring downe all that lifteth vp it selfe against the knowledge of the saluation that is in the bloude of Christ. Also, my parte be not in Christ, if myne hart be not to folow and liue according as I teach: and also if myne hart weepe not night and day for myne owne sinne, and other mens indifferently, beseeching God to conuert vs all, and to take his wrath from vs, and to be mercifull as well to all other men, as to myne owne soule: caring for the wealth of the Realme I was borne in, for the king, and all that are thereof, as a tender harted mother woulde doe for her onely sonne.

As concerning all I haue translated, or otherwise written, I beseeche all men to read it, for that purpose I wrote it: euen to bring them to the knowledge of the Scripture. And as farre as the scripture approueth it, so farre to allowe it: and if in any place the worde of God disallow it, there to refuse it, as I doe before our Sauiour Christ and his congregation. And where they finde faultes, let them shewe it mee, if they be nye, or write to mee if they bee farre of: or write openly against it and improue it: and I promise them, if I shall perceaue that their reasons conclude, I will confesse myne ignorance openly.

¶ The Preface of master William Tyndall, that he made before the fiue bookes of Moses, called *Genesis*. *An. 1530. Ianua. 17.*

When I had translated the newe Testamēt, I added an Epistle vnto the latter ende, In which I desired them that were learned, to amend if ought were found amisse. But our malicious and wylie hypocrites, whiche are so stubburne, and hard harted in their wicked abhominations, that it is not possible for thē to amend any thing at all (as we see by daylye experience, when both their lyinynges, and doynges are rebuked with the trouthe) saye, some of them that it is impossible to translate the Scripture into Englishe, some that it is not lawfull for the lay people to haue it in their mother toūg, some that it would make them all heretickes, as it would no doubt from many thynges whiche they of long tyme haue falsely taught, and that is the whole cause wherefore they forbid it, though they other clokes pretende. And some or rather euery one, say that it would make them rise agaynst the king, whom they them selues (vnto their damnation) neuer yet obeyed. And lest the temporall rulers should see their falsehode if the Scripture came to lyght, causeth thē so to lie.

The reason that the papistes make agaynst the translation of the scripture into English.

A subtile shift of the popes clergy to couer their euill.

And as for my translation in which they affirme vnto the lay people (as I haue heard say to be I wotte not how many thousand heresies, so that it can not be mended or correct, they haue yet taken so great payne to examine it, and to compare it vnto that they would fayne haue it, and to their owne imaginations and iuggelyng termes, and to haue somewhat to rayle at, and vnder that cloke to blaspheme the truth, that they might with as litle labour (as I suppose) haue translated the most part of the Bible. For they which in tymes past were wont to looke on no more scripture thē they foūd in their Duns, or suche like deuilishe doctrine, haue yet now so narowly loked on my trāslation, that there is not so much as one I therin if it lack a title ouer his hed, but they haue noted it, and nomber it vnto the ignorannt people for an heresy. Finally in this they be all agreed, to driue you from the knowledge of the Scripture, and that ye shall not haue the text therof in the mother toūg, and to kepe the world still in darkenesse, to the entent they might sit in the consciences of the people, thorow vayne superstition and false doctrine, to satisfie their filthy lustes, their proude ambition, and vnsatiable couetousnes, and to exalte their owne honour aboue kyng and Emperour, yea, and aboue God hym selfe.

How the Papistes were vexed with Tindals translation of the new testament.

The Papistes shamed not to wrest the scriptures.

A thousand bookes had they leuer to be put foorth agaynst their abhominable doynges and doctrine, then that the Scripture should come to light. For as long as they may keepe that down, they wil so darken the right way with the mist of their sophistry, and tāgle thē that either rebuke or despise their abhominations, with Argumentes of Philosophie, and with worldly similitudes, and apparent reasons of natural wisdome: and with wrestyng the Scripture vnto their owne purpose cleane contrary vnto the processe, order and meanyng of the text, and so delude them in descantyng vpō it with allegories, and amase them, expounding it in many senses before the vnlearned lay people (when it hath but one simple litterall sense whose light the owles can not abide) that thoughe thou feele in thine harte, and arte sure how that all is false that they say, yet couldest not solue their subtile ryddles.

The Papistes haue wrought wonderfully to haue suppressed the scripture.

As owles abide not the brightnes of the day, so cannot the papists abide the lyght of the gospell.

Whiche thyng onely moued me to translate the new Testament. Because I had perceaued by experience, howe that it was impossible to stablishe the laye people in any truth, excepte the Scripture were playnely layd before their eyes in their mother toung, that they might see the processe, order and meanyng of the text: for els what soeuer truth is taught them, these enemies of all truth, quench it agayn, partly with the smoke of their bottomlesse pitte, wherof thou readest Apocalipsis, ix. that is, with apparāt reasons of sophistry, and traditions of their owne makyng, founded without grounde of Scripture, and partely in iugglyng with the texte, expoundyng it in such a sense, as is impossible to gather of the text, if thou see the processe, order and meanyng therof.

what first moued W. Tyndale to translate the Scripture into englishe

This bishop of Lõden was then Tunstall, which afterward was bishop of Durham

And cuẽ in the Bysshops of Londons house, I entented to haue done it. For when I was sõ curmoyled in the cõtrey where I was, that I could no lẽger there dwell (the processe whereof were to long here to rehearse) I this wise thought in my selfe, this I suffer because the Priestes of the countrey be vnlearned, as God it knoweth, there are a full ignorannt sorte whiche haue sene no more Latin, then that they read in their Portesses and Missales, which yet many of them can scarcely read (except it be Albertus de secretis mulierũ, in which yet, though they be neuer so sorily learned, they poore day and night, and make notes therein, & all to teach the mydwines as they say, and Linwode a booke of constitutions to gather tithes, mortuaries, offeringes, customes, and other pillage, whiche they call not theirs, but Gods part, and the duety of holy church, to discharge their consciences with all: for they are bõd that they shall not diminishe, but encrease all thyng vnto the vttermost of their powers) & therfore (because they are thus vnlearned thought I) when they come together to the Alehouse, whiche is their preachyng place, they affirme that my sayinges are heresie. And besides that they adde to of their own heades, which I neuer spake, as the maner is to prolõg the tale to short the time with all, and accused me secretly to the Chauncellour, and other the Bysshops officers. And in dede when I came before the Chauncellour, hee threatned me greuously, and reuiled me, and rated me as though I had ben a dogge, and layd to my charge, wherof there could be none accuser brought forth (as their maner is not to bryng forth the accuser) and yet all ỹ Priestes of the cõtrey were the same day there.

The popes chaplens pulpet, is the alehouse

Christes apostles dyd meekly admonish, but the Popes sectaryes dyd braule and skold.

As I this thought, the Bysshop of London came to my remembraunce whom Erasmus (whose toung maketh of litles gnattes great Elephants, and lifteth vp aboue the Starres whosoeuer geueth him a litle exhibition) prayseth excedyngly amõg other in his ãnotations on the new Testament for hys great learnyng. Then thought I, if I might come to this mans seruice, I were happy. And so I gatte me to London, and throwe the acquaintance of my master, came to Syr Harry Gilford the Kynges graces Controller, and brought hym an Oration of Isocrates, whiche I had translated out of greeke into English, & desired hym to speake vnto my Lorde of London for me, whiche hee also dyd as he shewed me, and willed me to write an Epistle to my Lord, and to go to hym my selfe whiche I also dyd, and deliuered my Epistle to a seruaunt of his own, one William Hebilthwayte, a man of myne old acquaintaunce. But God (which knoweth what is within hypocrites) saw that I was begyled, and that that counsayle was not the next way vnto my purpose. And therfore he gatte me no fauour in my Lordes sight.

Parcialitie sometyme in men of great learnyng.

How Tindale was deceaued.

Whereupon my Lord aunswered me, his house was full, he had mo then he could well finde, and aduised me to seeke in Londõ, where he sayd I could not lacke a seruice, And so in London I abode almost a yeare, and marked the course of the world, and heard our praters, I would say our Preachers, how they boasted thẽselues and their hye authoritie, and beheld the pompe of our Prelates, and how busie they were (as they yet are) to set peace and vnite in the world (thoughe it be not possible for them, that walke in darkenesse, to continue long in peace, for they cã not but either stomble or dash them selues at one thyng, or an other ỹ shall cleane vnquiet all together) and sawe thynges wherof I determe to speake at this tyme, & vnderstode at the last not onely that there was no rowme in my Lord of Londons Palace to translate the new Testamẽt, but also that there was no place to do it in all Englãd, as experience doth now openly declare.

Roome enough in my Lordes house for belly chere, but none to translate the new testament.

Under what maner therfore should I now submit this booke to be corrected and amended of them, whiche can suffre nothyng to bee well? Or what protestation should I make in such a maner vnto our Prelates those stubburne Nimrothes whiche so mightely fight against God, and resiste hys holy spirite, enforcyng with all craftes and sutletie to quench ỹ lyght of the euerlastyng Testament, promises, and appointement made betwene God and vs? and heapyng the fierce wrath of God vpõ all Princes and rulers, mockyng them with false fayned names of hypocrisie, and serupng their lustes at all poinctes, and dispensyng with them euẽ of the very lawes of God, of which Christe hym selfe testifieth Mathew 5. That not so much as one title therof may perish or be broken. And of whiche the Prophet sayth Psalme. cxviij. Thou hast commaunded thy lawes to bee kept *meod*, that is in Hebrew excedyngly,

Tindale could get no place in the bishop of Londõs house.

with

with all diligence, might and power, and haue made thē ſo mad with their iugglyng charmes, and craftie perſuaſiōs, that they thinke it a ful ſatisfactiō for all their wicked lyuing, to torment ſuch as tell them trouth, and to burne ỹ word of their ſoules health, and flea who ſoeuer beleue thereon.

Tyndals ſubmiſſion is to all ſuch as ſubmit them ſelues to God.

Notwithſtandyng yet I ſubmitte this booke, and all other that I haue either made or tranſlated, or ſhall in tyme to come (if it bee Gods will that I ſhall further labour in his harueſt) vnto all them that ſubmit them ſelues vnto the word of God, to be corrected of them, yea and moreouer to be diſalowed and alſo burnt, if it ſeme worthy, when they haue examined it with the Hebrue, ſo that they firſt put forth of their owne trāſlatyng, an other that is more correct.

A prologue by Williā Tyndall, ſhewyng the vſe of the Scripture, which he wrote before the fiue bookes of Moſes.

THough a man had a precious iuell & a rich, yet if hee wiſte not the value therof, nor wher fore it ſerued, he were neither the better nor richer of a ſtraw. Euē ſo though we read the Scripture, and bable of it neuer ſo much, yet if we know not the vſe of it, and wherfore it was geuen, and what is therein to be ſought, it profiteth vs nothyng at all. It is not enough therfore to read and talke of it onely, but we muſt alſo deſire God day and night inſtantly to open our eyes, and to make vs vnderſtand and feele, wherefore the Scripture was geuen, that we may applye the medicine of the Scripture, euery man to his own ſores, vnleſſe then we entend to be idle diſputers, and braulers about vaine wordes, euer gnawyng vppon the bitter barcke without, and neuer attaynyng vnto the ſweete pith within, and perſecuting one an other in defendyng of lewde imaginations, and phantaſies of our owne inuentions.

Not the toung but the life proueth a true Goſpeller.

The truest touchestone of Religion is Chriſtes Goſpell.

Paule in thyrd of the ſecond Epiſtle to Timothe ſayth, That the Scripture is good to teache (for that ought men to teach, and not dreames of their owne makyng, as the Pope doth) and alſo to improue, for the Scripture is the touch ſtone that tryeth all doctrines, and by that we know the falſe from the true. And in the vj. to the Epheſians he calleth it the ſword of the ſpirite, by cauſe it killeth hypocrites, and vttereth and and improueth their falſe inuentions. And in the xv. to ỹ Romains he ſaith. All that are written, are written for our learnyng, that we thorow patience and comforte of the Scripture, might haue hope. That is, the examples that are in the Scripture, comfort vs in all our tribulations, and make vs to put our truſt in GOD, and patiently to abide hys leyſure. And in the x. of the firſte to the Corinthians, hee bringeth in examples of the Scripture, to feare vs, and to bridle the fleſhe, that wee caſt not the yoke of the lawe of God from of our neckes, and fall to luſtyng and doyng of euill.

The ſcripture of god is ỹ ſworde of the Spirite.

So nowe the Scripture is a lyght, & ſheweth as the true way, both what to do, & what to hope for. And a defēce from all errour, and a comforte in aduerſitie that we diſpaire not, and feareth vs in proſperitie, that we ſynne not. Seeke therefore in the Scripture as thou readeſt it, firſt the law, what God commaundeth vs to do. And ſecondarely the promiſes, whiche God promiſeth vs agayn, namely in Chriſt Jeſu our Lord. Then ſeeke examples, firſt of comfort, how God purgeth all them that ſubmit themſelues to walke in his wayes, in the Purgatory of tribulation, deliueryng them yet at the latter end, and neuer ſuffering any of them to periſhe, that cleaue faſt to hys promiſes. And finally, note the examples which are writtē to feare the fleſh that we ſinne not. That is, how God ſuffereth the vngodly and wicked ſinners that reſiſt God, and refuſe to follow him, to continue in their wickedneſſe, euer wayxing worſe and worſe, vntill their ſinne be ſo ſore encreaſed, and ſo abhominable, that if they ſhuld lōger endure, they would corrupt the very elect. But for ỹ electes ſake God ſendeth them preachers. Neuertheleſſe they harden their hartes agayneſt the truth, and God deſtroyeth them vtterly, and beginneth the world a new.

Tribulatiō is the gifte of God.

What we ought to ſeeke in the Scriptures.

This comfort ſhalt thou euermore finde in the playne texte, and litterall ſenſe. Neither is there any ſtorye ſo homely? ſo rude, yea or ſo vyle (as it ſemeth outward) wherein is not exceedyng great comforte. And when ſome which ſeme to thē ſelues great clarkes ſay: they wott not what more profite is in many geſtes of the Scripture, if

A goodly comfort agaynſt deſperation.

they be read without an allegory, then in a tale of Robenhode: ſay thou, that they were written for our conſolation and comforte, that we diſpayre not, if ſuch like happen vnto vs. We be not holyer then Noe, though he were once dronke. Neither better beloued then Iacob, though his owne ſonne defyled his bead. We be not holyer then Lot, thoughe his daughters thorow ignorance deceaued hym, nor peraduenture holier then thoſe daughters. Neither are we holyer then Dauid, though he brake wedlocke, and vpon the ſame committed abhominable murther. All thoſe men haue witneſſe of the Scripture that they pleaſed God, and were good mē, both before that thoſe things chaunced, and alſo after. Neuerleſſe ſuch thynges happened them for our example: not that we ſhould counterfeite their euill, but if whyle wee fight with our ſelues, enforſyng to walke in the law of God (as they dyd) we yet fall likewiſe, that we deſpayre not, but come agayne to the lawes of God, and take better hold.

Enſaples of their euils not to bolden vs, but to feare vs frō ſinne and deſperation.

We read ſence the tyme of Chriſtes death, of virgins ẏ haue bene brought vnto the common ſtues, and there defiled, and of Martyrs that haue bene bound, and whores haue abuſed theyr bodyes. why? The iudgementes of God are bottomleſſe. Such thynges chaunced partly for examples, partely God thorow ſinne healeth ſinne. Pryde can neither be healed, nor yet appeare, but thorow ſuch horrible deades. Peraduenture they were of the popes ſect, and reioyſed fleſhly, thinking that heauen came by dedes, and not by Chriſt, and that the outward dede iuſtifyed them, and made thē holy, and not the inward ſpirite receaued by fayth, & the conſent of hart vnto the law of God.

Howe we ought to prepare our ſelues, to the reeding of the ſcriptures.

As thou readeſt therfore thinke that euery ſillabe pertayneth to thine own ſelfe, & ſucke out the pithe of the Scripture, and arme thy ſelfe agaynſt all aſſaultes. Firſt note with ſtrong fayth the power of God, in creatyng all of nought. Then marke the greuous fall of Adam, and of vs all in him, thorow the light regardyng of the cōmaundemēt of God. In the iij. Chapter God turneth hym vnto Abell, and thē to his offeryng, but not to Cain and hys offeryng. where thou ſeeſt that thoughe the dedes of the euil, appeare outwardly as glorious, as the dedes of ẏ good: yet in the ſight of God, which looketh on the hart, the deede is good becauſe of the man, and not the man good becauſe of his deede. In the vj. God ſendeth Noe to preach to the wicked, and geueth them ſpace to repent: they war hard harted, God bringeth them to nought. And yet ſaueth Noe: euen by ẏ ſame water by whiche he deſtroyed them. Marke alſo what folowed the pride of the buildyng of the Tower of Babell.

Conſider how God ſendeth forth Abraham out of his owne countey into a ſtraunge land, full of wicked people, and gaue him but a bare promiſſe with him that would bleſſe him & defende him. Abraham beleued: and that worde ſaued, and deliuered him in all perilles: ſo that we ſee, how that mās life is not maintayned by bread onely, (as Chriſte ſayth) but much rather by beleuyng the promiſes of God. Behold how ſoberly, & how circumſpectly both Abrahā, and alſo Iſaac behaued them ſelues among the infidels. Abraham byeth that which might haue ben geuen him for nought, to cut of occaſions. Iſaac when his welles whiche he had digged were taken from him, geueth rowme and reſiſteth not. Moreouer they eare, and ſowe, and fede their cattell, and make confederations, and and take perpetuall truce, and doe all outward thinges: Euen as they doe whiche haue no fayth, for God hath not made vs to be idle in this worlde. Euery man muſt worke godly & truly to ẏ vttermoſt of the power, that God hath geuen him: and yet not truſt ther in: but in Gods word or promiſe: and God will worke with vs, and bryng that we do to good effect. And thē whē our power will extende no further, Gods promiſes will worke all alone.

Fayth one ſureſt ſhield in all aſſaultes.

We may not truſt in our workes but in the word and promiſe of God.

How many thynges alſo reſiſted the promiſes of God to Iacob? And yet Iacob coniureth God, with hys owne promiſes ſaying: O GOD of my father Abraham: and GOD of my father Iſaac, O Lord which ſaydeſt vnto me, returne vnto thine owne countrey, and vnto the place were thou waſte borne, and I wil do thee good: I am not worthy of the leſt of thoſe mercyes, nor of that trouth, whiche thou haſt done to thy ſeruaunt, I went out with a ſtaffe, and come home with two droues, deliuer me out of the handes of my brother Eſau, for I feare him greatly. &c. And God deliuered him, and will likewiſe all that call vnto his promiſes, with a repentyng hart, were they neuer ſo great ſinnes. Marke alſo the weake infirmi-

God bounden with hys promiſe.

ties

ties of the man. He loueth one wife more then an other, one ſonne more then an other. And ſee how God purgeth hym. Eſau threateneth hym: Laban begyleth him. The beloued wife is long baren: his daughter is raui-ſhed: his wife is defiled, and that of his owne ſonne. Rahell dyeth. Joſeph is taken away, yea & (as he ſuppoſed) rent of wild beaſtes. And yet how glorious was his ende? Note the weakeneſſe of his children, yea and the ſinne of them, and how God thorow their owne wickednes ſaued them. Theſe examples teache vs, that a man is not at once perfect the firſt day he begynneth to liue well. They that be ſtrong, therefore muſt ſuffer with the weake, & helpe thē in vnity, and peace, one with an other vntill they be ſtronger.

The holy ghoſt byddeth where and when it pleaſeth hym.

Note what the brethren ſayd when they were taked in Egypt, we haue verely ſinned (ſayd they) agaynſt our brother, in that we ſaw the anguiſh of his ſoule when hee beſought vs, and would not heare him: and therfore is this tribulation come vppon vs. By which example thou ſeeſt, how that cōſcience of euill doynges findeth men out at laſt. But namely in tribulation and aduerſitie: there temptatiō and alſo deſperatiō, yea and the very paynes of hell finde vs out: there there ỹ ſoule feeleth the fierce wrath of G O D, and wiſheth mountaines to fall on her, and to hyde her (if it were poſſible) from the angry face of God.

Conſcience of euill doynges findeth out euill men.

Marke alſo how great euils folow of howe litle an occaſion Dina goeth but forth alone to ſee the daughters of the countrey, and how great miſchief and trouble foloweth? Jacob loued but one ſonne more then an other, and howe greuous murther followed in their hartes? Theſe are examples for our learnyng, to teache vs to walke warely, and circumſpectly in ỹ world of weake people, that we geue no man occaſions of euill.

Of ſmall occaſions do rife great euils.

Finally, ſee what G O D promiſed Joſeph in his dreames. Theſe promiſes accompanyed him alwayes, and went downe with hym euen into the depe dongeon. And brought hym vp agayne. And neuer forſoke hym till all ỹ was promiſed was fulfilled. Theſe are examples wrytte for our learnyng (as Paule ſaith) to teach vs to truſt in God in the ſtrōg fire of tribulation, & purgatory of our fleſhe. And that they whiche ſubmitte them ſelues to folow G O D, ſhould note and marke ſuch thynges, for learnyng and comfort, is the frute of the ſcripture, & cauſe why it was writtē: And with ſuch a purpoſe to read it, is the way to euerlaſting life, and to thoſe ioyful bleſſings that are promiſed vnto all nations in the ſeede of Abraham, whiche ſeede is Jeſus Chriſt our Lord, to whom be honour and prayſe for euer, and vnto God our father thorow him. Amen.

Enſaples for our learnyng.

A Table expoundyng certayne wordes in the firſt booke of Moſes called *Geneſis*.

Brech, tender father, or (as ſome will) bow the knee.

Arke, a ſhyppe made flat, as it were a cheſt, or cofer.

Biſſe, fine white, whether it be ſilke or lynen.

Bleſſe, Gods bleſſings are his gyftes: as in the firſt Chapter he bleſſed them, ſaying, grow and multiply, and haue dominion. &c. And in the ix. Chapter, he bleſſed Noe, and his ſonnes, and gaue them dominion ouer all beaſtes, and authoritie to eat them. And God bleſſed Abraham with cattell, and other riches. And Jacob deſired Eſau to receaue the bleſſing, whiche he brought hym, that is the preſent and gift.

God bleſſed ỹ vij. day, that is, gaue it a preheminēce that men ſhould reſt therin, from bodily labour, and learne to know the wil of God, & his lawes, and how to worke their workes godly all the weeke after. God alſo bleſſeth all nations in Abrahams ſede, that is, he turneth hys loue, & fauour vnto them, and geueth them his ſpirite, and knowledge of the true way, and luſt and power to walke therin, and all for Chriſtes ſake Abrahams ſonne.

Cain, ſo is it writtē in Hebrue. Notwithſtandyng whether we call hym Cain or Caim, it maketh no matter, ſo we vnderſtand the meanyng: Euery land hath his maner, that we cal Iohn, the Welſhmen call Euan, the Dutch Haunce. Such difference is betwene ỹ Ebrue, Greke, and Latine: and that maketh them that tranſlate out of the Ebrue varie in names from them, that tranſlate out of Latine, or Greke.

Curſe, Gods curſe is the takyng away of his benefites: as God curſed ỹ earth, and made it barren: So now hunger, dearth, warre, peſtilence, and ſuch like, are yet right curſes, & ſignes

of the wrath of God vnto the vnbeleuers: but vnto thē that know Christ, they are very blessings, and that wholsome crosse, and true purgatory of our flesh, through which, all must goe that will liue godly, and be saued: as thou readest Math. 5. Blessed are they that suffer persecution for righteousnes sake, &c And Hebr. 11. The lord chastiseth whom he loueth, and scourgeth all the children that he receiueth.

Eden, pleasure.

Firmament, the sky.

Fayth, is the beleuyng of Gods promises, and a sure trust in the goodnes and truth of God, which fayth iustified Abrah. Gen. 15. and was the mother of all his good workes whiche he after-afterward did, for faith is the goodnes of all workes in the sight of god. Good workes are things of gods commaundement wrought in fayth. And to sow a shoe at the commaundemēt of God, to doe thy neighboure seruice withall, with fayth to be saued by Christe (as God promiseth vs) is much better thē to build an abbey of thine owne imagination, trusting to bee saued by the fained workes of hipocrites. Iacob rob bed Laban hys vncle: Moses robbed the Egiptians. And Abraham is aboute to slay and burne his own sonne: and all are holye workes, because they are wrought in fayth at Gods commaundement. To steale, robbe, and murder, are no holye workes before worldly people, but vnto them that haue their trust in God, they are holy when God commaundeth them. What God commaundeth not, getteth no rewarde with god. Holy workes of mens imaginations receaue their rewarde here, as Christ testifieth: Math. 6. Howbeit of fayth and workes I haue spoken aboundantly in Mammon. Let him that desireth more, seeke there.

Grace, fauour, as Noe founde grace, that is to say, found fauour and loue. Ham and Cam all one.

Iehouah, is gods name, neither is any creature so called, and it is as much to say, as one that is of himselfe, and dependeth of nothing: Moreouer as ofte as thou seest LORDE in greate letters (except there be any error in the printing) it is in Hebrue Iehouah, thou that art, or he that is.

Marshall in Hebrue, he is called Sartabaim, as thou wouldest say, Lorde of the slaughter men. And thoughe that Tabaim, be taken for cookes in manye places, (for the cookes did slaye the beastes themselues in those days,) yet it may be taken for them that put men to execution also: and that I thought it should here best signify, in as muche as he had the ouersight of the kynges prison, and the kyngs prisoners: were they neuer so greate men, were vnder his custodie: & therfore I cal him chief Marshal, an officer as it were, ỹ Lieuetenaunt of the tower, or maister of the Marshalsey.

Slyme was their morter, chap. 11. and slyme pittes chap. 4. that slyme was a fatnesse that issued out of the earth, like vnto tarre: and thou mayst call it cement, if thou wilte.

Siloh after some, is as muche to say as sent, and after some happy: and after some it signifieth Messias, that is to say, annoynted, & that we call Christ after the Greke worde: and it is a prophesie of Christ: for after all the other tribes were in captiuitie, & their kingdome destroyed, yet the tribe of Iuda had a ruler of the same bloud, euen vnto the commyng of Christ: and about the commyng of Christ, the Romaines conquered them, & the emperour gaue the kyngdome of the tribe Iuda, vnto Herode, which was a straunger, euen an Edomite, of the generation of Esau.

Testament, that is an appoyntmente made betwene God and man, & gods promises: And sacramēt is a signe representyng such appointment, and promises: as the raynebowe representeth the promise made to Noe, that God wyll no more drowne the world: And circumcision representeth the promises of God to Abraham, on the one side, & that Abraham and his seede should circumcise, and cutte of the lustes of their flesh, on the other side, to walke in the wayes of the lord. As baptisme which is come in the roome therof, now signifieth on the one side, howe that all that repent and beleue, are washed in Christes bloud: and on the other syde, how that the same muste quenche, and drowne the lustes of the flesh, to follow the steppes of Christ.

There were tyrantes in the earth in those dayes, for the sonnes of god saw the daughters of men &c. The sonnes of God were the Prophetes children, which (though they succeded their father) fell yet from the right way, and through falshode of hipocrisie, subdued the world vnder them, and became tirantes, as the successors of the Apostles haue played with vs.

Vapour, a dewie mist, as the smoke

of

of a ſeething pot.

To walke with God, is to liue godly, and to walke in hys commaundedementes.

Enos walked with God, and was no more ſene, he lyued godly and died: God toke him away, that is, God hid hys body, as he did Moſes and Aarons, leſt happly they ſhould haue made an Idole of hym, for he was a great preacher, and an holy man.

Zaphnath Paenea wordes of Egipt are they (as I ſuppoſe) and as muche to ſay, as a man to whome ſecret thinges be opened, or an expounder of ſecrete thinges, as ſome interprete it.

That Ioſeph broughte the Egiptians into ſuch a ſubiection, would ſeme vnto ſome a very cruell deede: howe be it, it was a very equall way: for they payd but ỹ fifth part of that, that grew on the grounde, and therewith were they quit of all dueties, both of rente, cuſtome, tribute, and tolle: & the kyng therwith found them Lordes, and all miniſters, and defended them, we now pay half ſo much vnto the prieſts only: beſide their other craftye exactions. Then pay we rente yearely, thoughe there grow neuer ſo litle on ỹ ground, and yet when the kyng calleth, pay we neuer the leſſe. So that if we looke indifferently, their condition was eaſier then oures, and but euen a very indifferent way, both for the common people, and the kyng alſo.

See therfore that thou looke not on the enſamples of the Scripture wyth worldly eyes, leaſt thou preferre Cain before Abell: Iſmaell before Iſaac: Eſau before Iacob: Ruben before Iuda: Sarah before Phares: Manaſſes before Ephraim, and euen the worſt before the beſt, as the maner of the world is.

The Prologue to the ſecond booke of Moſes called Exodus.

BY the Preface vppon *Geneſis*, mayeſt thou vnderſtand howe to behaue thy ſelfe in this booke alſo, and in all other bookes of the Scripture. Cleaue vnto ỹ texte and playne ſtorie, and endeuour thy ſelfe to ſearche out the meanyng of all that is deſcribed therein, and the true ſence of all maner of ſpeakinges of the Scripture, of prouerbes, ſimilitudes, & borowed ſpeach, whereof I entreated in the ende of the obedience, and beware of ſubtile allegories.

Learn here how to read & vnderſtand ỹ Scripture

And note euery thyng earneſtly, as thynges pertainyng vnto thyne own hart and ſoule.

For as God vſed him ſelfe vnto thē of the old Teſtament: euen ſo ſhall he vnto the worldes end vſe him ſelf vnto vs, whiche haue receiued hys holy Scripture, and the teſtimonie of hys ſonne Ieſus. As God doth all things here for thē that beleue his promiſes, & herken vnto his commaūdements, and with patiēce cleaue vnto him, and walke with him: euen ſo ſhall he do for vs, if we receiue the witnes of Chriſt with a ſtrong fayth, and endure patiently folowyng his ſteppes. And on the other ſide, as they that fel from the promiſe of God thorow vnbelief, and from his lawe and ordinaunces, thorowe impatiēcie of their owne luſtes, were forſakē of God, and ſo periſhed: euen ſo ſhall we as many as doe lykewiſe, and as many as mocke with the doctrine of Chriſt, and make a cloke of it to liue fleſhly, & to folow our luſtes.

If we herken vnto the voyce of God, and bend our ſelues to do hys wyl, he wyll be our God, & help vs, but otherwiſe he wyl plague vs as he plagued the vnthankful & faythleſſe Iewes.

Note thereto howe God is founde true at the laſt, and howe when all is paſt remedy, and brought into deſperation: he then fulfilleth his promiſes, and that by an abiect and a caſt away, a deſpiſed, and a refuſed perſō, yea, and by a way impoſſible to beleue.

The cauſe of all the captiuitie of Gods people is this. The world euer hateth them for their fayth, and truſt whiche they haue in GOD: but in vayne, till they fall from the fayth of ỹ promiſes, and loue of the lawe, and ordinaunces of God, & put their truſt in holy dedes of their owne finding, and liue altogether at their owne luſt & pleaſure, with out regarde of God, or reſpect of their neighbour. Then God forſaketh vs, & ſendeth vs into captiuitie, for our diſhonoryng of his name, and deſpiſyng of our neighbour. But the world perſecuteth vs for our fayth in Chriſt onely (as the people nowe doth) and not for our wicked liuyng. For in his kingdom thou mayeſt quietly, and with licence, and vnder a protection, do what ſoeuer abhominatiō thine hart luſteth: but God perſecuteth vs, bycauſe we abuſe his holy Teſtament, and bycauſe when we knowe the truth, we folowe it not.

Truſt and beleue in God, and care not what the world ſay.

The world liketh well all wyckednes and vngodly people.

Note alſo the mightie hande of the Lord, how he playeth with his aduerſaries, and prouoketh them, and ſtyr-

reth them vp a litle and a litle, and deliuereth not hys people in an houre that both the pacience of his elect, and also the worldly wit and wyly policie of the wicked, wherwith they do fight agaynst God, might appeare.

Here is set forth the office of euery good person,

Marke ỹ long sufferyng, and soft pacience of Moyses, and howe he loueth the people, and is euer betwene the wrath of God and them, and is ready to liue and dye with them, & to be put out of the booke that God had written for their sakes (as Paule for his brethren. Romaines ix.) and how he taketh his own wronges patiently, and neuer auengeth him selfe. And make not Moyses a figure of Christe with Rochester: but an ensample vnto all Princes, and to all that are in authoritie, how to rule vnto Gods pleasure, & vnto their owne profite. For there is not a perfecter life in this world, both to the honor of God, and profite of his neighbour, nor yet a greater crosse, thē to rule christianly. And of Aaron also, see that thou make no figure of Christ, vntill hee come vnto hys sacrifisyng: but an example vnto all Preachers, that they adde nothyng vnto Gods word, or take ought therefro.

Temptatiō is the triall of true christians.

Note also, how GOD sendeth his promise to the people, and Moyses cōfirmeth it with miracles, and the people beleue. But when temptatiō cometh, they fall into vnbelief, and fewe byde standyng. When thou seest that all be not Christen that will be so called, and that the crosse tryeth the true from the fayned: for if the crosse were not, Christ should haue Disciples enough. Whereof also thou seest, what an excellent gift of God true fayth is, and impossible to be had, without the spirite of God. For it is aboue all natural power, that a mā in time of temtation, when GOD scourgeth hym, should beleue then stedfastly, how that God loueth him, and careth for hym, and hath prepared all good thyngs for hym, and that, that scourgyng is an earnest that GOD hath elect and chosen hym.

The excellency of faith which is the gifte of God.

Those whō God scourgeth the dearely loueth.

Note how oft Moyses styrred them vp to beleue, and trust in God, putting them in remembraunce alway in tyme of temptation, of the miracles & wonders that GOD hath wrought before tyme in their eye sight. How diligently also forbidden hee all that might withdraw their hartes from God? to put ought to GODS word, to take ought from it, cōmaundyng to do that onely, that is ryght in the sight of the Lord, that they should make no maner Image, to kneele downe before it: yea, that they should make none aultare of hewed stone, for feare of Image, to fle the heathen Idolatries vterly, and to destroy their Idols, and cut downe theyr groues where they worshypped, and that they should not take the daughters of them vnto their sonnes, nor geue their daughters to ỹ sonnes of them, and that who soeuer moued any of them to worshyp false Gods, how soeuer nighe of kynne he were, they must accuse him, and bryng him to death: yea, & whersoeuer they heard of man, woman, or Citie, that worshypped false Gods, they should slea them, & destroy the Citie for euer, and not builde it agayne, and all bycause they should worshyp nothing but God, nor put confidence in any thing, saue in his word.

God commaundeth that we shold make no images.

The worshipping of Idoles or Images, was abhorred of god.

Yea, and howe warneth he to beware of witchcraft, sorcerie, enchauntement, nicromancie, and all craftes of the Deuill, and of dreamers, sothsayers, and of miracle doers to destroy the word, and that they should suffer none such to lyue.

witchcraft sorcery, &c. abhorred of God.

Thou wilt hapely say, they tell a man the truth. what then? GOD will that we care not to knowe what shall come. He will haue vs to care onely to kepe his commaundementes, and to committe all chaunces vnto hym: He hath promised to care for vs, & to kepe vs from all ill. All thynges are in hys hand, he can remedy all thynges, and will for his truth sake, if we pray hym. In his promises onely will hee haue vs trust, and there rest, and to seke no farther.

How also doth he prouoke them to loue, euer rehearsing the benefites of God done to them already, & the godly promises that were to come? And how goodly lawes of loue geueth hee, to helpe one an other, and that a man should not hate his neighbour in hys hart, but loue him as himself. Leuit. 19 And what a charge geueth he in euery place, ouer the poore and nedie? ouer the straūger, frendlesse and widowes: And when he desireth to shew mercy, he rehearseth with all, the benefites of God done to them at their neede, that they might see a cause, at the least waye in GOD to shew mercy of very loue vntō their neighbours at their nede.

Moses often reherseth the benefites of almighty God, to moue vs to feare hym, and to loue our neighbour.

A necessary lesson for a good preacher.

Also there is no lawe so simple in

appa-

apparaunce thoroughout the v. bokes of Moſes, but that there is a great reaſon of ỹ makyng therof, if a man ſearch diligently. As that a man is forbyd to ſethe a kydde in hys mothers milke, moueth vs vnto compaſſion, and to be pitiful. As doth alſo that a man ſhould not offer the ſyre or damme & the yong both in one day. Leuiticus. xxii. For it might ſeme a cruell thyng, in as much as his mothers milke is as it were his blond, wherfore god wil not haue him ſodde therin: but will haue a man ſhew curteſie, vppon the very beaſtes. As in an other place hee commaundeth that we moſell not the Oxe that treadeth out the corne (whiche maner of threſhyng is vſed in hoate countreys) and that bycauſe we ſhould much rather to be liberall and kynd vnto men that do vs ſeruice. Or happely GOD would haue none ſuch wanton meate vſed among his people. For the kydde of it ſelfe is nouriſhyng, and the Goates milke is reſtauratiue, and both together might be to rancke, and therefore forbydden, or ſome other lyke cauſe there was.

God will haue vs to be merciful to our neighbors.

Of the ceremonies, ſacrifices, and tabernacle, with all hys glory and pompe, vnderſtand that they were not permitted onely, but alſo commaunded of GOD, to lead the people in the ſhadowe of Moyſes and night of the olde Teſtament, vntill the lyght of Chriſt, and day of the new Teſtament were come. As children are lead in the phantaſies of youth vntill the diſcretion of mans age be come vpon them. And all was done to keepe them from Idolatrie.

All the ceremonies of the olde teſtament, were but preachers of Chriſt that was to come.

The tabernacle was ordeined to the entent they might haue a place appointed them, to do their ſacrifices openly in the ſight of the people, and namely the prieſtes whiche wayted thereon: that it might bee ſene that they dyd all thynges accordyng to Gods worde, & not after the Idolatry of their owne imagination. And the coſtlineſſe of the Tabernacle and the beauty alſo, pertayning therunto, that they ſhould ſee nothyng among the heathen, but that they ſhould ſee thinges more beautiful at home, becauſe they ſhoulde not bee moued to follow them.

The beaute of the tabernacle was to keepe the Iewes frō harkenyng to the heathen.

And in lyke maner the diuers faſhions of ſacrifices and ceremonies, was to occupy their minds, that they ſhold haue no luſt to follow the Heathen: & the multitude of them was, that they ſhould haue ſo much to do in keeppyng them, that they ſhould haue no leyſure to imagine other of their owne: yea, & that Gods worde might be there by in all that they did, that they might haue their fayth and truſt in God, which he cannot haue that followeth either hys own inuentions, or traditions of mēs makyng without Gods worde.

Finally, God hath two teſtaments, the olde and the new. The olde teſtament is thoſe temporall promiſes which God made the children of Iſraell of a good lande, and that he would defend them, and of wealth and proſperitie, & of temporall bleſſinges, of which thou readeſt ouer all the law of Moſes, but namely, Leuiticus. 26. and Deut. 28. & the auoyding of all threatenynges and curſes of which thou readeſt likewyſe euery where, but ſpecially in the two bookes aboue rehearſed, and the auoiding of all puniſhment ordeyned for the tranſgreſſours of the law.

God had two Teſtaments, that is, the olde and the new.

And the olde Teſtament was builte altogether vpō the keppyng of the lawe and ceremonies, and was the rewarde of keppyng them in this lyfe onely, and reached no farther then this lyfe & this worlde. As thou readeſt Leuit. 18. A mā that doth them ſhall lyue therin, which text Paule reherſeth, Rom. 10. & Gal. 3. That is, he that keepeth them ſhall haue his lyfe glorious, according to all the promiſes and bleſſings of the law, and ſhal auoyde both all temporal puniſhments of the law, & all the threatnynges and curſinges alſo. For neyther the lawe of the tenne commaundementes, nor yet the ceremonies, iuſtified in the hart before God, or purified vnto the lyfe to come. In ſo much that Moſes at his death, euen fourtye yeares after the lawe, and ceremonies were geuen, complaineth ſaying, God hath not geuen, you an hart to vnderſtande, nor eyes to ſee, nor eares to heare vnto this day. As who ſhoulde haue ſayd. God hath geuen you ceremonies, but ye knowe not the vſe of them, and hath geuen you a lawe, but god hath not writen it in your hartes.

The old teſtament was built vpon the obſeruatiō of the law.

The law could not geue lyfe.

Wherfore ſerueth the law then, if it geue vs no power to do the law? Paul anſwereth them, that it was geuen to vtter ſinne onely, and to make it appeare. As a corſie is layd vnto an old ſore, not to heale it, but to ſtirre it vp, and make the diſeaſe alyue, that a man myght feele in what ieopardie he is, & how nye death and not aware, and to make a way vnto the healing playſter.

The law is the diſcouerer of ſinne.

Euen ſo ſayth Paul Gal. 3. The law

was geuen bycause of transgression (that is to make the sinne alyue, that it might be felt and sene) vntill the seede came vnto whome it was promised, that is to saye, vntill the childzen of fayth came, or vntill Christ that sede in whom God promised Abzaham, that all natiõs of the world should be blessed, came.

The law was geuen by God to shewe what sinne was.

That is, the law was geuen to vtter sinne, death, damnation, and curse, and to drive vs vnto Christ, in whom forgeuenes, lyfe, iustifiyng, and blessynges were promised, that we might see so great loue of God to vs ward in Christ, that we hence forth ouercome with kindnes, might loue agayne, and of loue kepe the commaundementes.

Ceremonies are not geuen to iustify the hart, but to signifie our iustificatiõ by Christ.

Now he that goeth about to quiet his conscience, and to iustifie him selfe with the law: doth but heale hys woundes with freatyng corpseis. And hee that goeth aboute to purchase grace with ceremonies: doth but sucke the ale pole to quench his thyrst, in as much as the ceremonies were not geuen to iustifie the hart, but to signifie the iustifiyng, and forgeuenesse that is in Christes bloud.

Ceremonies cannot iustify.

Of the ceremonies that they iustifie not thou readest. Hebr. x. It is impossible that sinne should be done away with the bloud of Oxen, and Goates. And of the law thou readest. Galla. iij. If there had bene a lawe geuen that could haue quickened or geuen lyfe: then had righteousnes, or iustifiyng come by the lawe in deede. Now the law not onely quickeneth not the hart, but also woundeth it with conscience of sinne, and ministreth death, and damnation vnto her. ij. Cor. iij. So that she must nedes dye and be damned, except she find other remedy. So farre it is of, that she is iustified, or holpen by the law.

The new Testament are the euerlastyng promises made to vs in Christ.

The new Testament is those euerlastyng promises, whiche are made vs in Christ the Lorde throughout all the the Scriptures. And that Testament is built on fayth, and not in workes.

Fayth only iustifieth.

For it is not said of that Testament. He that worketh shall lyue: but he that beleueth shall lyue. As thou readest. John. iij. God so loued the world, that he gaue his onely begotten sonne, that none that beleue in hym should perishe, but haue lyfe euerlastyng.

And when this Testament is preached and beleued, the spirit entreth the hart, and quickeneth it, & geueth it life, & iustifieth her. The spirite also maketh the law, a liuely thyng in the hart, so that a man bringeth forth good workes of his owne accord, without compulsion of the lawe, without feare of threatenynges, or curlings: yea, and without all maner respect, or loue vnto any temporall pleasure, but of the very power of the spirite, receiued thorough fayth, as thou readest. John. i. He gaue them power to be the sonnes of God, in that they beleued on his name.

Good workes spryng out of the loue we haue to God.

And of that power they worke, so that he which hath the spirit of Christ, is now no more a child: he neither learneth, nor worketh any lõger for payne of ỹ rod, or for feare of bugges or pleasure of apples, but doth all thynges of his owne courage. As Christe sayeth. John. vij. He that beleueth on me, shall haue riuers of liuyng waters flowyng out of hys belly. That is all good workes, and all giftes of grace spryng out of hym naturally, and by their owne accord. Thou needest not to wrest good woorkes out of hym, as a man would wryng veriuce out of crabbes. Nay they flowe naturally out of hym, as sprynges out of rockes.

where true fayth is, there good workes do flow and abound.

The new Testamẽt was euer euen from the begynnyng of the world. For there were alwaies promises of Christ to come by fayth, in which promises, the elect were then iustified inwardly before God, as outwardly before the world, by keppng of the law, and ceremonies.

The new Testament was from the beginnyng.

And in conclusion, as thou seest blessynges, or cursynges folowe the breaking, or keping of the law of Moyses: euen so naturally do the blessynges, or cursynges folowe the breakyng or keping of the law of nature, out of which spryng all our temporall lawes. So that when the people kepe the temporall lawes of their land, temporal prosperitie, and all maner of such temporall blessynges (as thou readest of in Moyses) do accompany them, and fall vpon them. And contrarywise, when they sinne vnpunished, and when the rulers haue no respect vnto equitie or honestie, then God sendeth his curse among them, as hunger, dearth, morein, bannyng, pestilence, warre, oppression, with straunge and wonderful diseases, and new kyndes of misfortune and euill lucke.

Our temporall lawes spryng out of the law of nature.

If any man aske me, seing that faith iustifieth me, why I worke? I answere. Loue cõpelleth me. For as lõg as my soule feeleth what loue GOD hath shewed me in Christ: I can not but loue God agayne, and his wil and com-

Loue compelleth the faythfull to worke.

commaundements, and of loue worke them, nor can they ſeme hard vnto me. I thinke not my ſelfe, better for my woorkyng, nor ſeeke heauen nor an higher place in heauē bycause of it. For a Chriſtiā worketh to make his weake brother perfecter, and not to ſeeke an higher place in heauen. I compare not my ſelfe vnto hym, that woorketh not. No, hee that worketh not to day, ſhall haue grace to turne, and to woorke to morow, and in the meane tyme, I pitie hym and pray for hym, If I had wrought the will of God thoſe thouſād yeares, and an other had wrought the will of the deuill as long, and this day turne, and bee as well willyng to ſuffer with Chriſt as I: hee hath this day ouer taken me, and is as far come as I, and ſhall haue as much reward as I, & I enuie hym not, but reioyce moſt of all, as of loſt treaſure found.

We muſt not preſume in our well doing, not cōdēne others that run aſtray: the laſt which turneth to god is as farre forward as the firſt.

For if I be of GOD, I haue theſe thouſād yeares ſuffered to winne him, for to come & prayſe the name of God with me. Theſe thouſand yeares, I haue prayed, ſorowed, longed, ſighed, and ſought for that which I haue this day found, and therefore reioyce with all my might, and prayſe God for his grace and mercy.

A Table expounding certayne wordes of the ſecond booke of Geneſis.

ALbe, a long garment of white linnen.

Arke, a cofer or cheſt, as our ſhrines, ſaue it was flatte, and the ſample of ours was taken therof.

Booth, an houſe made of bowes.

Breſtlap, or breſtflappe is ſuch a flap, as thou ſeeſt in the breſt of a cope.

Conſecrate, to appoynte a thyng to holy vſes.

Dedicate, purifie or ſanctifie.

Ephod, is a garment ſomewhat lyke an amice, ſaue ỳ armes came thorow, and it was girded to.

Geeras, in weight as it were an Engliſh halfepeny, or ſomwhat more.

Heaue offringes, becauſe they were houen vp before the Lord.

Houſe, he made them houſes, that is, he made a kynrede, or a multitude of people to ſpring out of them, as we ſay the houſe of Dauid, for the kinred of Dauid.

Peace offering, offering of thankes geuing of deuotion, and not for conſcience of ſinne and treſpaſſe.

Pollute, defile.

Reconcile, to make at one, & to bring in grace or fauour.

Sanctifie, to cleanſe and purify, to appoynt a thing to holy vſes, and to ſeperate from vncleane & vnholy vſes.

Sanctuary, a place hallowed and dedicate vnto God.

Tabernacle, a houſe made tentwiſe, or as a pauilion.

Tunicle, much lyke the vppermoſte garment of the Deacon.

Waueoffring, becauſe they were wauen in the prieſtes handes to diuers quarters.

Worſhip, by worſhippyng, whether it was in the olde teſtament, or newe, vnderſtand the bowing of a mans ſelf vpon the ground: as we ofte tymes, as we kneele in our prayers bow our ſelues, and lie on our armes, & hands with our face to the ground.

Of this word I will be, commeth the name of God Iehouah, which we interprete Lord, and is as much to ſaye, as I am that I am. 3. Chap.

That I here call a ſhepe in Hebrue is a worde indifferent to a ſhepe, and a goate both. 12. Chap.

The Lambe was called paſſeouer, that the very name it ſelfe, ſhould put them in remembraunce, what it ſignified, for the ſignes that God ordained, either ſignified the benefites done, or promiſſes to come, and were not done, as the ſignes of our domme God the Pope.

Iehouah Niſſi, the Lord is he that exalteth me. chap. 17.

Ephod, is a garment lyke an amice. Chap. 25.

Shewbread, becauſe it was alway in the ſighte and preſence of the Lorde. Chap. 25.

A Prologue into the thirde booke of Moſes called Leuiticus.

THe ceremonies whiche are deſcribed in ỳ booke following, were chiefly ordeined of God, (as I ſayd in the ende of the prologue vpon Exod.) to occuppe the myndes of that people the Iſraelites, and to kepe them from ſeruing of God, after the imagination of their blynde zeale, and good entent: that their conſciences might be ſtabliſhed

Maſſes with dome is playn Idolatry, it ſeaſtereth, blindeth, and maketh ſectes.

shed, and they sure that they pleased God therin, which were impossible, if a man did of his own head that which was not commaunded of god, nor depended of any appointment made betwene hym and God. Such ceremonies were vnto them as an A,B,C, to learne to spell and read, and as a nurse to feede them with mylke and pappe, & to speake vnto them after their own capacitie, and to lispe the wordes vnto them accordyng as the babes and children of that age might sound them agayne. For all that were before Christ, were in the infancy and childhoode of the world, and saw that sonne whiche we see openly, but thorow a cloud, and had but feble, and weake imaginatiōs of Christ, as children haue of mennes deedes (a few prophets except) which yet described him vnto other in sacrifices and ceremonies, likenesses, riddles prouerbes, and darke and strange speaking, vntil the full age were come, that god would shew him openly vnto the whole worlde, and deliuer them from their shadowes and cloudelight, & the hethen out of their dead slepe, of starck blinde ignorancy. And as the shadowe vanisheth away at the comming of the light, euē so do the ceremonies and sacrifices at the comming of Christ, and are henceforth no more necessary, then a token left in remembraunce of a bargayn, is necessary whē the bargayne is fulfilled. And though they seme plaine childishe, yet they bee not altogether fruitelesse: as the puppets & xx. maner of trifles, which mothers permit vnto their yong children, be not all in vaine. For albeit that suche fantasies be permitted to satisfie the childerns lustes, yet in that they are the mothers gift, & be done in place and tyme at her commaundement, they keepe the children in awe, and make them know the mother, and also make them more apte against a more stronger age to obey in thinges of greater earnest.

Ceremonies to the Israelites and Jewes were as good schole masters are to young scholers.

All thyngs were first reueled in ceremonies and shadowes vntill it pleased almighty God, to reuele hys sonne Jesu Christ.

Small and litle giftes geuē by the parentes to their children, causeth loue & obedience.

And moreouer, though sacrifices and ceremonies can be no groūd, or foundation to build vpon: that is, thoughe we can proue nought with them: yet when we haue once found out Christe and his mysteries, thē we may borow figures, that is to say allegories, similitudes, or examples to opē Christ, and the secretes of God hid in Christ, euen vnto the quicke, and to declare them more liuely and sēsibly with them, thē with all the wordes of the world. For similitudes haue more vertue & power with them then bare wordes, and leade a mans wittes further into the pithe and marye, and spirituall vnderstandyng of the thyng, thē all the wordes that can be imagined. And though also that al the ceremonies, & sacrifices haue as it were a starrelight of Christ, yet some there be that haue as it were the lyght of the broad day, a litle before the sonne rising, and expresse hym, and the circumstaunces and vertue of hys death so plainly, as if we shoulde play his passion on a scaffold, or in a stage play, openly before the eyes of the people. As the scape gote, the brasen Serpent, the Oxe burnt without the hoste, the passeouer Lambe, &c. In so muche that I am fully persuaded, and cannot but beleue that God had shewed Moses the secretes of Christ, and the very maner of hys death before hande, and commaunded hym to ordaine them for the confirmation of our faythe, which are now in the cleare day light, and I beleue also that ye prophets, which folowed Moses to confirme his prophesies, and to maintayn his doctrine vntil Christes comming, were moued by such thinges to search further of Christes secretes. And though God would not haue the secrets of Christ generally known, saue vnto a fewe familiare frendes, which in that infācy he made of mans wit to helpe the other babes: yet as they had a generall promise that one of the seede of Abraham shoulde come and blesse them, euen so they had a generall fayth, that God woulde by the same man saue them, thoughe they wist not by what meanes, as the very apostles when it was oft tolde them, yee they could neuer comprehende it, till it was fulfilled in dede.

Sacrifices and ceremonies serue for allegories to find out Christ.

Similitudes proue nothyng, but doe more playnly lead thee to vnderstand the text.

Some ceremonies cōteine whole some and profitable doctrine.

Ceremonies ordeyned to confirme our fayth.

Gods secrets were opened but to a fewe.

And beyond all this, their sacrifices, and ceremonies as far forth as the promises annexed vnto them extend, so far forth they saued thē, and iustified thē, and stoode them in the same steade as our Sacramentes doe vs: not by the power of the sacrifice or deede it selfe, but by the vertue of the fayth in ye promise, which the sacrifice or Ceremonye preached, and whereof it was a token or signe. For the ceremonies and sacrifices were left with them, & commaūded them to keepe the promise in remembraunce, and to wake vp theyr fayth. As it is not enough to send many on errandes, and to tell them what they shall do: but they must haue a remembraunce with them, and it be but a ringe of a rushe aboute one of their fin-

The ceremonies of them selues saued not, but fayth in Gods promise.

fingers. And as it is not inoughe to make a bargayne with wordes onely, but we muſt put therto an othe, & geue earneſt to confirme the fayth of ỹ perſon with whom it is made. And in like manner if a man promiſe, whatſoeuer trifle it be, it is not beleued excepte he hold vp hys finger alſo, ſuche is the weakeneſſe of the world. And therfore Chriſte himſelfe vſed ofttymes diuers ceremonies in curyng ỹ ſicke to ſtirre vp their fayth with al. As for example: it was not ỹ bloud of ỹ Lambe that ſaued thẽ in Egipt, when ỹ angell ſmote the Egiptians: but the mercy of God and hys truth, wherof that bloud was a token and remembrance, to ſtirre vp their faythes withall. For though god make a promiſe, yet it ſaueth none finally but them, that long for it, & pray God with a ſtrong fayth to fulfil it, for hys mercy and truth only, and knowledge their vnworthineſſe. And euen ſo our ſacramentes (if they be truly miniſtred) preach Chriſt vnto vs, & lead our faithe vnto Chriſte, by which faith our ſinnes are done away, and not by the deede or worke of the Sacrament. For as it was impoſſible that ỹ bloud of calues ſhould put away ſinne: euen ſo is it impoſſible that the water of the riuer ſhould waſh our hartes. Neuertheleſſe, the ſacramentes dense vs and abſolue vs of our ſinnes as the prieſts do, in preaching of repentance & fayth, for whiche cauſe either other of them were ordayned, but if they preach not, whether it be the prieſt, or the Sacrament, ſo profite they not.

Our nature is ſo weake that we muſt be holpen by outwarde ſignes and tokens.

No man is holpen by Gods promiſes, but ſinners that feele their ſinne.

Sacraments truly miniſtred are profitable.

Sacramẽts truly miniſtred preach vnto vs repẽtaunce of our ſinnes.

And if a man alledge Chriſt, Iohn in the. iij. Chapter ſaying: Except a man be borne agayne of water, and the holy Ghoſt hee can not ſee the kyngdome of GOD, and will therfore that the holy ghoſt be preſent in the water, and therfore the very deede, or worke doth put away ſinne: then I will ſend hym vnto Paul which aſketh his Galathiãs, whether they receaued the holy ghoſt by the dede of the law, or by preachyng of fayth, and there concludeth that the holy ghoſt accõpanyeth the preachyng of faith, and with the word of faith, entreth the hart and purgeth it, whiche thou mayeſt alſo vnderſtand by Saint Pauls ſaying: Ye are borne a new out of the water through the worde. So now if Baptiſme preach me the waſhyng in Chriſtes bloud, ſo doth the holy ghoſt accompany it, and that deede of preachyng throughe fayth doth put away my ſinnes. For the holy Ghoſt is no dome God, nor no God that goeth a mummynge. If a man ſay of the Sacrament of Chriſtes body and bloud, that it is a ſacrifice as well for the dead as for the quicke, and therfore the very dede it ſelf iuſtifieth and putteth away ſinne: I aunſwere that a ſacrifice is the ſleyng of the body of a beaſt, or a man: wherefore if it be a ſacrifice, then is Chriſtes body there ſlayne and his bloud there ſhed: but that is not ſo. And therfore it is properly no ſacrifice but a Sacrament, and a memoriall of that euerlaſtyng ſacrifice once for all, which he offered vpon croſſe now vpon a .xv. hundred yeares ago, & preacheth onely vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a cãdle in a Lãterne without light vnto them that walke by the way in darke night, and as the Goſpell ſong in Latine is vnto them that vnderſtand none at all, and as a Sermon preached to hun that is dead, and heareth it not. It preacheth vnto them that are alyue onely, for they that bee dead, if they dyed in the fayth whiche that Sacrament preacheth, they bee ſafe, and are paſt all ieopardy. For when they were alyue their hartes loued the law of GOD, and therfore ſinned not, and were ſory that their members ſynned, and euer moued to ſinne, and therfore thorough fayth it was forgeuen them. And now their ſynneful members be dead, ſo that they can now ſinne no more, wherfore it is vnto them that bee dead neither Sacrament nor ſacrifice: But vnder the pretence of their ſoule health it is a ſeruaũt vnto our ſpiritualties holy couetouſneſſe, and an extorcioner, and a builder of Abbayes, Colledges, Chauntryes and Cathedral Churches with falſe gotten good, a pickepurſe, a polar, and a bottomleſſe bagge.

Not naked of dome ceremonies, but the holy ghoſt throughe fayth waſheth away ſinnes.

What ſtate we dye in the ſame wee ſhall riſe agayn, either of ſaluation or damnation.

The Sacramentes are vnto ỹ dead, no Sacramentes at all.

Sacramentes abuſed by ỹ Clergy.

The Papiſtes haue had no ſmal frend and good helper of the maſſe.

Some man would happely ſay, that the prayers of the Maſſe helpe much: not the liuing onely, but alſo the dead. Of the hoate fire of their feruent prayer whiche conſumeth faſter then all the world is able to bring ſacrifice, I haue ſayd ſufficiently in other places. How beit it is not poſſible to bryng me in belief, that the prayer whiche helpeth her own maſter vnto no vertue, ſhuld purchaſe me the forgeuenes of ſinnes. If I ſaw that their prayers had obtained them grace to lyue ſuche a lyfe, as Gods word dyd not rebuke, thẽ could I ſoone be borne in hand that what ſo euer they aſked GOD, their prayers

Hypocrites prayers cãneither profite them ſelues, nor any mã elſe

The difference betwene a ſacrifice, and a Sacrament.

D. iij. ſhould

Thoſe that are enemies to the worde of God, loue neither god nor his people.

ſhuld not be in vayne. But now what good cā he wiſh me in his prayers that enuieth Chriſte the fode, and the lyfe of my ſoule? what good can hee wiſhe me, whoſe hart cleaueth a ſonder for payne, when I am taught to repent of my euill?

Furthermore, becauſe that fewe know the vſe of the old Teſtamēt, and the moſt part thinke it nothyng neceſſarie but to make allegories, whiche they fayne euery man after hys owne brayne at all wyld aduenture without any certaine rule: therefore (though I haue ſpoken of them in an other place) yet leſt the boke come not to all mens handes that ſhall read this, I will ſpeake of them here alſo a woorde or twayne.

Allegories are to bee wel weyed and conſidered.

We had neede to take hede euery where that wee bee not begyled with falſe allegories, whether they be drawē out of the new Teſtament, or the old, either out of any other ſtory, or of the creatures of the world, but namely in this booke. Here a man had neede to put on all his ſpectacles, and to arme him ſelfe agaynſt inuiſibles ſpirites.

The greateſt cauſe of the decay of faith and blindnes that wee were in, was thorough Allegories.

Firſt allegories proue nothyng (and by allegories vnderſtand examples or ſimilitudes borowed of ſtraunge matters, and of an other thyng then that thou entreateſt of.) And though circūciſion be a figure of Baptiſme, yet thou canſt not proue Baptiſme by Circumciſion. For this argument were very feble, the Iſraelites were Circumciſed therfore, we muſt be Baptiſed. And in like maner though ỹ offering of Iſaac were a figure or example of the reſurrection, yet is this argument nought, Abraham would haue offered Iſaac, but GOD deliuered him from death, therefore we ſhall riſe agayne, and ſo forth in all other.

How allegories are to bee vnderſtand.

The ryght vſe of allegories.

But the very vſe of allegories is to declare and open a text that it may bee the better perceaued and vnderſtand. As when I haue a cleare text of Chriſt and of the Apoſtles, that I muſt be baptiſed, then I may borow an example of Circumciſiō, to expreſſe the nature, power, and frute or effect of baptiſme. For as Circumciſion was vnto them a common badge ſignifiyng that they were all ſouldiers of god, to warre his warre, and ſeparating them from al other nations, diſobedient vnto God: euen ſo baptiſme is our cōmon badge, and ſure earneſt and perpetual memoriall that we pertaine vnto Chriſt, and are ſeparated frome all that are not Chriſtes. And as Circumciſion was a token certifyeng them, that they were receaued vnto the fauour of God, and their ſinnes forgeuē them: euen ſo Baptiſme certificth vs that we are waſhed in the bloud of Chriſt, and receaued to fauour for his ſake, and as Circumciſiō ſignified vnto them, the cutyng awaye of their owne luſtes, and cleaſyng of their free will, (as they call it) to folow the will of GOD, euen ſo Baptiſme ſignifieth vnto vs repentaunce, and the mortifying of our vnruly members, and bodyes of ſinne, to walke in a new life, and ſo forth.

Baptiſme teacheth vs repentaunce of ſinne.

And likewiſe, thoughe that the ſauing of Noe, & of them that were with him in the ſhyp, thorough water, is a figure, that is to ſay an example and likeneſſe of Baptiſme, as Peter maketh it. 1. Peter. 3. yet I can not proue Baptiſme therewith, ſaue deſcribe it onely: for as the ſhyp ſaued them in the water thorough fayth, in that they beleued God, and as ỹ other that would not beleue Noe periſhed: euen ſo Baptiſme ſaueth vs through the worde of fayth whiche it preacheth, when all the world of the vnbelenyng periſh. And Paule. 1. Corin. 10. maketh the ſea and the cloude a figure of Baptiſme, by which, and a thouſād mo I might declare, it but not proue it. Paule alſo in the ſayd place maketh the rock, out of which Moſes brought water vnto the children of Iſrael, a figure or example of Chriſt, not to proue Chriſte (for that were impoſſible) but to deſcribe Chriſt onely: euen as Chriſt him ſelfe Iohn. 3 borowēth a ſimilitude or figure of the braſen ſerpēt to lead Nichodemus frō his earthy imagination, into the ſpiritual vnderſtādyng of Chriſtes ſaying: As Moſes lifted vp a Serpent in the wilderneſſe, ſo muſt the ſonne of man be lifted vp, that none that beleue in hym periſh, but haue euerlaſting lyfe. By which ſimilitude the vertue of Chriſtes death is better deſcribed then thou couldeſt declare it with a thouſād wordes. For as thoſe murmurers agaynſt God, as ſoone as they repented were healed of their deadly woundes, thorough lookynge on the braſen Serpent onely, without medicine or any other helpe, yea and without any other reaſon, but that God hath ſayd it ſhould be ſo, and not to murmure agayne, but to leaue their murmuryng: euen ſo all that repent and beleue in Chriſt, are ſaued frō euerlaſtyng death, of pure grace without, and before their good workes, and

The bare waſhyng helpeth not but thorough the worde of fayth it puryfieth vs.

How chriſt borroweth figures of the old Teſtament, to make plain the textes of the new teſtament.

Baptiſme is ỹ commō badge of all true profeſſours of Chriſt.

not

not to ſynne agayne, but to fight agaynſt ſinne, and henceforth to ſynne no more.

Euen ſo with the ceremonies of this booke thou canſt proue nothyng, ſaue deſcribe, and declare onelye the putting away of oure ſinnes thorowe the deathe of Chriſte. For Chriſte is Aaron, and Aarons ſonnes, and all that offer the ſacrifice to purge ſinne. And Chriſt is all maner offering that is offered: he is the oxe, the ſhepe, the gote, the kyd and lambe: he is the oxe that is burnt without the hoſt, and ỹ ſcapegote that caried all the ſinne of the people away into the wildernesſe: for as they purged the people from their worldly vncleancſſes thorow bloud of ỹ ſacrifices, euen ſo doth Chriſt purge vs frō the vncleannesſes of euerlaſting death with hys owne bloude, and as their worldly ſinnes coulde no otherwiſe be purged, then by bloud of ſacrifice: euen ſo can our ſinnes bee no otherwiſe forgeuen, then thorowe the bloud of Chriſt. All the deedes in the worlde, ſaue the bloude of Chriſt, can purchaſe no forgeueneſſe of ſinnes: for our dedes do but help our neighbour, and mortify the fleſh, and help that we ſinne no more, but and if we haue ſinned, it muſt be freely forgeuen thorow the bloud of Chriſt, or remayne euer.

Our duety is to do good dedes but ſaluation we cannot chalēge therby.

And in lyke manner of the Leapers thou canſt proue nothing: thou canſt neuer coniure out confeſſion thence, howbeit thou haſt an handſome example there, to open the binding & loſyng of our prieſts, with the key of Gods worde, for as they made no mad a Leper, euen ſo oures haue no power to commaund any man to be in ſinne, or to go to purgatory or hell. And therefore (in as much as binding and looſing is one power) as thoſe Prieſtes healed no man, euen ſo oures can not of their inuiſible, and domme power, driue any mans ſinnes away, or deliuer hym from hel, or fayned purgatory, how be it, if they preached Gods worde purely, which is the authoritie that Chriſt gaue them, then they ſhold binde and loſe, kill and make alyue agayne, make vncleane and cleane agayne, and ſend to hel and fetch thence agayne, ſo mighty is gods worde. For if they preached the lawe of God, they ſhold bynd the conſciences of ſinners, with the bondes of the paynes of hell, and bring them vnto repentance. And then if they preached vnto thē ỹ mercy that is in Chriſt, they ſhold looſe them and quiete their ragyng conſciences, & certifie them of the fauour of God, and that their ſinnes be forgeuen.

A good example taken of the Lepers.

The true preachyng of Gods worde, doth bynde and loſe conſciences.

Finally, beware of allegories, for there is not a more handſome or apte thyng to begule withall, then an allegory, nor a more ſubtle and peſtilente thyng in the world to perſwade a falſe matter then an allegory. And contrariwiſe, there is not a better, vehementer or mightier thyng to make a man vnderſtand with all, thē an allegory. For allegories make a man quicke witted, and printe wiſdome in hym, and maketh it to abide, where bare wordes go but in at the one eare, and out at the other. As this with ſuch lyke ſayings: put ſalt to all your ſacrifices, in ſteade of this ſentēce, do all your dedes wyth diſcretion, greeteth and biteth (if it bee vnderſtand) more then plain wordes. And when I ſay in ſtede of theſe wordes, boaſt not your ſelfe of your good dedes, eate not the bloud, nor the fat of your ſacrifice, there is as greate difference betwene them, as there is diſtance betwene heauen and earth. For the lyfe and beauty of all good dedes is of God, and we are but the caren lean, we are onely the inſtrument whereby God worketh onely, but the power is his. As God created Paul a new, poured hys wiſdome into hym, gaue hym might, & promiſed hym that his grace ſhould neuer fayle him, &c. and al with out deſeruinges, except that nurtering the ſayntes, and making them curſe & rayle on Chriſt bee meritorious. Now as it is death to eate the bloud or fatte of any ſacrifice, is it not (thinke ye) dānable to robbe God of hys honour, & to glorify my ſelfe with hys honour?

In allegories is both hony & gall, that is to ſay, both good & euil

All good dedes are gods worke manſhip, & wee hys inſtrumēts wherby he doth them.

An expoſition of certayne wordes of the fourth booke of Moſes, called Numeri.

AVims, a kynde of Giauntes, and the worde ſignifieth crooked, vnright, or weaked.

Beliall, weaked, or weakeneſſe, bee that hath caſt the yoke of God of his necke, and will not obey God.

Bruterer, propheſies or ſoothſayers.

Emims, a kynde of gyantes ſo called, becauſe they were terrible and cruell, for Emim ſignifieth terriblenes.

Enacke, a kinde of Giauntes ſo called happly, becauſe they ware chaynes about their neckes.

Horims, a kynde of Giauntes, and signifieth noble, because that of pride they called themselues nobles, or gentles.

Rocke, God is called a rocke, because both he and hys word lasteth for euer.

Whet them on thy children, that is, exercise thy children in them, and put them in vre.

Zamzumims, a kynde of Gyauntes, and signifieth mischeuous, or that be alway imagining.

The Prologue into the fourth boke of Moses called Numeri.

IN the second and thirde booke they receaued the law. And in this fourth, they beginne to worke, & to practise. Of whiche practising ye see manye good examples of vnbeliefe, and what freewill doth, when she taketh in hand to kepe ẏ law of her own power, without helpe of faith in ẏ promises of god: how she leaueth her maisters carkases by the way in the wildernesse, and bringeth them not into the lande of rest. why could they not enter in? Because of their vnbeliefe, Hebrue. 3. For had they beleued, so had they bene vnder grace, and their old sinnes had ben forgeuē them, and power should haue bene geuen them to haue fulfilled the law thencefoorth, and they should haue bene kepte from all temptations that had bene to strong for them. For it is writen, John. 1. He gaue them power to be the sonnes of God, thorow beleuyng in hys name. Now to be ẏ sonne of God, is to loue God and hys commaundementes, and to walke in hys way after the ensample of hys sonne Christ. But these people tooke vppon them to worke without fayth, as thou seest in the 14. of this boke, where they would fight and also did, without the worde of promise: euen when they were warned that they shoulde not. And in the 16. agayne, they woulde please God with their holye faythlesse workes (for where Gods worde is not, there can be no fayth) but the fire of God consumed their holy workes, as it did Nadab and Abihu Leuit. 10. And from these vnbeleuers turn thine eyes vnto the Pharises whiche before the commyng of Christ in hys flesshe, had layde the foundation of freewyll, after the same ensample. wherein they buile holy workes after their owne imagination without fayth of ẏ word, so feruently, that for the great zeale of them, they shewe the king of all holye workes, and the lord of freewil, which onely thorowe hys grace maketh the will free, and looseth her from bōdage of sinne, and geueth her loue, and luste vnto the lawes of God, and power to fulfill them. And so through their holy workes done by the power of freewil, they excluded themselues out of the holy rest of forgeuenes of sinnes by fayth in the bloud of Christ.

And then looke on our hipocrites, which in lyke manner followyng the doctrine of Aristotle, and other hethen Paganes, haue agaynst all the Scripture set vp freewill again, vnto whose power they ascribe the keppyng of the commaundementes of God. For they haue set vp wilfull pouerty of another maner then any is cōmaunded of god. And ẏ chastitie of matrimony vtterly defied, they haue set vp another wilful chastitie not required of God, whiche they swere, vowe and profesſe to geue God, whether he wyll geue it them or no, and compel all their disciples thervnto, saying that it is in the power of euery mans freewill to obserue it, contrary to Christ and his apostle Paul.

And the obedience of God and man excluded, they haue vowed an other wilfull obedience condemned of all the scripture, which they wil yet geue god whether he wyll or will not.

And what is become of their wilfull pouerty? hath it not robbed the whole worlde, and brought all vnder them? Can there be either kyng or emperor, or of whatsoeuer degree it be, except he will hold of them, and be sworne vnto them to be their seruaunte, to goe and come at their lust, and to defende their quarels bee they false or true? Their wilful pouertie hath alredy eaten vp ẏ whole world, & is yet stil gredier then euer it was, in so muche that tenne worldes mo were not inough to satisfie the honger therof.

Moreouer besides daily corruptyng of other mens wiues, and open whore dome, vnto what abhominacions, (to filthy to be spoken of) hath their voluntary chastitie brought them?

And as for their wilfull obedience, what is it but the disobedience and the disfiaunce both of al the lawes of God and man? in so much that if any Prince begyn to execute any law of man vpon them, they curse him vnto the bottome

of

Faithlesse workes.

The Pharises by their freewill excluded them selues from the saluatiō

in Christ.

Blasphemy to christes death.

O subtle Foxes thorow pouertie made themselues Lordes of all.

Wilfull chastetie is wilful wickednes.

of hel, & proclayme him no right kyng, and that hys Lordes ought no longer to obey hym, and interdite his commō people as they were heathen Turkes or Saracenes. And if any man preach them gods law, him they make an hereticke and burne him to ashes. And in steade of Gods lawe and mans, they haue set vp one of their owne imagination, whiche they obserue with dispensations.

The Papistes willful obedience, is cōmon disobedience to all princes.

And yet in these workes they haue so great confidence that they not onely trust to be saued therby, and to be hyer in heauen then they ẏ be saued through Christ: but also promise to all other forgeuenesse of their sinnes, thorough the merites of the same. wherin they rest, and teach other to rest also, excludyng the whole world from the rest of forgeuenesse of synnes through fayth in Christes bloud.

Our righteousnes commeth not by our merites, but thorow fayth, by the bloud of our sauiour Jesus Christ.

And now seing that fayth onely letteth a man in vnto rest, and vnbelief excludeth him, what is the cause of this vnbeliefe? verely no sinne ẏ the world seeth, but a Pope holinesse, and a righteousnes of their own imagination as Paule sayth. Roma. x. They bee ignoraunt of the righteousnes wherewith God iustifieth, and haue set vp a righteousnes, of their owne makyng thorough which they be disobedient vnto the righteousnes of God. And Christ rebuketh not the Phariseys for grosse sinnes whiche the world sawe, but for those holy deedes whiche so blered the eies of the world, that they were taken as Gods: euen for long prayers, for fastyng, for tythyng so diligently that they lefte not so much as their herbes vntithed, for their clennesse in washyng before meate, and for washyng of cups, dishes, and all maner vessels, for buildyng ẏ Prophetes sepulchers, and for kepyng the holy day, and for turnyng ẏ heathē vnto the fayth, & for geuyng of almes. For vnto such holy dedes they ascribed righteousnes, and therefore when the righteousnesse of GOD was preached vnto them they could not but persecute it, the deuill was so strong in them. whiche thyng Christ well describeth. Luke. xj. saying, That after the deuill is cast out, he commeth agayne, and findeth hys house swept, and made gay, and then taketh seuen woorse then hym selfe and dwelleth therein, and so is the ende of that man worse then the beginnyng. That is, whē they be a litle clēsed from grosse sinnes which the world seyth, and then made gaye in their own sight, with the righteousnes of traditions, then commeth seuen, that is to say the whole power of the deuill: for vij. with the Hebrues signifieth a multitude without number, and the extremitie of a thyng, and is a speach borowed (I suppose) out of Leuiticus, where is so ofte mention made of seuen. where I would say: I wil punish thee, that all the world shal take an example of thee, there the Jew would saye, I will Circumcise thee or Baptise thee seuen tymes. And so here by seuen is ment all the deuils of hel, and all the might and power of the deuill. For vnto what further blindnesse could all the deuils in hell bring them, then to make thē beleue that they were iustified thoroughe their owne good workes? For when they once beleued that they were purged frō their sinnes, and made righteous thoroughe theyr owne holy workes, what rowme was there left for the righteousnes that is in Christes bloudshedyng? And therfore whē they be fallen into this blindnesse, they can not, but hate and persecute the light. And the more cleare and euidently their deedes be rebuked, the furiousser and maliciousser blinde are they, vntill they breake out into open blasphemy, and synnyng agaynste the holy ghost, which is the malicious persecutyng of the cleare trouth so manifestly proued, that they can not once hish agaynst it: as the Phariseis persecuted Christ, because hee rebuked their holy dedes. And when he proued hys doctrine with the Scripture and miracles, yet thoughe they could not improue hym, nor reason agaynst him, they taught ẏ the scripture must haue some other meanyng, because his interpretation vndermined their foundatiō and plucked vp by the rootes the sects which they had plāted, and they ascribed also his miracles to the deuill. And in lyke maner thoughe our hypocrites can not deny, but this is the scripture, yet because there can be no other sense gathered therof, but that ouerthoweth their buildynges, therefore they euer thinke that it hath some other meanyng then as the wordes sounde, and that no man vnderstandeth it, or vnderstode it since the tyme of the Apostles. Or if they thinke that some that wrote vpon it since the Apostles vnderstode it: they yet thinke that we in like maner as we vnderstand not the text it selfe, so we vnderstand not the meanyng of the wordes of that Doc-

Christ rebuked the Pharises for their holy and hipocritical dedes.

The pharises ascribe righteousnesse to workes, & therfore were condemned of Christ.

The iustifiyng of our selues, maketh the diuell more buster then he wold be.

What is meant in the scripture by this word vii. tymes.

Merit mōgers ẏ more their blindnes is rebuked, the more they rebell against Christ and his gospell.

The doctrine of the pharises, and the doctrine of our papists do well agree.

tour. For when thou layest the iustifying of holy workes and denyest the iustifying of fayth, how canst thou vnderstand S. Paule, Peter, Iohn and the Actes of ỹ Apostles or any Scripture at all, seyng the iustifying of fayth is almost all that they entẽde to proue?

The Papistes cannot away with iustification by fayth.

Finally, concernyng vowes whereof thou readest in the xxv. Chapter, there may be many questions, whereunto I answere shortly, that we ought to put salt to all our offerynges: that is, we ought to minister knowledge in all our workes, and to doe nothyng whereof we could not geue a reason out of Gods wordes. We be now in the day light, and all the secretes of God, and all hys counsell and wil, is opened vnto vs, and he that was promised should come and blesse vs; is come alredy, and hath shed hys bloud for vs and hath blessed vs with al maner blessinges, and hathe obtayned all grace for vs, and in hym we haue all. wherfore God hencefoorth wil receiue no more sacrifices of beastes of vs as thou readest. Hebr. 10. If thou burne vnto god the bloud or fatte of beastes, to obtaine forgeuenesse of sinnes therby, or that God should the better heare thy request, then thou doest wrong vnto the bloud of Christ, and Christ vnto thee is dead in vayne. For in him God hath promised not forgeuenesse of sins onely, but also what soeuer we aske to keepe vs from sinne and temptation with all. And what if thou burne frankencens vnto him, what if thou burne a candle, what if thou burne thy chastitie, or virginitie vnto him for the same purpose, doest thou not lyke rebuke vnto Christs bloud? Moreouer, if thou offer gold, siluer, or any other good for the same entẽt, is there any difference? And euen so if thou go in pilgrimage, or fastest, or goest wolward, or spynnest thy selfe with holy water, or elles what soeuer dede it is, or obseruest what soeuer ceremonie it be, for lyke meanyng, then it is lyke abhominatiõ. we must therfore bryng the salt of the knowledge of Gods word, with al our sacrifices, or elles we shall make no swete sauour vnto God therof. Thou wilt aske me, shall I vow nothyng at all? yes, Gods commaundemẽt, which thou hast vowed in thy Baptisme. For what entent? verely for the loue of Christe, which hath bought thee with his bloud, and made thee sonne & heyre of God with him, that thou shouldest wayte on hys will and commaundementes, and purifie thy members accordyng to the same doctrine that hath purified thyne harte, for if the knowledge of Gods word hath not purified thine hart, soy thou consentest vnto the law of god ỹ it is righteous and good, & folowest, ỹ thy members moue thee vnto the contrary, so hast thou no part with Christ. For if thou repent not of thy sinne, so it is impossible that thou shouldest beleue that Christe had deliuered thee from the daunger therof. If thou beleue not that Christ hath deliuered thee, so is it impossible that thou shouldest loue Gods commaundementes. If thou loue not the commaundementes, so is Christes spirite not in thee, which is the earnest of forgeuenesse of sinne, and of saluation.

Of vowes

Faith folowreth repentaunce of sinne.

For Scripture teacheth, first repentaunce, then fayth in Christ, that for his sake sinne is forgeuen to them that repent: then good workes, whiche are nothyng saue the comaundement of God onely. And the commaũdements are nothyng elles, saue the helpyng of our neighbours at their nede, and the tamyng of our members, that they might be pure also, as the hart is pure thorough hate of vice and loue of vertue, as Gods word teacheth vs, which workes must procede out of the fayth: that is, I must doe them for the loue which I haue God, for that great mercy which he hath shewed me in Christ, or elles I do them not in the sight of God. And that I fainte not in ỹ payne of the slaying of the sinne that is in my flesh, myne hope is the promise of the assistance of the power of God, and the comforte of the reward to come, which reward I ascribe vnto the goodnesse, mercy, and truth, of the promiser, that hath chosẽ me, called me, taught me, & geuen me the ernest therof, & not vnto the merites of my doynges, or sufferynges. For all that I do and suffer, is but the way to the reward, and not the deseruyng thereof. As if the kynges grace shoulde promise to defende mee at home in myne owne realme, yet the way thether is thoroughe the Sea wherin I might happely suffer no litle trouble. And yet for all that, if I might lyue in rest when I come thether, I would thinke, and so would other say, that my paynes were well rewarded: which reward & benefit, I would not proudly ascribe vnto the merites of my paynes takyng by the waye: but vnto the goodnesse, mercyfulnesse and constant truth of the kynges grace whose

Repentãce goeth before fayth, and prepareth the way vnto Christ.

How our workes are good in the sight of God.

The worke saueth not, but the word, that it is to say, the promise

In apt similitude for reward of good workes.

God accepteth for vs none other sacrifice, but onely Iesu christ his sonne.

All holines in our own imaginatiõ is a robbing of christes honor.

whoſe giſte it is, and to whō the prayſe and thanke thereof belongeth of duety and right. So now a reward is a gift geuen freely of the goodneſſe of the geuer, and not of the deſeruynges of the receauer. Thus it appeareth, that if I vowe what ſoeuer it be, for any other purpoſe thē to tame my members, and to be an enſample of vertue and edifying vnto my neighbour, my ſacrifice is vnſauery, and cleane without ſalt & my lampe without oyle, and I one of the foolyſhe virgines, and ſhalbe ſhut from ỹ feaſt of the bridegroome whē I thinke my ſelfe moſt ſure to enter in.

In vowes muſt be made for ỹ mortifying or tamyng of our members or the edifying of our neighbours, or els they are wicked.

If I vow voluntary pouertie, this muſt be my purpoſe, that I will be cōtent with a competent liuyng, whiche commeth vnto me either by ſucceſſion of myne elders, or whiche I get truly with my labour in miniſtryng, & doyng ſeruice vnto the common wealth, in one office or in an other, or in one occupatiō or other, becauſe that riches and honor ſhall not corrupt my mind, and draw myne hart from God, and to geue an example of vertue and edifying vnto other, and that my neighbour may haue a liuyng by me as wel as I, if I make a cloke of diſſimulation of my vow, laying a net of fayned beggery to catch ſuperfluous aboundaunce of riches, and hye degree and authoritie, and thorough the eſtimatiō of falſe holyneſſe, to feede & maintaine my ſlouthful idlenes with the ſweate, labour, landes, and rentes of other mē (after the example of our ſpiritualtie) robbyng them of their tythes, & God of his honour turnyng vnto myne hypocriſie that confidence, which ſhould be geuen vnto the promiſes of GOD onely, am I not a wily fore, and a rauenyng wolfe in a lambes ſkinne, and a paynted ſepulchre fayre without and filthy with in? In like maner thoughe I ſeeke no worldly promotion thereby, yet if I doe it to be iuſtified therewith, and to get an hyer place in heauen, thinkyng that I doe it of myne owne naturall ſtrength, and of the naturall power of my freewill, and that euery man hath might euen ſo to do, & that they doe it not is their faulte, and negligence, & ſo with the proude Phariſie in compariſon of my ſelfe deſpiſe the ſinnefull Publicanes: what other thyng do I then eate the blond and fat of my ſacrifice, deuouring that my ſelf, which ſhould be offered vnto God alone, and his Chriſt. And ſhortly what ſoeuer a man doth of his naturall giftes, of his naturall witte, wiſedom, vnderſtandyng, reaſon, will, and good entēt before he be otherwiſe and cleane contrary taught of Gods ſpirite, and haue receaued other witte, vnderſtandyng, reaſon and will, is fleſhe, worldly and wrought in abhominable blindneſſe, with whiche a man can but ſeeke him ſelfe, his owne profite, glory and honour, euen in very ſpirituall matters. As if I were alone in a wilderneſſe, where no man were to ſeke profite or prayſe of, yet if I would ſeeke heauen of God there, I could of myne owne naturall giftes ſeke it no other wayes then for the merites and deſeruynges of my good workes, and to enter therin by an other way then by the dore Chriſte, whiche were very theft, for Chriſte is Lord ouer all, and what ſoeuer any man will haue of God, he muſte haue it geuen hym freely for Chriſtes ſake. Now to haue heauē for myne owne deſeruyng, is myne owne praiſe and not Chriſtes. For I can not haue it by fauour, and grace in Chriſte and by myne owne merites alſo: For free geuing, & deſeruyng can not ſtand together.

Our workes do not ſtand in the wiſedome of mā but in the power of God.

How we ought to vowe willfull pouertie.

Whether ſhed the Popes prelates with this net or no?

Deſert, and free giſt are contraries.

If thou wilt vow of thy goods vnto God, thou muſt put ſalt vnto thys ſacrifice: that is, thou muſte miniſter knowledge in this dede as Peter teacheth. 2. Pet. 1. Thou muſt put oyle of Gods worde in thy Lampe, and do it accordyng to knowledge, if thou wait for the comming of the bridegrome to enter in with hym into his reſt. But thou peraduenture wilt hang it about the image to moue men to deuotion. Deuotion is a feruent loue vnto gods commaundementes, and a deſire to be with God, and with hys euerlaſtyng promiſes. Now ſhall the ſight of ſuch riches as are ſhewed at S. Thomas ſhryne, or at Walſingham, moue a mā to loue the commaundements of god better, and to deſire to bee looſed from his fleſh, and to be with God, or ſhall it not rather make his poore hart ſigh, becauſe he hath no ſuch at home, and to wiſhe part of it in another place? The prieſt ſhall haue it in Gods ſtead. Shall the prieſt haue it? If the Prieſt be bought with Chriſtes bloude, then he is Chriſtes ſeruaūt & not his owne, and ought therefore to feede Chriſtes flocke with Chriſtes doctrine, and to miniſter Chriſtes Sacramentes vnto them purely for very loue, and not for filthy lucres ſake, or to be Lorde ouer them as Peter teacheth. 1. Pet. v. and

The ſighe of riches, is rather a cauſe of coueteouſnes then a meane to honor God

Paul, Acts. xx. Beside this, Christ is ours, and is a gift geuen vs, and we be heyres of Christ, and of all that is Christes. wherefore the Priestes doctrine is ours, and we heyres of it, it is the foode of our soules. Therfore if he minister it not truly, and freely vnto vs wythout sellyng, he is a theef, & a soule murtherer: and euen so is he if he take vpon hym to feede vs, & haue not wherwith. And for a like conclusion, because we also with all that we haue, be Christes, therfore is the priest heyre with vs also of all that we haue receiued of God, wherfore in as much as ỹ priest wayteth on ỹ word of God, and is our seruaunt therin, therfore of right we are his detters, and owe him a sufficient liuyng of our goodes, and euen thereto a wyfe of our daughters owe we vnto hym, if hee require her. And nowe when we haue appoynted him a sufficiente liuyng, whether in tythes, rentes, or in yearely wages, he ought to be content and to require no more, nor yet to receaue any more, but to be an ensample of soberneſſe and of despising worldly things vnto the ensample of hys parishioners.

Whether byd the papist so or no

Yet ỹ spiritualities pillage was more then theyr standing stipēd.

Wilte thou vowe to offer vnto the poore people? that is pleasaunt in the sight of God, for they be left here to do our almes vpon in Christes stead, and they be the right heyres of all our aboundaunce and ouerplus. Moreouer we must haue a schole to teache Gods worde in (though it needed not to bee so costly) and therfore it is lawfull to vow vnto the building or maintenāce therof, & vnto the helping of all good workes. And we ought to vow to pay custome, tolle, rent, and all maner duties, and whatsoeuer we owe: for that is Gods commaundement.

A good vowe is to kepe Gods commaundementes.

Jf thou wilt vowe pilgrimage, thou must put salt therto, in like manner, if it shall be accepted, if thou vowe to go and visite the poore, or to heare gods word, or whatsoeuer edifieth thy soule vnto loue & good worke after knowledge, or whatsoeuer God commaundeth, it is wel done, and a sacrifice that sauoureth well, ye wil happly say, that ye will go to this or that place, because God hath chosen one place more then another, and wyll heare your petition more in one place then another? As for your prayer it must be accordyng to to gods worde. Ye may not desire god to take vengeaunce on hym, whome Gods worde teacheth you to pity and to pray for. And as for the other glose, that God will here you more in one place then in another, Jf I suppose it sal infatuatum, salt vnsauery, for if it were wisdome, how could we excuse ỹ deth of Steuen Acts 7. which died for that article that God dwelleth not in temples made with handes, we ỹ beleue in God, are the temple of God (sayeth Paul.) Jf a man loue God, and keepe hys worde, he is the temple of God, & hath God presently dwellyng in him, as witnesseth Christ, John. 14. saying: Jf a man loue me, he wyll keepe my worde, and then my father wyll loue hym, and we wyll come vnto hym and dwel with hym. And in the 15. he saith: if ye abyde in me, and my wordes also abyde in you, then aske what ye wyll and ye shall haue it. Jf thou beleue in Christe and hast the promises whiche God hath made thee in thine hart, then go on pilgrimage vnto thyne owne hart and there pray and God wil heare thee, for hys mercy and truthes sake and for his sonnes Christes sake, and not for a few stones sakes. what careth G O D for the temple? The very beastes in that they haue life in them, be much better then an heape of stones couched together.

Howe thou mayst lawfully goe on pilgrimage

God heareth al that call vppon him in all tymes and at al places alyke.

God dwelleth not in temples made with mannes handes.

God regardeth the hart, and not ỹ place where wee pray.

To speake of chastity, it is a gift not geuen vnto all persones, as testifieth both Christ and also his Apostle Paul, wherfore all persons may not vow it. Moreouer there bee causes wherefore many persons may better lyue chast at one tyme then at an other. Many may lyue chast at twenty and thirtie for certayne cold diseases folowyng them, which at yl. when their health is come can not do so. Many be occuppyed with wilde phantasies in their youth that they care not for mariage, which some when they be waxen sad shalbe greatly desirous, it is a daungerous thyng to make sinne where none is, and to forsweare the benefite of God & to bynde thy self vnder payne of dānation of thy soule, that ỹ wouldest not vse remedy that god hath created, if nede required.

Wilfull chastitie is not mete for all persons to vow.

An other thyng is this, beware that thou get thee not & false fayned chastitie made with the vngodly perswasiōs of S. Hierome, of Ouide in his filthy booke of the remedy agaynst loue, lest when throughe such imaginatiōs thou hast vtterly despised, defied and abhorred all womankynde, thou come into such case throughe the fierce wrath of God, that thou canst neither lyue chast nor finde in thy hart to mary and so be compelled to fall into the abhomi-

False fayned chastitie.

nation

nation of the Pope againſt nature and kynde.

The Pope reſtrayned that which God permitted and letteth at liberty that which God forbiddeth.

Moreouer, god is a wiſe father and, knoweth all the infirmities of his children, and alſo mercyfull, and therefore hath created a remedy without ſinne, and geuen therto his fauour and bleſſyng. Let vs not be wyſer then GOD with our imaginatiõs, nor tempt him, for as godly chaſtitie is not euery mãs gift: euen ſo he that hath it to day hath not power to continue it, at his owne pleaſure, neither hath God promiſed to geue it him ſtil, and to cure his infirmities without hys naturall remedy, no more then he hath promiſed to ſlake hys hunger without meate or thyrſt without drinke. Wherfore either let all thynges byde free as God hath created them, and neither vowe that which God permitteth thee with his fauour and bleſſing alſo: or els if thou wilte nedes vowe, then vow godly and vnder a condition, that thou wilt continue chaſt, ſo long as God geueth thee that gift, and as long as neither thyne own neceſſitie, neither charitie toward thy neighbour, nor the authoritie of thẽ vnder whoſe power thou art, driue thee vnto the contrary.

A good admonition to ſuch as wil make vowes.

The purpoſe of thy vowe muſt bee ſalted alſo with the wiſedome of God. Thou mayeſt not vowe to be iuſtified thereby, or to make ſatiſfaction for thy ſinnes, or to wynne heauẽ, nor an hyer place: for then diddeſt thou wrong vnto the bloud of Chriſt, and thy vowe were playne Idolatry and abhominable in the ſight of GOD. Thy vow muſt be onely vnto the furtherance of the commaundementes of GOD, which are (as I haue ſaid) nothing but the tamyng of thy members, and the ſeruice of thy neighbour: that is if thou thincke thy backe to weake for the burthen of wedlocke, and that thou canſt not rule thy wife, children, ſeruauntes and make prouiſion for them godly, & without ouermuch buſying and vnquietyng thy ſelfe, and drownyng thy ſelfe in worldly buſyneſſe vnchriſtenly, or that thou canſt ſerue thy neighbour in ſome office better beyng chaſt then maryed. And then thy vowe is good and lawfull. And euen ſo muſt thou vowe abſtinence of meates, and drinkes ſo farre forth as it is profitable vnto thy neighbours, and vnto the tamyng of thy fleſhe: But thou mayſt vowe neither of them vnto the ſlaying of thy body. As Paule commaundeth Tymothe to drincke wyne, & no more water becauſe of his diſeaſes. Thou wilt ſay that Timothy had not happely forſworne wyne. I thinke the ſame, and that the Apoſtles forſware not wedlocke thoughe many of them lyued chaſt, neither yet any meate or drincke, though they abſteined from them, and that it were good for vs to folow their example. Howbeit though I vowe and ſweare and thinke on none exception, yet is the breakyng of Gods cõmaundemẽts except, and all chaunces that hange of God. As if I ſweare to be in a certain place at a certain houre, to make a loueday without exception, yet if the king in the meane tyme commaunde me an other way, I muſt goe by Gods commaundement, and yet breake not myne othe. And in like caſe if my father & mother be ſicke & require my preſence, or if my wife, children or houſhold be viſited that my aſſiſtance be required, or if my neighbours houſe be a fire, at the ſame houre and a thouſand ſuch chaunces: in whiche all I breake myne othe, & am not forſworne and ſo forth. Read Gods word diligently & with a good hart, and it ſhall teach thee all thynges.

Wherunto and howe we ſhould apply our vowes.

How a vow is to be made.

He that faſteth to any other ende then to tame his body, that it may ſwarue vpon God, deceiueth hym ſelfe.

All our doynges muſt tende to the honour of God, and loue of our neighbour.

A Prologue into the fifte booke of Moſes called Deuteronomy.

This is a booke worthy to be read in, daye and night, & neuer to be out of handes. For it is the moſt excellent of all the bokes of Moſes. It is ealy alſo & lyght, and a very pure Goſpell, ẏ is to wit, a preachyng of fayth & loue: deducyng the loue to God out of fayth, and the loue of a mans neighbour out of ẏ loue of God. Herein alſo thou mayſt learne right meditation or contemplation, which is nothyng els ſaue ẏ calling to minde, & a repeatyng in the harte of the glorious and wonderfull dedes of God, and of his terrible handling of his enemies, and mercyfull entreatyng of them that come when hee calleth them whiche thyng this booke doth, and almoſt nothyng elles.

This boke is a preachyng of fayth and loue.

Here thou mayeſt learne a right meditation or contemplation.

In the foure firſt Chapters he rehearſeth the benefites of GOD done vnto them, to prouoke them to loue, & his mightie dedes done aboue all natural capacitie of faith, that they might beleue GOD, and truſt in him, and in

The workes of God are ſupernatural.

his strength. And thirdly he rehearceth the fierce plagues of God vppon his enemyes, and on them which through impaciencie & vnbeliefe fell from hym: partly to tame and abate the appetites of the flesh which alway fight agaynst the spirite, and partely to bridle the wilde ragyng lustes of them in whom was no spirite: that though they had no power to do good of loue, yet at the lest way, they should abstaine from outward euill for feare of wrath, and cruell vengeaunce whiche should fall vpō them and shortly finde them out, if they cast vp gods nurter, and runne at riotte beyond his lawes and ordinaunces.

We must abstaine frō outward euill though not for loue yet for feare of the vengeance of God.

Moreouer he chargeth them to put nought to, nor take ought away from Gods wordes, but to be diligēt onely to keepe them in remembraunce, & in the hart and to teach their childrē, for feare of forgettyng. And to beware either of makyng imagery, or of bowyng them selues vnto Images, saying: Ye saw no image when God spake vnto you, but heard a voyce onely, & that voyce keepe, and thereunto cleaue, for it is your lyfe, and it shall saue you. And finally if (as the frailtie of all flesche is) they shal haue fallen from God, and he haue brought them into trouble, aduersitie, and combraunce and all necessitie: yet if they repent and turne, hee promiseth, them that God shall remēber his mercy, and receaue them to grace agayne.

Vnto the law of god, we may neither adde nor minish.

We are cōmaunded to abstayne from Images.

God is mercyful to them that repent.

In the fifte he repeateth the x. Commaūdementes, and that they might see a cause to do them of loue, he biddeth them remember that they were bound in Egypt, and how God deliuered thē with a mighty hande, and a stretched out arme, to serue him and to kepe his maundementes: as Paule sayth that wee are bought with Christes bloud, and therefore are his seruauntes and not our owne, and ought to seeke his wil and honour onely, and to loue and serue one an other for his sake.

Christ hath deliuered vs, & therfore we ought to serue him & our neyghbour for his sake.

In the sixte he setteth out the fountaine of all commaundementes: that is, that they beleue how that there is but one God that doth all, and therfore ought onely to bee loued with all the hart, all the soule, and all the might. For loue onely is the fulfillyng of the cōmaundementes, as Paule also sayth vnto the Romaines, and Galathians likewise. He warneth them also that they forget not the cōmaundementes, but teache them their children, and to shew their children also how God deliuered them out of the bondage of the Egiptians, to serue him and his commaundements, that the children might see a cause to worke of loue likewise.

Loue onely is the fulfillyng of the lawes of God.

The seuenth is all together of faith: hee remoueth all occasions that might withdrawe them from the faith, and pulleth them also from all confidence in them selues, and sturreth them vp to trust in God boldly and onely.

We must trust onely in God, & not in our selues.

Of the eight Chapter thou feelest how that the cause of temptation is, that a man might see his own hart. For whē I am brought into that extremity, that I must either suffer or forsake GOD, then I shall feele how much I beleue and trust in him, and how much I loue him. In like maner, if my brother do me euill for my good, then if I loue him when there is no cause in him, I see that my loue was of God, and euen so if I then hate him, I feele and perceaue that my loue was but wordly, and finally hee sturreth thē to the fayth and loue of God, and driueth them frō all confidence of their owne selues.

Hewe a man may trye & examine hym selfe, how much he loueth God, and his neighbour.

In the ninth also hee moueth them vnto fayth, and to put their trust in God, and draweth them from confidēce of them selues, by rehearsing all y wickednesse whiche they had wrought from the first day, he knew them vnto that same day. And in the end he repeteth howe he conjured God in Horeb, and ouercame him with prayer, where thou mayest learne the right maner to pray.

God styreth vp his people vnto fayth.

A right way of prayer.

In the tenth he reckeneth vppe the pith of all lawes, and the keping of the law in hart: which is to feare GOD, loue him and serue hym with all their hart soule and might, and kepe his cōmaundementes of loue. And he sheweth a reason why they should that do: euen because God is Lord of heauen and earth, & hath also done all for them of his owne goodnesse without their deseruyng. And then out of the loue vnto God, he bringeth the loue vnto a mans neighbour saying: God is Lord aboue all Lordes and loueth al his seruauntes indifferētly, as well the poore and feble, and the straūger, as the rich and mighty, and therfore will that we loue the poore and the straunger. And he addeth a cause, for ye were straungers, and God deliuered you and hath brought you vnto a land, where ye bee at home. Loue the straunger therefore for his sake.

The pith & effect of all § lawes of God.

And if wee firste loue God, then out of that loue, wee must nedes loue our neighbour.

In the xj. he exhorteth them to loue

What it is to loue and feare God, and what it is to deſpiſe hym.

and feare God, and rehearseth the terrible dedes of God vpō his enemyes, & on them that rebelled agaynſt hym. And he teſtifieth vnto them both what wil folow, if they loue and feare God, and what alſo if they deſpiſe hym, and breake his commaundement.

The word of god may not be altered.

In the xij. hee commaundeth to put out of the way all that might be an occaſion to hurt the fayth, and forbiddeth to do ought after their owne myndes, or to alter the word of God.

Let no mā draw vs from gods worde.

In the xiij. he forbiddeth to herken vnto ought ſaue vnto Gods word: no though he whiche counſeleth contrary ſhould come with miracles, as Paule doth vnto the Galathians.

In the xiiij. the beaſts are forbidden, partly for vncleannēſſe of them, and partly to cauſe hate betwene the heathen and them, that they haue no converſation together, in that one abhorreth what the other eateth. Unto this

Of maters of the common weale

xv. chapter all pertaine vnto faith and loue chiefly. And in this xv. hee begynneth to entreate more ſpecially of thinges pertainyng vnto the common welth, and equitie, and exhorteth vnto the loue of a mans neighbour. And in the xvj. among other he forgetteth not the ſame. And in the xvij. he entreateth of right and equitie chiefly, in ſo much that when hee looketh vnto faith, and vnto the puniſhment of Idolaters, hee yet endeth in a law of loue and equitie: forbiddyng to condemne any man vn-

None may be condemned vnder two witneſſes.

der leſſe then two witneſſes at the leſt, and commaundeth to bryng the treſpaſſers vnto the open gate of the citie, where all men go in and out, that all men might heare the cauſe and ſee that he had but right. But the Pope hath founde a better way, euen to oppoſe him with out any accuſer, and that ſecretly, that no man know whether hee haue right or no, either heare his Articles or aunſwere: for feare leſt the people ſhould ſearche whether it were ſo or no.

In the xviij. hee forbiddeth all falſe and deuiliſh crafts that hurt true faith.

Chriſt our ſauiour declared in the old teſtament.

Moreouer becauſe the people could not heare the voyce of the law ſpoken to them in fire, he promiſeth them an other Prophet to bring them better tydynges whiche was ſpoken of Chriſt our Sauiour.

The xix. and ſo forth vnto the end of the xxvij. is almoſt altogether of loue vnto our neighbours, and of lawes, of equitie, and honeſty, with now and the a reſpect vnto faith.

The curſe and wrath of God ouer al thoſe that breake his lawes.

The xxviij. is a terrible Chapter and to be trembled at: A Chriſten mās hart might well bleed for ſorrow at the readyng of it, for feare of the wrath that is like to come vpon vs, accordyng vnto all the curſes which thou there readeſt. For accordyng vnto theſe curſe hath God delt with with all nations, after they were fallen into the abhominations of blindneſſe.

We may not be to curious in the ſearchyng of Gods ſecretes, but rather ſtudy to vnderſtand & to do our dutye towards god and our neighbour.

The xxix. is like terrible with a godly leſſon in the end that we ſhold leaue ſearchyng of Gods ſecrets, & geue diligence to walke accordyng to that hee hath opened vnto vs. For the keepyng of the commaundementes of God, teacheth wiſedome as thou maieſt ſee in the ſame Chapter, where Moſes ſaith, keepe the commaundementes, that ye may vnderſtand what ye ought to doe. But to ſearch Gods ſecretes, blindeth a mā, as it wel proued by the ſwarmes of our ſophiſters, whoſe wiſe bookes are now when we looke in the Scripture, founde but full of fooliſhneſſe.

The Prologue of the Prophete Ionas made by William Tyndall.

AS the enuious Philiſtines ſtopped y welles of Abraham, and filled them vp with earth, to put the memoriall out of mynde, to the entent that they might chalenge the grounde: euen ſo the fleſhly minded hipocrites, ſtoppe vp the vaynes of life, which are in the ſcripture, with the earth of their traditions, falſe ſimilitudes, and lying allegories, & that of lyke zeale, to make the Scripture their owne poſſeſſion, and merchaundice, and ſo ſhut vp the kyngdome of heauen, which is Gods worde, neither entring in themſelues, nor ſuffering them that would.

The Papiſtes kepe the Scriptures from the lay people, becauſe they onely will be the publiſhers & expoſitors therof

The Scripture hath a body and a ſoule.

The Scripture hath a body without, and within a ſoule, ſpirite & lyfe. It hath without a barke, a ſhel, and as it were an harde bone, for the fleſhlye mynded to gnaw vpon. And within it hath pith, cornell, mary, and all ſwetenes for Gods elect, which he hath choſen to geue them hys ſpirite, & to write hys law, and the fayth of hys ſonne in their hartes.

The Scripture conteineth iij. thinges.

The Scripture conteineth iij. thinges in it: Firſt, the lawe to condemne all fleſh: Secondarily, the Goſpel, that is to ſay, promiſes of mercy for al that repente and knowledge theyr ſinnes, at

the preachyng of the lawe, and consent in their hartes that the lawe is good, and submit themselues to bee scholers to learne to kepe the law, and to learn to beleue the mercye that is promised them: and thirdly, the storyes & lyues of those scholers, both what chaunces fortuned them, & also by what meanes their scholemaister taughte them, and made them perfect, and how he tried ỹ true from the false.

The maner of hipocrites in reading the law of god.

When the hipocrites come to the law, they put glosses to, and make no more of it, thē of a worldly law which is satisfied with the outwarde worke, and whiche a Turke may also fulfill. when yet Gods law neuer ceaseth to condemne a man, vntil it be written in hys harte, and vntill he keepe it naturally without compulsion, and all other respect, saue onely of pure loue to God, and his neighbour, as he naturally eateth when he is an hungred, without compulsion, and all other respect, saue to slake hys hunger onely.

The papisticall and corrupt doctrine of the papists

And when they come to the Gospell, there they mingle their leuen and say. G O D now receiueth vs no more to mercy, but of mercy receiueth vs to penaunce, that is to witte, holy deedes ỹ make them fatte bellies, and vs their captiues, both in soule and body. And yet they fayne their Idole the Pope so mercifull, that if that thou make a litle money glister in hys Balaams eyes, there is neither penance, nor purgatory, nor any fastyng at all, but to flye to heauen as swift as a thought, & at the twinckiyng of an eye.

How the Papistes wryng and wrest the scriptures.

And the lawes, storyes, and giftes of men, whith are contayned in the bible, they reade as thinges no more pertaining vnto them, then a tale of Robin hood, & as things they wot not wherto they serue, saue to faine false discant, and inglyng allegories, to stablishe their kyngdome with all. And one of the chiefest and fleshliest studies they haue, is to magnifie the saintes aboue measure, and aboue the truth: & with their Poetry to make them greter, thē euer God made them. And if they find any infirmitie, or sinne ascribed vnto the sayntes, that they excuse with all diligence, diminishyng the glory of the mercy of god, and robbyng wretched sinners of all theyr comforte: & thinke therby to flatter the saintes, and to obtayne their fauour, and to make speciall aduocates of them, euen as a man would obtayne the fauour of worldly tyrannes: as they also fayne ỹ saintes more cruell then euer was any heathē man, and more wreakeful, and vengeable, then the Poetes fayne their goddes or furies, that torment the soules in hell, if their euens be not fasted, and their images visited, and saluted wyth a pater noster, which prayer onely our lippes be acquainted with: our hartes vnderstandyng none at all, and worshipped wyth a candle, and the offring of our deuotiō, in the place which they haue chosen to heare supplicatiōs, and make petitions of their clientes therin

But thou reader, thynke of the law of god, how that it is altogether spirituall, and so spirituall, that it is neuer fulfilled wyth dedes or workes, vntill they flowe out of thyne harte, wyth as great loue towarde thyne neighbour, for no deseruyng of his (yea thoughe he bee thyne ennemy) as Christ loued thee, and dyed for thee, for no deseruyng of thyne, but euen when thou wast hys ennemy. And in the meane tyme, through out all our infantie, and childhoode in Christ, till we be growen vp into perfect men, in the full knowledge of Christ, and full loue of Christ agayne, and of our neighbours for hys sake, after the ensample of hys loue to vs, remēbryng that the fulfillyng of the law, is a fast fayth in Christes bloude coupled with our profession, & submit ous selues to do better.

And of the gospell or promises which thou meetest in the scripture, beleue fast that god wyll fulfill them vnto thee, & that vnto the vttermost iot, at the repentance of thyne hart, when thou turnest to hym and forsakest euill, euen of hys goodnes, and fatherly mercy vnto that, and not for thy flatteryng hym with hipocritishe woorkes of thyne owne fayning. So that a fast fayth only, without respect of all workes, is the forgeuenesse both of the sinne, which we did in tyme of ignorance, with lust and consent to sinne: and also of that synne which we do by chaunce, and of frailtie: after ỹ we are come to knowledge, and haue professed the law out of our hartes. Also all dedes serue only for to helpe our neighbours, and to tame our flesh that we fall not to sinne agayne, and to exercise our soules in vertue, and not to make satisfaction to Godwarde for the synne that is once paste.

And all other storyes of the Bible, with out exception, are ỹ practising of ỹ law, & of the gospel, & are true and faythfull ensamples, and sure earnest that God

will

will euen so deale with vs, as he did with them, in all infirmities, in all temptations, and in all lyke cases & chaunces. Wherin ye see on the one side, how fatherly and tenderly, and with all cōpassion GOD entreateth hys elect, which submit themselues as scholers, to learne to walke in the wayes of hys lawes, and to kepe them of loue. If they forgate themselues at a tyme, he would stirre them vp agayne with all mercy, if they fell and hurt themselues, he healed them agayne with all compassion and tendernes of hart. He hath oft brought great tribulation and aduersitie vpon hys elect: but all of fatherly loue onely, to teach them, and to make them see their owne hartes, and the synne that there lay hid, that they might afterward feele hys mercy. For his mercy wayted vpon them, to ridde them out agayne as soone as they wer learned, and come to the knowledge of their own hartes: so that he neuer cast man away, how deepe so euer he had sinned, saue them onely which had first cast the yoke of hys lawes from their neckes, with vtter defiaunce, and malice of harte.

God correcteth where he loueth.

God casteth none away, but such as refuse to kepe his lawes, and will not harken vnto hys voyce.

Which ensamples how comfortable are they for vs, when we be fallen into sinne, and God is come vpon vs with a scourge, that we dispayre not, but repent with full hope of mercy, after the ensamples of mercy that are gone before? And therfore they were written for our learnyng, as testifieth Paule, Rom. 15. to comfort vs, that we might the better put our hope & trust in god, when we see, how mercifull he hathe bene in tymes past vnto our weake brethē, that are gone before in al their aduersities, nede, temptations, ye and horrible sinnes into which they nowe and then fell.

And on the other side, ye see how they that hardened their hartes & sinned of malice, and refused mercy that was offered them, and had no power to repent, perished at the latter ende with all confusion and shame mercilessly. which ensāples are very good and necessary, to keepe vs in awe, and dread in tyme of prosperitie, as thou mayest see by Paul. 1. Cor. 10. that we abide in the feare of God, and ware not wylde and fall to vanities, and so sinne and prouoke God, and bryng wrath vpon vs.

Such as hardē their hartes and not harken to the will of God to do it, God casteth out

And thirdly, ye see in the practise, how as God is mercifull and long suffering, euen so were all hys true Prophetes and preachers, bearing the infirmities of their weake brethren, and their own wrongs, and iniuries with all patience, and long suffering, neuer casting any of them of their backs, vntill they sinned against the holy ghost, maliciously persecutyng the open and manifest trouth: contrary vnto the ensample of the Pope, which in sinnyng agaynst God, and to quench the truth of his holy spirite, is euer chiefe Capitaine and trompet blower, to set other a worke, and seketh only his own fredome, libertie, priuilege, wealth, prosperitie, profite, pleasure, pastime, honour and glory, with the bondage, thraldom, captiuitie, misery, wretchednes, and vile subiection of his brethē: and in hys owne cause is so feruent, so stiffe and cruell, that he will not suffer one worde spoken agaynst hys false maiestie, wily inuentions, and iugling hipocrisie to be vnauenged, though all christendome should be set together by the eares, and should cost he cared not how many hundred thousande their lyues.

The Prophets of God bare the weaknes of their brethren, & their iniuries also with patience.

The Pope and his ministers are persecutors ouer their brethren.

Now that thou mayest read Jonas frutefully, and not as a Poetes fable, but as an obligation betwene god and thy soule, as an earnest penny geuen thee of God, that he wyll helpe thee in tyme of nede, if thou turne to him, and as the worde of God the only foode, & lyfe of thy soule, this marke, and note. First count Jonas the seruāt of God, & a man chosen of GOD, to testify his name vnto the world: But yet a yong scholer, weake and rude, after the fashiō of the apostles, whyle Christ was with them yet bodily, which thoughe Christ taught them euer to be meeke, and to humble theselues, yet oft stroue among theselues who should be greatest. The sonnes of Zebede would sitte the one on the right hand of Christ, the other on the lefte. They would praye that fire might descend from heauen & consume the Samaritanes. When Christ asked who say men that I am? Peter aunswered, thou art the sonne of the liuyng God, as though Peter had bene as perfecte as an angel. But immediatly after whē Christ preached vnto them of hys death and passion: Peter was angry and rebuked Christ, and thought earnestly that he had raued, and not wist what he sayde, as at another time, when Christ was so feruently busied in healyng the people, that he had no leisure to eat, they went out to hold him, supposing that he had

The cruell opinō that the disciples had of Christ.

bene beside hymselfe. And one that cast out diuels in Christes name they forbade, because he wayted not on them, so glorious were they yet.

The ignorance and imperfection of the apostles.

And though Christ taught alway to forgeue, yet Peter after long goyng to schole, asked whether men should forgeue seuen tymes, thinkyng that .vij. tymes had bene to much. And at the last supper Peter would haue dyed with christ, but yet within few houres after, he denyed him, both cowardly and shamefully. And after the same maner, though he had so long heard that no man might auenge him selfe, but rather turne the other cheeke to, then to smite agayne, yet when Christ was in takyng, Peter asked whether it were lawful to smite with the sword, and taried none aunswere, but layed on rashly. So that though when we come first vnto knowledge of the truth, and the peace is made betwene God and vs, and we loue his lawes, and beleue and trust in him, as in our father and haue good hartes vnto him, and be borne a new in the spirite, yet we are but childrē and young scholers, weake and feble, and must haue leysure to grow in the spirite: in knowledge, loue and in the dedes therof, as young childrē must haue tyme to grow in their bodies.

And God our father and scholemaster feedeth vs, and teacheth vs accordyng vnto the capacitie of our stomackes, and maketh vs to grow and waxe perfect, and fineth and trieth vs, as gold, in the fire of temptations and tribulations. As Moyses witnesseth Deutero. viij. saying. Remember all the way by whiche the Lord thy God caried thee this xl. yeares in the wildernesse, to humble thee, and to tempte or prouoke thee, ẏ it might be knowen what were in thine hart. He brought thee into aduersitie, and made thee an hungred, & then fed thee with Manna, which neither thou nor yet thy fathers euer knew of, to teach that man lyueth not by bread onely, but by all that procedeth out of the mouth of GOD. For the promises of God are lyfe vnto all that cleaue vnto them, muche more then bread and bodyly sustenaunce, as the iourney of the children of Israell out of Egipt into the land promised them, ministreth thee notable ensamples, and that aboundantly, as doth all the rest of the Bible also. Howbeit it is impossible for flesh to beleue, and to trust in the truth of Gods promises,

God doth mercifully fry & tempt vs, to moue vs to peter our hartes & myndes towardes hym.

vntil he haue learned it in much tribulation, after that God hath deliuered him out therof agayne.

God therefore to teach Jonas, and to shew him his owne hart, & to make him perfect, and to instruct vs also by his ensample, sent him out of the lande of Israell where he was a Prophet to go among the heathen people, and to the greatest and mightiest Citie of the world then, called Niniue: to preache that within xl. dayes they should all perish for their sinnes, and that the Citie should be ouerthrowen. Whiche message the free will of Jonas had as much power to doe, as the weakest hatted woma̅ in the world hath power, if she were commaunded, to leape into a tubbe of lyuyng snakes and adders: as happely if God had cōmaunded Sara to haue sacrificed her sonne Isaac, as he did Abraham, she would haue disputed with him, yet shee had done it; or though she were strong enough: yet many an holy Saint could not haue founde in their hartes, but would haue runne away from the presence of the commaundement of God, with Jonas, if they had bene so strongly tempted.

Jonas of himselfe, was an vnmete messenger to be sent of such a message, but god assisted him with his holy spirit.

For Jonas thought of this maner: loe, I am here a Prophet vnto Gods people the Israelites: whiche though they haue Gods worde testified vnto them dayly, yet despise it, and worshyp God vnder the likenesse of calues, and after all maner fashions saue after hys owne word, and therfore are of all nations the worst, and most worthy of punishment. And yet God for loue of fewe that are among them, and for his names sake spareth and defendeth them. How then should GOD take so cruel vengeaunce on so great a multitude of them to whō hys name was neuer preached to, and therfore are not the tenth part so euill as these: If I shall therfore go preach, so shal I laye and shame my selfe and God thereto, & make them the more to dispise God, and set the lesse by him, and to bee the more cruell vnto his people.

The carnal imagination of mans nature without Gods spirite.

And vpon that imagination he fled from the face or presence of God: that is, out of the coūtrey where God was worshipped in, and from the prosecutyng of Gods commaundement, and thought, I will get me an other way among the heathen people, and be no more a prophet, but liue at rest and out of all combraunce. Neuertheles the God of all mercy which careth for his elect

Jonas so long as he was in his carnall imagination, could not abyde the voice of God, but fled: howbeit God called hym agayne.

elect children, & turneth all vnto good to them, and smiteth them, to heale thē againe, and killeth them to make them aliue agayne, and playeth with them (as a father doth some tyme with his young ignorant children) and tempteth them, and proueth them to make them see their owne hartes, prouided, for Ionas, how all thinges should be.

When Ionas entred into the shyp, he layd him down to slepe, and to take his rest: that is, his conscience was tossed betweene the commaundement of God which sent him to Ninive, and his fleshly wisedome that dissuaded, & counselled him the contrary, and at the last preuailed against the commaundement, and caryed him an other way, as a shyp caught betweene two streames, & as Poetes faine the mother of Meliager to be betwen diuers affections: while to auenge her brothers death, shee sought to slea her owne sonne. whereupon for very paine and tediousnes he lay down to slepe, for to put the commaundement which so gnewe and fret his conscience, out of mynde, as the nature of all wicked is, when they haue sinned a good, to seke all meanes with riot, reuell and pastime, to driue the remembraūce of sinne out of their thoughtes, or as Adam did, to couer their nakednes with aprones of Pope holy workes. But God awoke him out of his dreame, & set his sinnes before his face.

Jonas flieth rebelled agaynst the spirite.

The wicked seke to to couer their wickednes with Pope holy workes.

For when ỹ lot had caught Ionas, then bee sure that his sinnes came to remembraunce agayne, and that his cōscience raged no lesse then the waues of the Sea. And then he thought that he only was a sinner, and the heathen that were in the shyp, none in respect of him, and thought also, as verily as he was fled from God, that as verily God had cast him away: for the sight of the rodde maketh the naturall child not onely to see, and to knowledge his faulte, but also to forget all his fathers old mercy and kindnesse. And then he confessed his sinne openly, and had yet leuer perishe alone, then that the other should haue perished with him for his sake: and so of very desperatiō to haue lyued any longer, he bad cast him into the Sea betimes, except they would be lost also.

How Ionas was trapped & made a traped.

Ionas beyng afrayd confesseth his sinnes.

To speake of lottes, how farre forth they are lawfull, is a light question. First to vse them for the breakyng of strife, as when parteners, their goods as equally diuided as they can, take euery man his part by lot, to auoyde all suspition of deceitfulnesse: and as the Apostles in the first of the Actes, when they sought an other to succede Iudas the traitour, and two persōs were presented then to breake strife, and to satisfie all parties, did cast lottes whether should be admitted, desiryng God to temper them, and to take whom he knew most mete, seyng they wyste not whether to preferre, or happely could not all agree on: either is lawfull, and in all like cases. But to abuse them vnto the temptyng of God, and to compell hym therewith to vtter thinges wherof we stand in doubt, when we haue no commaundement of him so to do, as these heathen here dyd, though God turned it vnto his glorie, can not be but euill.

Lots howe they may be vsed lawfully.

The heathen shypmen astonyed at the sight of the miracle, feared GOD, prayed to him, offered sacrifice and vowed vowes. And I doubte not, but that some of them, or happely all came thereby vnto the true knowledge, and true worshipping of GOD, and were wonne to GOD in their soules. And thus God which is infinite mercifull in all his wayes, wrought their soules health out of the infirmitie of Ionas, euen of his good wil and purpose, and loue wherewith he loued them, before the world was made & not of chaunce, as it appeareth vnto the eyes of the ignorant.

Miracle moueth the heathen to know god, and to call vpon him.

And that Ionas was three dayes and three nightes in the belye of hys fishe: we can not therby proue vnto the Iewes, and infideles or vnto any mā, that Christ must therefore dye, and bee buried and rise againe. But we vse the ensample and likenesse to strengthe the fayth of the weake. For he that beleueth the one, cā not dout in the other: in as much as the hand of GOD was no lesse mightie in preseruyng Ionas alyue agaynst all naturall possibilitie, and in delyuryng him safe out of this fish, then in raising vp Christ agayne, out of his sepulchre. And we may describe the power and vertue of the resurrection thereby, as Christ him selfe bereweth the similitude therto. Math. xij. saying vnto the Iewes that came about him, and desired a signe or a wōder from heauen, to certifie them that he was Christ: this euill and wedlocke breakyng nation (whiche breake the wedlocke of faith, wherwith they bee maried vnto God, and beleue in their false woorkes) seke a signe, but there

Ionas lay three dayes and iij. nightes in ỹ Whales belly, so Christ lay thre dayes and three nightes in the earth.

How christ sheweth his death, & resurrectiō by Ionas the Prophet.

shall no signe bee geuen them saue the signe of the Prophet Jonas. For as Jonas was three dayes and three nightes in the bely of the whale, euen so shall the sonne of mā be three dayes, & three nightes in the hart of the earth. which was a watch word (as we say) and a sharpe threatenynge vnto the Jewes, and as much to say as thus, ye hard harted Jewes seke a signe: loe this shal be your signe, as Jonas was raised out of the sepulchre of his fishe, and then sent vnto the Niniuites to preach that they should perish, euen so shall I rise againe out of my sepulchre, and come and preach repentaunce vnto you. See therfore, when ye see the signe that ye repent, or els ye shal surely perishe and not escape. For though the infirmities whiche ye now see in my flesh, be a let vnto your fathers, ye shall then be without excuse, when ye see so great a miracle and so great power of God shed out vpon you. And so Christ came agayne after the resurrection in his spirite, and preached repentaunce vnto them, by the mouth of his Apostles and Disciples, and with miracles of the holy Ghost. And all that repented not, perished shortly after, & the rest caried awaye captiue into all quarters of the world for an example, as ye see vnto this day.

Christ by the mouth of his Apostles preached repentaunce to the Jewes.

And in like maner since the worlde began, where soeuer repentaunce was offered, and not receaued, their GOD tooke cruell vengeaunce immediatly: as ye see in the floude of Noe, in the ouerthrowynge of Sodome and Gomorra, and all the countrey about, and as ye see of Egypt, of the Amorites, Cananites and afterward of the very Jsraelites, and then at the last of the Jewes to, and of the Assirians, & Babilonians, and so throughout all the impeires of the world.

where ther is no repentaūce, there God powreth out his vengeaunce.

Gildas preached repentaunce vnto the old Britaines, that inhabited England: they repented not, and therfore God sent in their enemies vpon them on euery side, and destroyed them vp, and gaue the land vnto other nations. And greate vengeaunce hath bene taken in that lande for synne, since that tyme.

Gildas a writer of the Britishe Chronicle.

Wicleffe preached repentaunce vnto our fathers not long since: they repented, not for their harts were indurate, and their eyes blinded with their own Pope holy righteousnesse, wherewith they had made their soules gay against the receiuing agayne of the wicked spirite, that bringeth seuen worse thē him selfe with him, and maketh the later ende worse then the begynnyng: for in open synnes there is hope of repentaunce, but in holye, hypocrisie none at all. But what folowed? they slew their true and right kyng, and set vp three wrong kynges arowe, vnder which all the noble blond was slayne vp, and halfe the commons thereto, what in Fraunce, and what with their owne sword, in fightyng among themselues for the crowne, and the Cities and Townes decayed, and the lande brought halfe into a wildernesse, in respect of that it was before.

Wicleffe a preacher of repentaūce

They slew Richard the second.

They set vp Henry the fourth.

Henry the fift.

Henry the first.

And now Christe to preache repentaūce, is risē yet once agayn, out of his sepulchre in which the Pope had buried him, & kept him downe, with his pillars & polars & all disguisinges of hipocrisy, with gyle, wiles & falshode & with the sword of all Princes, whiche he had blinded with his false marchaūdise. And as I doubt not of the ensamples that are past, so am I sure that great wrath will follow, except repentaunce turne it backe againe, & cease it.

Christ now preacheth repētaunce vnto vs.

When Jonas had bene in the fishes bely a space, and the rage of his conscience was somewhat quieted, and swaged, & he come to him selfe againe, and had receaued a litle hope, the qualmes and panges of desperation which went ouer his hart, halfe ouercome, he prayed, as he maketh mention in the text saying: Jonas prayed vnto the Lord his GOD out of the bely of the fish. But the wordes of that prayer are not here set. The prayer that here standeth in the text, is the prayer of prayse, and thankesgeuyng, which he prayed, and wrote when hee was escaped, and past all ieopardie.

Jonas called vpon God out of the fishes belly.

In the end of which prayer he saith, I will sacrifice with the voyce of thankesgeuyng, and pay that I haue vowed, that sauyng commeth of the Lord. For verely to confesse out of the hart, that all benefites come of GOD, euen out of the goodnesse of his mercie, and not deseruing of our dedes, is the onely sacrifice that pleaseth God. And to beleue that all the Jewes vowed in their Circumcision, as we in our Baptisme. whiche vowe Jonas now beyng taught with experience, promiseth to pay. For those outward sacrifices of beastes, vnto which Jonas had happely ascribed to much before, were but feble, and childish thinges, and not ordeined, that the workes of them selues should be a ser-

The sacrifice that Jonas offereth vnto God.

uice

The sacrifices of the olde lawe were ordeyned to put vs in remẽbraunce of the sacrifice of thankesgeuyng.

uice vnto the people, but to put them in remembraunce of this inward sacrifice of thankes and of faith, to trust and beleue in GOD the onely Sauiour: whiche signification when it was away, they were abhominable and deuilishe Idolatrie, and Image seruice: as our ceremonies and Sacramentes are become now to all that trust and beleue in the worke of them, and are not taught the significations, to edify their soules with knowledge, and the doctrine of God.

Ionas dyd that God commaunded hym.

When Ionas was cast vpon lande agayn, then his will was free, and had power to go whether God sent hym, and to do what GOD bade, his owne Imaginations layd a part. For he had bene at a new scholle, yea and in a fornace where hee was purged of much refuse and drosse of fleshely wisedome, whiche resisted the wisedome of God, and led Ionasses will contrary vnto the will of God. For as farre as we be blinde in Adam, we can not but seke, and will our owne profite, pleasure & glory. And as farre as we be taught in the spirite, we can not but seke and wil the pleasure, and glory of God onely.

Nineue was the greatest Citie in the world.

And as the iij. dayes iorney of Nineue, whether it were in length, or to go round about it, or thorough all the stretes, I commit vnto ỹ discretion of other men. But I thinke that it was then the greatest Citie of the world.

And that Ionas went a dayes iourney in the Citie. I suppose hee did it not in one day: but went faire and easyly preachyng here a Sermon, and there another, and rebuked the sinne of the people, for which they must perish.

And when thou art come vnto the repentaũce of the Niniuites, there hast thou sure earnest, that how soeuer angry God be, yet he remembreth mercy, vnto all that truly repent and beleue in mercy. whiche ensample our Sauiour Christe also casteth in the teeth of the indurate Iewes saying: The Niniuites shall rise in iudgemẽt with this nation, and coOdemne them, for they repented at the preachyng of Ionas, and behold a greater then Ionas, here meanyng of him selfe. At whose preachyng yet, thoughe it were neuer so mightie to pearce the hart, and for all his miracles thereto, the hard harted Iewes could not repent: when the heathen Niniuites repẽted at the bare preachyng of Ionas, rebukyng their sinnes without any miracle at all.

Christ is mercyfull to thẽ that repent and call for mercy.

Why? For the Iewes had leuened the spirituall law of God, & with their glosses had made it altogether earthly and fleshly, and so had set a vaile or couerynge on Moses face, to shadow and darken the glorious brightnes of hys countenaunce. It was sinne to steale: but to robbe widowes houses vnder a colour of long praying, and to polle in the name of offrynges, and to snare ỹ people with intollerable constitutions agaynst all loue, to catche theyr money out of theyr purses, was no synne at all.

The doctrine of the Pharisees and the Papists make sinne or that is no sinne.

To smite father and mother was sinne: But to withdraw helpe from them at theyr nede, for blynde zeale of offring, vnto the profite of ỹ holy pharises, was then as meritorious as it is now, to let all thy kinne chuse whether they wil sincke or swimme, while thou buildest and makest goodly foundations for holy people, whiche thou hast chosen to be thy Christ, for to supple thy soule with ỹ oyle of their swete blessinges, and to be thy Iesus for to saue thy soule from the purgatory of the bloud, that onely purgeth sinne, with their watching, fasting, wolward goyng, & rising at midnight, &c. wherwith yet they purge not themselues, from their couetoulnes, pride, lechery, or any vice that thou seest among the lay people.

This is ỹ doctrine of ỹ Papistes and hypocriticall monkes at this day.

The blynd and frutesles workes of the Papistes.

It was great sinne for Christ to heale the people on the sabaoth day vnto the glory of God hys father, but none at all for them to helpe their cattell vnto their owne profite.

Papisticall sinnes.

It was sinne to eate with vnwashed handes, or on an vnwashed table, or out of an vnwashed dishe: but to eate out of that purified dishe: that whiche came of bribery, theste and extortion, was no sinne at all.

It was exceeding meritorious to make many disciples: but to teach thẽ to feare God in hys ordinaunces, had they no care at all.

The hye Prelates so defended the right of holy church, and so feared the people with the curse of God, and terrible paynes of hell, that no man durst leaue the vilest herbe in his garden vntithed. And the offeringes and thinges dedicate vnto GOD, for the profite of his holy vicars, were in such estimatiõ and reuerence, that it was a much gretter sinne to sweare truly by them, then to forsweare thy selfe by God. what vengeaunce then of God, and how terrible and cruell damnation thynke ye preached they to fall on them that had

Papistes taught thẽ selues and theyr workes without all cruelte.

The false & wicked doctrine of the Papistes.

stolen so the holy thinges? And yet sayth Christ, that righteousnes & sayth in kepyng promise, mercy, and indifferent iudgement, were vtterly troden vnder foote, and clean despised of those blessed fathers, whiche so mightely maintained Aarons patrimony, and had made it so prosperous, and enuironed it, and walled it about on euery side with the feare of God, that no mã durst touche it.

Blinde and hipocritical doctrine.

It was great holines to garnish the Sepulchers of the prophetes, and to condemne their owne fathers for slaying of them, and yet were they themselues for blynde zeale of their owne constitutions, as redy as their fathers to slea whosoeuer testified vnto them, the same truth which, the prophets testified vnto their fathers. So ẏ Christ compareth al the righteousnes of those holy patriarckes, vnto the outwarde beauty of a painted Sepulcher full of stenche, and all vncleannes within.

And finally to beguile a mãs neighbors in subtle bargaining, & to wrap and compasse hym in with cautels of the law, was then as it is now in the kyngdome of the Pope. By the reason wherof, they excluded the law of loue out of their hartes, and consequently all true repentaunce: for how coulde they repent of that they could not see to be sinne?

The Phariseis set vp a righteousnes of workes to cleese their soules withall.

And on the other side they had set vp a righteousnes of holy workes, to cleese their soules with all: as the Pope sanctifieth vs with holy oyle, holy bread, holy salte, holy candels, holy bome, ceremonies, and holy bome blessinges, & with whatsoeuer holines thou wilt, saue with the holines of Gods worde, which onely speaketh vnto the harte, and sheweth the soule hys filthinesse, and vncleannes of synne, and leadeth her by the way of repentance vnto the fountayne of Christes bloud, to washe it away thorow faith. By the reason of which false righteousnes, they wer disobediẽt vnto the righteousnes of god, whiche is the forgeuenesse of sinne in Christes bloud, and could not beleue it. And so thorow fleshly interpretyng the law, and false imagined righteousnes, their hartes were hardened, and made as stony as clay, in an whot furnace of fire, that they could receiue neither repentance nor fayth, or any moysture of grace at all.

By the worldly & fleshly interpretations of the scriptures the Iewes hartes were hardened.

But the heathen Niniuites, though they were blinded with lustes, yet wer in those two poyntes vncorrupte, and vnhardened, and therfore with the only preachyng of Jonas, came vnto the knowledge of their sinnes and confessed them, and repented truly, and turned euery man from hys euil dedes, & declared their sorrow of hart and true repentaunce, with theyr deedes which they did out of fayth and hope of forgeuenesse, chastising their bodies with prayer and fastyng, and with takyng all pleasures from the flesh: trustyng, as God was angry for their wickednesse, euen so should he forgeue them of his mercy if they repented, and forsake their misseliuing.

The heathen repented at the preachyng of Jonas.

And in the last ende of all, thou hast yet a goodly ensample of learnyng, to see how earthy Jonas is still for all his trying in ẏ whales belly. He was so sore displesed because the Niniuites perished not, that he was wery of hys life, and wished after death for very sorow, that he had lost the glory of hys propheslyng, in ẏ hys prophecie came not to passe. But GOD rebuked hym with a likenes, saying: it greueth thine hart for the losse of a vile shrub or spray wheron thou bestowedst no labour or cost, neither was it thine handy worke. How much more then should it greue myne hart the losse of so great a multitude of innocentes as are in Niniue, which are all mine hãdes worke. Nay Jonas, I am God ouer all, and father as well vnto the heathen as vnto the Jewes, and merciful to all, and warne ere I smite, neither threate I so cruelly by any prophet, but that I will forgeue, if they repent and aske mercy: neither on the other side, whatsoeuer I promise, will I fulfill it, saue for their sakes onely, which trust in me, & submit themselues to keepe my lawes of very loue, as naturall children.

A good and profitable example.

Note here the great mercy of God.

On this maner to read the Scripture is the right vse therof, & why the holy ghost caused it to be written. That is, that thou first seke out ẏ law, that God wyll haue thee to do, interpreting it spiritually, without glose or couering the brightnes of Moses face, so that that thou feele in thyne harte, how that it is damnable sinne before God, not to loue thy neighbour that is thine enemy, as purely as Christ loued thee, & that not to loue thy neighbour in thyne hart, is to haue committed already all sinne against him. And therfore vntill that loue be come, thou must knowledge vnfainedly that there is sinne in the best dede thou doest.

The right maner how to read the Scripture

doeth. And it muſt erneſtly greue thine hart, and thou muſt waſh all thy good dedes in Chriſtes bloud, ere they can be pure, and an acceptable ſacrifice vn to god, and muſt deſire God the father for his ſake to take thy dedes a worth, and to pardon the imperfectneſſe of them, & to geue thee power to do thē better, and with more feruent loue.

All our dedes are made perfect in chriſtes bloud.

And on the other ſide, thou muſt ſerch diligently for the promiſes of mercye, which God hath promiſed thee agam. which two poyntes, that is to witte, the law ſpiritually interpreted, howe that all is damnable ſynne, that is not vnfayned loue out of the ground, and bottome of the harte, after the enſample of Chriſtes loue to vs, becauſe we be all equally created and formed of one God our father, and indifferently bought, and redemed with one bloude of our ſauiour Jeſus Chriſt: and that the promiſes be geuen vnto a repentyng ſoule, that thurſteth and longeth after thē, of the pure and fatherly mercy of God, thorow our fayth only without all deſerupng of our dedes, or merites of our workes, but for Chriſtes ſake alone, and for the merites and deſeruynges of hys workes, death and paſſions that he ſuffered all together for vs, and not for hymſelf: which two poyntes I ſay, if they bee written in thyne hart, are the keyes which ſo open all the Scripture vnto thee, that no creature can locke thee out, & with which thou ſhalt go in and out, & find paſture, and foode euery where. And if theſe leſſons be not written in thyne hart, then is all the ſcripture ſhut vp, as a counci in the ſhale, ſo that thou mayeſt read it, and commen of it, and reherſe all the ſtories of it, and diſpute wittily, and be a profounde ſophiſter, and yet vnderſtand not one iot thereof.

All the promiſes made by God in Chriſt, are made to thē that repent

The two keyes that open al the Scripture

And thirdly that thou take the ſtories and lyues which are contained in the bible, for ſure and vndoubted enſamples, that god ſo wil deale with vs vnto the worldes ende.

Herewith Reader farewell, and be commended vnto God, and vnto the grace of hys ſpirit. And firſt ſee ỳ thou ſtoppe not thyne eares vnto the calling of GOD, and harden not thine hart beguiled with fleſhly interpreting of the law, and falſe imagined and hipocritiſh righteouſnes, leaſt then the Miniuites riſe with thee at the day of iudgement, and condemne thee.

And ſecondarily, if thou fynde ought amiſſe, when thou ſeeſt thy ſelfe in the glaſſe of Gods worde, thinke it neceſſary wiſdome, to amend the ſame betymes, moniſhed and warned by the enſample of other men, rather then to tary vntill thou be beaten alſo.

And thirdly, if it ſhall ſo chaunce, that the wylde luſtes of thy fleſh ſhall blynde thee, & cary thee cleane away with thē for a tyme: yet at ỳ latter end, when the God of all mercy ſhall haue compaſſed thee in on euery ſyde with temptations, tribulation, aduerſities and combyance, to bryng thee home againe vnto thine owne harte, and to ſet thy ſinnes which thou wouldeſt ſo fayne couer, and put out of mynde with delectation of voluptuous paſtimes, before the eyes of thy conſcience: then cal the faythfull enſample of Jonas, and all like ſtories vnto thy remembrance, and with Jonas turne vnto thy father that ſmote thee, not to caſt thee away, but to lay a corooſie, and a fretting plaiſter vnto the pocke, that lay hidde and fret inward, to draw the diſeaſe out, & to make it appeare, that thou mighteſt feele thy ſickneſs, and the danger therof, and come and receiue the healyng plaiſter of mercy.

A very fruitfull & good leſſon

How thou mayſt at all tymes apply the ſtories of the Bible to thy great comfort.

And forget not that whatſoeuer enſample of mercy, God hath ſhewed ſince the begynnyng of the world, the ſame is promiſed thee, if thou wylt in like maner turne agayne, and receiue it as they did, and with Jonas bee a knowen of thy ſinne and confeſſe it, & knowledge it vnto thy father.

The law muſt be fulfilled with the mercy that is in Chriſt.

And as the law which fretteth thy conſcience is in thine hart, and is none outward thing, euen ſo ſeeke within thy hart the plaiſter of mercy, the promiſes of forgeuenes in our Sauiour Jeſus Chriſt, accordyng vnto all the enſamples of mercy ỳ are gone before.

And with Jonas let them that wait on vanities, and ſeke God here and there, and in euery temple ſaue in their hartes, go: and ſeke thou the teſtament of God in thyne harte. For in thyne hart is the word of the law, & in thine hart is the word of faith, in the promiſes of mercy in Jeſus Chriſt. So that if thou confeſſe with a repentyng hart and knowledge, and ſurely beleue that Jeſus is Lord ouer all ſinne, thou art ſafe.

In thy hart are the wordes of the law, & in thine hart are the promiſes and mercy of Chriſt.

And finally, when the rage of thy conſcience is ceaſed, and quieted with faſt faith in the promiſes of mercy, thē offer with Jonas the offring of prayſe

and thankesgeuyng, and pay the vowe of thy Baptisme, that GOD onely la-
Our sinne is of our selues: but remission & forgeuenes therof commeth freely of the mercy of God for christes sake.
ucth, of his onely mercy and goodnes: that is, beleue stedfastly and preach cõstãtly, that it is GOD onely that smiteth, and GOD onely that healeth: ascribyng the cause of thy tribulation vnto thyne owne sinne, and the cause of thy deliuerance vnto ỹ mercy of god.

And beware of the leuen that sayth we haue power in our free will before the preaching of the Gospel, to deserue grace, to kepe the law of congruite, or god to bee vnrighteous. And say with Iohn in the first, that as the law was geuen by Moses, euen so grace to fulfill it, is geuen by Christ. And when they say our deedes with grace deserue heauen, say thou with Paule. Rom. vj that euerlastyng lyfe is the gift of GOD thorough Iesus Christe, our Lorde, and that we be made sonnes by fayth. Iohn. i. And therefore heires of GOD with Christ. Rom. viij. And say that we receaue all of God through faith, that followeth repentaunce, and that we doe not our workes vnto God, but either vnto our selues, to slay the sinne that remaineth in the flesh, and to ware perfect, either vnto our neighbours, which do as much for vs agayne in other thynges. And when a man excedeth in giftes of grace, let him vnderstand that they be geuen him, as well for his weake brethren, as for him self: as though all the bread be committed vnto the panter, yet for his felowes with him, whiche geue thee thankes vnto their Lord, and recompence the panter agayn, with other kynde of seruice in their offices. And when they say that Christ hath made no satisfaction for the sinne we do after our Baptisme: say then with the doctrine of Paule, that in our Baptisme we receaue the merites of Christes death through repentaunce, & faith, of which two, Baptisme is ỹ signe. And though when we sinne of frailtie after our Baptisme, we receaue the signe no more, yet we be renewed agayne through repentance, and fayth in Christes bloud, of which twaine, ỹ signe of Baptisme euen continued among vs in Baptising our young childrẽ, doth euer kepe vs in mind, & call vs backe again vnto our profession, if we begon astray, & promiseth vs forgeuenesse. Neither cã actual sinne be washed away with our workes, but with Christes bloud: neither can there be any other sacrifice, or satisfaction to Godward for them, saue christes bloud. For as much as we can do no workes vnto God, but receiue only of his mercy, with our repenting faith, through Iesus Christ our lord, and only sauiour: vnto whom and vnto God our father thorowe hym, and vnto his holy spirite, ỹ onely purgeth, sanctifieth, and washeth vs in the innocent bloude of our redemption, be prayse for euer. Amen.

God hath no nede of our workes but we must do thẽ for our selues, and for the profite of our neighbors.

Christ hath satisfied for our sinnes, as well after baptisme, as before Baptisme.

Our actuall sinnes are washed away in Christes bloud.

The Prologue vppon the Gospell of S. Mathew, by M. William Tyndall.

HEre hast thou (most dere reader) the new Testamẽt, or couenaunt made with vs of GOD in Christes bloud. Whiche I haue looked ouer agayne (now at the last) with all diligence, & compared it vnto the Greke, & haue weeded out of it many fautes, which lacke of helpe at the begynning and ouersight, did sow therein. If ought seme chaunged, or not altogether agreyng with the Greeke, let the finder of the faute consider the Hebrue phrase, or maner of speache left in the Greeke wordes. Whose preterperfectence and presentence is oft both one, & the futuretence is the optatiue mode also, & the futuretence oft ỹ imperatiue mode in the actiue voyce, & in the passiue euer. Likewise person for person, number for number, and interrogatiõ for a cõditionall, and such lyke is with the Hebrues a common vsage.

I haue also in many places set light in the margent to vnderstand the text by. If any mã finde fautes either with the translation or ought beside (which is easier for many to do, then so well to haue translated, it thẽ selues of their owne pregnante wittes, at the beginnyng without an ensãple) to the same it shalbe lawfull to trãslate it them selues, and to put what they lust thereto. If I shall perceaue either by my selfe, or by information of other, ỹ ought be escaped me, or might more playnly be translated: I will shortly after cause it to be amended. Howbeit, in many places, me thinketh it better to put a declaration in the margent, then to runne to farre from the text. And in many places where the text semeth at the first choppe hard to be vnderstãd, yet the circumstaunces before and after, and often readyng together, make it plaine inough.

More-

Moreouer, because the kyngdome of heauen, which is the Scripture and word of GOD, may be so locked vp, that he which readeth or heareth it, can not vnderstand it: as Christ testifieth how that the Scribes, and Pharisees had so shut it vp Math. xxiij. and had taken awaye the keye of knowledge. Luke. xj. that ỹ Jewes which thought them selues within, were yet so locked out, and are to this day, that they can vnderstand no sentence of the Scripture. vnto their saluation though they cã rehearse the textes euery where and dispute therof, as subtely as the Popish Doctours of Dunces darke learnyng, whiche with their sophistry serued vs, as the Pharisees did ỹ Jewes. Therfore, that I might be found faithfull to my father, and Lord in distributyng vnto my brethren and felowes of one faith, their due and necessary fode: so dressing it and seasonyng it, that the weake stomackes may receiue it also, and be the better for it: I thought it my dutie (most deare reader) to warne thee before, and to shew thee, the right way in, and to geue thee, the true keye to open it with all, and to arme thee agaynst false Prophetes, and malicious hypocrites, whose perpetuall studie is to blind the scripture with glosses, and there to locke it vp, where it should saue thee soule, & to make vs shoote at a wrõg marke, to put our trust in those thinges that profite their bellyes onely, and slea our soules.

The Jewes to this day ar locked out from the vnderstanding of the scriptures.

The right way into the vnderstanding of the Scriptures.

The right way (yea, and the onely way) to vnderstand the Scripture vnto saluation is, that we earnestly and aboue all thyng search for the professiõ of our Baptisme, or couenantes made betwene GOD and vs. As for an ensample. Christ sayth Mat. v. Happy are the mercifull, for they shall obtayne mercy. Lo, here GOD hath made a couenaunt with vs, to be mercyfull vnto vs, if we will be mercyfull one to an other, so that the man whiche sheweth mercy vnto his neighbour: may be bold to trust in GOD for mercy, at all needes. And contrary wise, iudgement without mercy, shalbe to him that sheweth not mercy. So now, if he that sheweth no mercy, trust in GOD for mercy, his faith is carnall and worldly, and but vayne presumption. For God hath promised mercy onely to the mercyfull.

Jacob. 2

And therfore the mercyles haue not Gods word that they shall haue mercy: but contrary wise that they shall haue iudgement without mercy. And Math. vj. If ye shall forgeue men theyr faultes, your heauenly father shall forgeue you: but and if ye shall not forgeue men their faultes: no more shall your father forgeue you, your faultes.

Here also by the vertue and strẽgth of this couenaunt, wherewith God of his mercy, hath bounde him selfe to vs vnworthy: he that forgeueth his neighbour may be bold, when he returneth and amendeth, to beleue and trust in GOD for remission of what soeuer he hath done amisse. And contrary wise, he that will not forgeue, can not but dispayre of forgeueneesse in the end, and feare iudgement without mercy.

The generall couenaunt wherin all other are comprehended & included, is this. If we meke our selues to god, to kepe all his lawes, after the ensample of Christ: then God hath bounde him selfe vnto vs, to kepe and make good all ỹ mercies promised in Christ, throughout all the Scripture.

The generall couenaunt that God hath made with vs.

All the whole law, which was geuẽ to vtter our corrupt nature, is comprehended in the tenne commaundementes. And the ten commaundemẽts are comprehended in these two: loue God, and thy neighbour. And he that loueth his neighbour in GOD, and Christ, fulfilleth these two, and consequently the ten, and finally all the other. Now if we loue our neighbours in God and Christ, that is to witte, if we be louyng, kynde and mercyfull to them, because God hath created them vnto his likenes, and Christ hath redemed them, and bought them with his bloud: thẽ may we be bold to trust in God through Christ and his deseruing, for all mercy. For God hath promised and bounde him selfe to vs, to shew vs all mercy, and to be a father almighty to vs, so that we shall not neede to feare the power of all our aduersaries.

Lawe.

In these commaundements is contayned the whole lawe.

Now if any mã that submitteth not him selfe to kepe the cõmaundements, but thinke that hee hath any faith in God: the same mans fayth is vayne, worldly, damnable, diuelish, & playne presumption as is aboue sayd, and is no fayth that can iustify, or be accepted before God. And that is it that James meaneth in his Epistle. For how can a man beleue (sayth Paule) without a preacher, Rom. 10. Now read all the scripture, and see where God sent any to preach mercy to any, saue vnto them onely that repente, and turne to God

Where no good fruits are, there the fayth is vayne.

with all their hartes, to kepe his commaundementes. Vnto the disobedient that wil not turne, is threatned wrath, vengeance, and damnation, according to all the terrible actes, and fearful ensamples of the Bible.

What sayth it is that saueth.

Faith now in God ẏ father through our Lord Jesus Christ, according to the couenauntes & appointment made betwene God and vs, is our saluatiō. Wherfore I haue euer noted the couenantes in the margents, & also ẏ promises. Moreouer, where thou findest a promise, and no couenaunt expressed therwith: there must thou vnderstand a couenaunt, that we when we be receyued to grace, know it to be our duty to kepe the law. As for an ensample when the scripture saith, Mat. 7. Aske, and it shall be geuen you, seeke and ye shall fynde, knocke and it shall be opened vnto you. It is to be vnderstand, if that when thy neighbour asketh, seketh or knocketh to thee, thou thē shew hym the same mercy which thou desirest of God, then hath god bound him selfe to helpe thee agayne, and els not.

When we heare gods will and do it not, then God withdrawseth his mercy and fauour from vs.

Also ye see that two thynges are required to be in a christen mā. The first is a stedfast fayth, and trust in almighty God, to obtayne all the mercy that he hath promised vs, through ẏ deseruyng and merites of Christes bloude onely, without all respect to our owne workes.

Two thinges are required to be in a christian man.

And the other is, that we forsake euill, and turne to GOD to kepe hys lawes, and to fight agaynst our selues and our corrupt nature perpetually, that we may do the will of God euery day better and better.

Thys haue I sayd (most deare reader) to warne thee, least thou shouldst be deceyued, and shouldest not onely read the scriptures in vayne, and to no profite, but also vnto thy greater damnation. For the nature of gods worde is, that whosoeuer read it, or heare it reasoned and disputed before hym, it wyll begin immediately to make hym euery day better and better, till he be grown into a perfect man in ẏ knowledge of Christ, and loue of the law of God, or els make hym worse & worse, till he be hardened, that he openly resist the spirit of god, & then blaspheme, after the ensample of Pharao, Corah, Abiron, Balam, Judas, Symon Magus and such other.

What the nature of gods word is.

This to bee euen so, the woordes of Christ, John. 3. do well confirme. This is condemnation (sayth he) the light is come into the world, but the men loued darkenes more then light, for their deedes were euill. Behold, when the light of Gods worde commeth to a man, whether he reade it, or heare it preached or testified, and he yet haue no loue therto, to fashion his lyfe therafter, but consenteth still vnto hys olde dedes of ignorance: then begynneth hys iust damnation immediatly, and he is henceforth without excuse, in that he refused mercy offered hym, for God offreth mercy vpon the conditiō that he will mende hys liuing: but he wyll not come vnder the couenaunte. And from that houre forward he waxeth worse and worse, God taking hys spirit of mercy and grace from him, for his vnthankfulnes sake.

And Paul writeth Rom. 1. that the heathen, because whē they knew god, they had no lust to honour hym wyth godly liuing, therfore God poured his wrath vpon them, and tooke hys spirit from them, and gaue thē vp to their hartes lustes to serue sinne, from iniquitie to iniquitie, till they were thorowly hardened, and past repentance.

And Pharao because when ẏ word of God was in his countrey, & Gods people scattred throughout all his lād, & yet he neither loued thē, nor it, therfore God gaue hym vp, and in takyng hys spirit of grace from hym, so hardened hys hart with couetousnes, that afterward no myracle could conuerte hym.

Hereunto pertaineth ẏ parable of the talentes. Mat. 25. The Lord commaūdeth the talent to be taken away from the euill and slouthfull seruant, and to bynde hym hand and foote, and to cast hym into vtter darkenes, and to geue the talent vnto hym that had ten, saying: to all that haue, more shall be geuen: but from hym that hath not, that he hath, shal be taken from hym. That is to say, he that hath a good harte toward the word of god, and to garnish it with godly liuyng, and to testify it to other, ẏ same shall increase daily more and more in the grace of Christ. But he that loueth it not, to lyue therafter, and to edify other, the same shall loose the grace of true knowledge, & be blinded agayne, and euery day wax worse and worse, and blynder and blynder, tyll he be an vtter enemy of the worde of God, and hys hart so hardened, that it shall be impossible to conuert hym.

He that harkeneth to the word of God & doth it, the same shalbe blessed in his deede.

And Luke xij. The seruaunte that knoweth hys maisters wyll and prepareth

What it is to build vpon ſand.

The vncleane ſpirit that returneth in worſe ſort, thē he was when hee was caſt forth.

Such as are profeſſours of the worde of God, and will not tame and ſcourge thē ſelues, thē will God plague and ſcourge.

Chriſtes dedes ſet vs in the fauour of God: & our owne, helpe vs to continue in his fauour.

compassion on him in all his needes, and to be mercyfull vnto him. This to be euen so Christ testifieth, in the .vij. of Math: This is the lawe, and the Prophetes. That is, to do as thou wouldst be done to (according I meane to the doctrine of the Scripture) and not to do that thou wouldest not haue done to thee, is all that the law requireth & the Prophets. And Paul to the Rom. xiij. affirmeth also ỹ loue is that fulfillyng of the law, and that he which loueth, doth of his owne accorde all that the law requireth. And .i. Tim. i. Paul sayth, that the loue of a pure hart and good conscience and faith vnfayned, is the end and fulfillyng of the law. For faith vnfained in Christes bloud, causeth ỹ to loue for Christes sake, which loue is the pure loue onely, & the onely cause of a good conscience. For then is the conscience pure, whē the eye looketh to Christ in all her deedes, to doe them for his sake, and not for her owne singular aduauntage, or any other wicked purpose. And John, both in hys Gospel and also Epistles, speaketh neuer of any other law, then to loue one an other purely, affirmyng that we haue God himselfe dwellyng in vs, & all that GOD desireth, if we loue one the other.

Loue is the fulfilling of the law.

Faith is cause of loue.

Seyng then, that fayth to God and loue, and mercyfulnesse to our neighbours, is all that ỹ law requireth, therfore of necessitie the lawe must be vnderstand and interprete by them. So that all inferiour lawes are to be kept & obserued, as lōg as they be seruāts to faith and loue: and then to be brokē immediatly, if thorough any occasion, they hurt either the fayth whiche we should haue to Godward, in the confidence of Christes bloud, or the loue whiche we owe to our neighbours for Christes sake.

And therfore when the blinde Pharisees murmured, and grudged at him and his Disciples, that they brake the Sabboth day, and traditions of the elders, and that he him self did eate with Publicanes, and sinners, he aunswered. Math. ix. allegyng Esayas ỹ Prophet: Go rather and learne what this meaneth, I require mercy, and not sacrifice. And Math. xij. Oh that ye wist what this meaneth, I require mercy and not sacrifice. For onely loue and mercyfulnesse vnderstandeth the law: and els nothyng. And he that hath not that writtē in his hart, shall neuer vnderstand the law: no, though al the angels of heauen went about to teache him. And he that hath that grauen in his hart, shal not onely vnderstand the law, but also shall do of his owne inclinatiō all that is required of the law, though neuer law had bene geuen: as all mothers do of them selues without law vnto their children, all that can be required by any law, loue ouercommyng all payne, grief, tediousnesse or lothsomnesse: and euen so no doubt if we had continued in our first state of innocencie, we should euer haue fulfilled the law, without compulsion of the law.

God requireth mercie and not sacrifice.

Onely loue vnderstandeth the law.

And bicause the law (which is a doctrine throughe teachyng euery man his duetie, both vtter our corrupt nature) is sufficiently described by Moses, therfore is litle mention made ther of in the new Testament, saue of loue onely, wherin all the law is included, as seldome mētion is made of the new Testament in the old law, saue here & there are promises made vnto thē, that Christ should come and blesse them, & deliuer them, and that the Gospel, and new Testamēt should be preached and published vnto all nations.

The Gospell is glad tidynges of mercy and grace, and that our corrupt nature shalbe healed again for christes sake, and for the merites of his deseruynges onely. Yet on that condition that we will turne to God, to learne to keepe his lawes spiritually, that is to say, of loue for his sake, & will also suffer the curyng of our infirmities.

Gospell.

The new Testament is as much to say as a new couenaunt. The old Testamēt is an old temporall couenaunt, make betwene GOD, and the carnall children of Abraham, Isaac, and Iacob, otherwise called Israell, vpon the deedes, and the obseruing of a temporall law: where the reward of the keepyng is temporall life, and prosperitie in the land of Canaan, and the breaking is rewarded with tēporall death, and punishment. But the new Testamēt is an euerlastyng couenaūt, made vnto the children of GOD thorough faith in Christ, vpon the deseruynges of Christ: where eternall life is promised to all that beleue, and death to all that are vnbeleuyng. My deedes, if I kepe the law, are rewarded with temporall promises of this lyfe. But if I beleue in Christ, Christes deedes haue purchased for me the eternall promise of the euerlastyng lyfe. If I cōmit nothyng worthy of death: I deserue to

New Testament.

my

my reward that no man kill me: if I hurt no man, I am worthy that no mā hurt me. If I helpe my neighbour, I am worthy that he helpe me agayn. &c.

Our workes extend no farther then to our neighbour.

So that with outward deedes with whiche I ſerue other men, I deſerue that other men doe like to me in this worlde: and they extēd no further. But Chriſtes dedes extende to lyfe euerlaſting vnto all that beleue. &c. Theſe be ſufficient in this place concernyng the law and the Goſpell, new Teſtament & old: ſo that as there is but one God, one Chriſt, one faith, & one Baptiſme, euen ſo vnderſtand thou that there is but one Goſpell, thoughe many write it, and many preach it. For all preache the ſame Chriſt, & bryng the ſame glad tidinges. And therto Paules Epiſtles with the Goſpell of Iohn and his firſt Epiſtle, and the firſt Epiſtle of S. Peter, are moſt pure Goſpell: and moſt playnly, and richely deſcribe the glory of the grace of Chriſte. If ye require more of the law, ſeke in the Prologue to the Romaines, and in other places where it is ſufficiently entreated of.

¶Repentaunce.

Why Tyndall vſed this worde repētaūce, rather then penaunce.

COncerning this word repētaunce, or (as they vſed) penaunce, the Hebrue hath in the old Teſtament generally (*Sob*) turne, or be conuerted. For which the tranſlation that we take for S. Ieromes, hath moſt part (*Conuerti*) to turne, to be conuerted, and ſomtime (*Agere pœnitentiam*) And the Greke in the newe Teſtament hath perpetually (*Metanoeo*) to turne in the hart, and minde, and to come to the right knowledge, and to a mans right wit agayn.

Μετανοία.

Μετανοέω.

For which (*Metanoeo*) S. Ieromes trāſlation hath ſometime (*Ago pœnitentiam*) I do repent: ſometime (*Pœniteo*) I repent, ſometime (*Pœniteor*) I am repentaunt: ſometyme (*Habeo pœnitentiam*) I haue repentaunce: ſometyme (*Pœnitet me*) it repenteth me. And Eraſmus vſeth much this worde (*Reſipiſco*) I come to my ſelfe, or to my right mynde againe. And the very ſence and ſignification both of the Hebrue, & alſo of the Greke word is: to be conuerted and to turne to God with all the hart, to know hys will, & to liue accordyng to his lawes, and to be cured of our corrupt nature with the oyle of his ſpirite, and wyne of obedience to his doctrine. Whiche conuerſion or turnyng if it be vnfayned, theſe foure do accompany it, and are included therin. Confeſſion, not in the Prieſtes eare, for that is but mans inuention, but to God in the hart, and before all the congregation of GOD, how that we be ſinners and ſinnefull, and that our whole nature is corrupt, and inclined to ſinne and all vnrighteouſnes, and therfore euill, wicked, and damnable, and his law holy and iuſt, by which our ſinnefull nature is rebuked. And alſo to our neighbours, if we haue offended any perſon particularly. Then contrition, ſorowfulnes that we be ſuch damnable ſinners, and not only haue ſinned, but are wholy enclined to ſinne ſtill.

The foure partes of repentāce.

Thirdly, fayth (of which our olde doctours haue made no mention at all in the deſcription of their penaunce) that God for Chriſtes ſake doth forgeue, vs and receyue vs to mercy, and is at one with vs, and will heale our corrupt nature. And fourthly, ſatiſfaction or amendes makyng, not to god, with holy workes, but to my neighbour whom I haue hurt, and the congregation of God whome I haue offended (if any open crime be found in me) and ſubmittyng of a mans ſelfe vnto the congregation or churche of Chriſt, and to the officers of the ſame, to haue his lyfe corrected and gouerned henceforth of them, accordyng to the true doctrine of ỹ church of Chriſt. And note this, that as ſatiſfaction or amēdes makyng, is counted righteouſneſſe before the worlde, and a purgyng of ſinne: ſo that the world whē I haue made a full mendes, hath no further to complayne. Euen ſo fayth in Chriſtes bloud is counted righteouſneſſe, and a purging of all ſinne before God.

What maner of ſatiſfaction wee ought to make.

Moreouer, he that ſinneth agaynſt his brother, ſinneth alſo againſt his father almighty God, and as the ſynne committed agaynſt his brother, is purged before the world with makyng amendes, or aſking forgeuenes: euen ſo is the ſinne committed agaynſt God, purged thorow fayth in chriſtes bloud onely. For Chriſt ſayth, Iohn. 8. Except ye beleue that I am he, ye ſhal die in your ſinnes. That is to ſay, if ye thinke that there is any other ſacrifice, or ſatiſfaction to Godward, than me, ye remayne euer in ſinne before God, howſoeuer righteous ye appeare before the worlde. Wherfore now, whether ye call this (Metanoia) repētance, conuerſion or turning agayne to god, either amendyng, &c. or whether ye ſay, repent, be conuerted, turne to god, amend your liuing, or what ye luſt, I

Μετάνοια.

an content, so ye vnderstande what is ment therby, as I haue now declared.

¶Elders.

Why he nameth thē Elders, & not priests.

IN the olde testament, the temporall heads & rulers of the Iewes, which had the gouernaunce ouer the laye, or common people, are called Elders, as ye may see in the foure Euangelistes. Out of which custome, Paule in his epistle, and also Peter, call the prelates, and spirituall gouernours whiche are Bishops and priestes, Elders. Nowe whether ye call them elders or priests, it is to me all one: so that ye vnderstād that they be officers, and seruaunts of the worde of God: vnto the which all men both hie and lowe, that will not rebell against Christ must obey, as lōg as they preach and rule truely, and no longer.

A Prologue made vppon the Gospell of S. Marke, by M. William Tyndall.

William Tyndals Prologue vpon the Gospell of Marke.

OF Marke read (Act. 12.) how Peter (after he was loosed out of prison by the Angell) came to Markes mothers house, where many of the Disciples were praying for hys deliuerannce. And Paul and Barnabas tooke hym with them from Ierusalem, & brought hym to Antioche, Act. 12. and Acts. 13. Paule and Barnabas tooke Marke with them, when they were sente to preach, from whome he also departed, (as it appeareth in ẏ said chapter,) and returned to Ierusalem agayne. And Act. 15. Paule and Barnabas were at variaunce about hym, Paule not willing to take hym with them, because he forsoke them in their first iorney. Notwithstanding yet, when Paule wrote the epistle to the Collossians, Marke was with hym, as he sayth in ẏ fourth Chapter: of whō Paule also testifieth, both that hee was Barnabas sisters sonne, and also his fellowe worker in the kyngdome of God.

And 2. Timothie 4. Paul cōmaundeth Timothie to bring Marke wyth hym, affirmyng that he was needefull to hym, to minister to hym. Finally, he was also with Peter when he wrote hys first Epistle, and so familiar, that Peter calleth hym hys sonne, whereof ye see, of whom he learned hys gospel, euen of the very apostles, with whom he had hys continuall conuersation, & also of what authoritie his writing is, and how worthy of credence.

A Prologue made vppon the Gospell of S. Luke, by M. William Tyndall.

The Prologue of W. Tyndall vpon the Gospell of Luke.

LUcas was Paules companion, at the least way from the 16. of the Actes forth, and with hym in all his tribulation, and he went with Paule at hys last goyng vp to Ierusalem. And from thence he followed Paul to Cesarea, where he lay two yere in prison. And from Cesarea he went with Paul to Rome, where he lay ij. other yeares in prison. And he was with Paul whē he wrote to the Collossians, as he testifieth in the fourth chapter, saying: The beloued Lucas the Phisitian saluteth you. And he was with Paul when he wrote the second epistle to Timothie, as he sayeth in the 4. chapter, saying: Onely Lucas is with me: wherby ye see the autoritie of the man, & of what credence and reuerence hys writing is worthy of, and thereto of whome he learned the story of his Gospell, as he hymselfe sayth, how that he learned it, and searched it out with all diligence of them that saw it, and were also partakers at the doyng. And as for the Actes of the Apostles, he himselfe was at the doyng of them (at the least) of the most parte, and had his part therin, and therefore wrote of hys owne experience.

A Prologue made vppon the Gospell of S. Iohn, by William Tyndall.

The Prologue of W. Tyndall vpon the Gospell of Iohn.

IOhn, what he was, is manifest by the thre first euangelistes. First christes Apostle, and ẏ one of the chiefe. Then christes nie kinsman, and for his syngular innocency and softenesse, singularly beloued, and of singular familiaritie with Christ, and euer one of ẏ thre witnesses of most secret things. The cause of his writing was certaine heresies that arose in his tyme, namely, ij. of which one denyed Christ to be very God, and the other to be very man, and to become in the very flesh, & nature of man. Agaynst the whiche ij. heresies, he wrote both his Gospell and also his first epistle, and in the beginning

gmnyng of his gospell sayth: That the worde or thing was at the beginning, and was with God, and was also very God, and that all thinges were created by it, and that it was also made flesh: that is to say, became very man, and he dwelt among vs (sayth he) and we saw his glory.

And in the beginnyng of hys epistle he sayth: we shewe you of the thyng that was from the beginnyng, whiche also we heard, saw with our eyes and our handes handled. And agayne, we shewe you euerlastyng lyfe, that was with the father and appeared to vs, & we heard and saw, &c.

In that he sayeth, that it was from the beginning, and that it was eternal lyfe, and that it was with God, he affirmeth hym to be very God. And that he saith, we heard, saw, and felt, he witnesseth ẏ he was very man also. John also wrote last, and therefore touched not the story that the other had compiled. But writeth most of faith, and promises, and of the Sermons of Christe. This be sufficiēt concernyng the foure Euangelistes and their authoritie, and worthines to be beleued.

A Prologue vpon the Epistle of S. Paule to the Romaines, by M. William Tyndall.

The epistle to the Romaynes is the excellentest part of the new Testament.

Forasmuch as this epistle is the principal, and most excellent part of the new testament, and most pure Euangelion, that is to say, glad tidings, and that we call gospell, and also a light and a way in, vnto the whole scripture. I thinke it meete that euery christen man not onely know it, by roate and without the boke, but also exercise himself therin euermore continually, as with the daily bread of the soule. No man verily can read it to oft, or study it to well, for the more it is studied, the easier it is, the more it is chewed, the pleasanter it is, and the more groundly it is searched, the precioser thynges are found in it, so great treasure of spirituall thinges lyeth hid therin.

I will therfore bestow my labour & diligence, thorow this little preface or prologue, to prepare a way in, therunto, so farreforth as God shall geue me grace, that it may be the better vnderstand of euery man, for it hath ben hitherto euill darkened with gloses, and wonderful dreames of sophisters, that no man could spy out the intent, and meanyng of it, which neuertheless of it selfe, is a bright lyght, and sufficient to geue light vnto all the scripture.

Here you must note these wordes, law, sinne, &c.

Law, how it is to be vnderstand

First we must marke diligently the maner of speakyng of the Apostle, and aboue all thing, know what Paul meaneth by these wordes the Law, sinne, grace, fayth, righteousnes, flesh, spyrite, and such lyke, or els read thou it neuer so ofte, thou shalt but loose thy labor. This word Lawe may not be vnderstand here, after the common manner, and to vse Pauls terme, after the maner of men, or after mans wayes: that thou wouldest say the law here in this place were nothyng but learnyng, which teacheth what ought to be done, and what ought not to be done, as it goeth with mans law, where the law is fulfilled with outward workes only, though the harte be neuer so far of, but God iudgeth after the grounde of the harte, ye and the thoughtes and the secret mouinges of the mynde, therfore hys law requireth the grounde of the hart, and loue from the bottome therof, and is not content with the outward worke onely, but rebuketh those workes most of all, which spryng not of loue from the ground, and low bottome of the hart, though they appeare outward, neuer so honest and good, as Christ in the gospell rebuketh the pharises aboue all other that were open sinners, and calleth them hipocrites, that is to say, Simulars, and paynted Sepulchers, which Pharises yet liued no men so pure, as pertayning to the outward dedes, and workes of ẏ law, ye, and Paul in the third chapter of his epistle vnto the Philippiās confesseth of himselfe, that as touching the lawe, he was such a one, as no man coulde complayne on, and notwithstandyng was yet a murderer of the christen, persecuted them, and tormented them so sore, that he compelled them to blaspheme Christ, & was altogether mercilesse, as many which now fayne outward goodworkes, are.

The law of God requireth the bottom of our hartes

S. Paul was a great persetutor of the christians.

For this cause the 115. psalme calleth all men lyers, because that no man kepeth the law from the ground of the harte, neither can kepe it.

For all men are naturally inclyned vnto euill, and hate the law, we fynde in our selues vnlust, and tediousnes to do good, but lust and delectation to do euill. Now where no free lust is to do

If we be not willing to do good, then doth sinne raign in vs.

good, there the bottom of the hart fulfilleth not the law, and there no doute is also sinne and wrathe deserued before GOD, though there be neuer so great outwarde shew, and apparance of honest liuing.

For this cause concludeth S. Paule in the second chapter, that the Jewes all are sinners and transgressors of the law, thoughe they make men beleue thorow hipocrisie of outward workes, how that they fulfill the law, & sayth, that he onely whiche doth the law is righteous before God, meanyng therby that no mā with outward workes, fulfilleth the law.

No man can fulfill the law, but Christ onely.

Thou (saith he to the Jewe) teachest a mā should not breake wedlocke, and yet breakest wedlocke thy selfe. wherin thou iudgest an other man, therein condemnest thou thy selfe, for thou thy selfe doest euen the very same thynges whiche thou iudgest. As thoughe hee would say, thou liuest outwardly weil in the workes of the law, and iudgest them that liue not so: thou teachest other men: and seest a mote in an other, mās eie, but art not ware of the beame that is in thyne owne eye. For though thou keepe the lawe outwardly with workes, for feare of rebuke, shame, and punishment, either for loue of reward, vantage, & vayne glory, yet doest thou all without lust and loue toward the law, and haddest leuer a great deale otherwise do, if thou diddest not feare the lawe, ye inwardly in thine harte thou wouldest that there were no law, no nor yet God, the author and venger of the lawe (if it were possible): so paynefull it is vnto thee, to haue thyne appetites refrayned, and to bee kepte downe.

The pure and perfect keppyng of the law is to do the same of loue.

Wherfore then it is a playne conclusion, that thou from the grounde and bottome of thyne hart art an enemy to the law. what preuayleth it now, that thou teachest an other man not to steale, when thou thyne owne selfe art a theefe in thyne hart, and outwardly wouldest fayne steale if thou durst? though that the outward dedes abyde not alway behind with such hypocrites and dissimulers, but breake forth among, euen as an euill scabbe, or a pocke can not alwayes be kept in with violence of medicine. Thou teachest an other man, but teachest not thy selfe, ye thou wotest not what thou teachest, for thou vnderstādest not the law a right, how that it can not be fulfilled and satisfied, but with inward loue and affection, much lesse can it be fulfilled with outward deedes, and workes onely.

The law encreaseth sinne.

Moreouer the law encreaseth sinne, as he sayth in the fift Chapter, because that mā is an enemie to the law, for as much as it requireth so many thinges cleane contrarie to his nature, wherof he is not able to fulfill one pointe or title, as the law requireth it. And therfore are we more prouoked, and haue greater lust to breake it.

The law is spirituall

For whiche causes sake he sayth in the seuenth Chapter, that the lawe is spirituall, as though he would say, if the law wer fleshly, and but mans doctrine, it might be fulfilled, satisfied, and stilled with outward deedes. But now is the law ghostly and no man fulfilleth it, except that all that he doth spryng of loue from the bottome of the hart. Such a new hart and lusty courage vnto the law ward canst thou neuer come by of thyne owne strength & enforcement, but by the operation and worckyng of the spirite. For the spirite of God onely maketh a man spirituall & like vnto the law, so that now hence forth hee doth nothyng of feare, or for lucre or vantages sake, or of vaine glory, but of a free hart, and of inward lust. The law is spirituall, and wilbe both loued, and fulfilled of a spirituall hart, and therefore of necessitie requireth it the spirit, that maketh a mans hart free, and geueth him lust and courage vnto the law ward. Where such a spirite is not, there remaineth sinne, grudging, and hatred against the law, which law neuertheles is good, righteous, and holy.

The spirite of god maketh a mā spirituall.

The law is good, righteous and holy.

Acquaint thy selfe therfore with the maner of speakyng of the Apostle, and let this now sticke fast in thyne hart, that it is not both one, to do the dedes and workes of the law, and to fulfill the law. The worke of ỹ law is, what soeuer a man doth, or can doe of his owne free will, of his owne proper strength, and enforcing. Notwithstandyng thoughe there be neuer so great worckyng, yet as long as their remaineth in the hart, vnlust, tediousnes, grudgyng, grief, payne, lothsumnes, & compulsion toward the law, so long are all the workes vnprofitable, lost, ye and damnable in the sight of God. This meaneth Paule in the iij. Chapter, where he sayth, by the dedes of the lawe shall no fleshe be iustified in the sight of God. Hereby perceauest thou, that those sophisters are but discea-

workes of the law & the fulfilling of the law, are two thynges

The law cannot be satisfied, but by inward loue.

uers, whiche teach that a man may and

must

must prepare him ſelfe to grace and to the fauour of god, with good workes. By the workes of the law no man can be iuſtified.

How cā they prepare them ſelues vnto the fauour of God, & to that whiche is good, when them ſelues can do no good, no can not once thinke a good thought, or conſent to do good, the deuill poſſeſſing their hartes, myndes, & thoughtes captiue at his pleaſure? Cā thoſe workes pleaſe GOD, thinkeſt thou, whiche are done with grief, payne, and tedioufnes, with an euill will, with a contrary and a grudgyng mynde? O holy ſaint Proſperous, how mightely, with the Scripture of Paule diddeſt thou confound this hereſie, twelue hundred yeares a goe or therupon.

As the law is ſpirituall ſo it muſt be fulfilled ſpiritually.

To fulfill the law is, to do ỹ workes therof, and what ſoeuer the lawe commaundeth with loue, luſt, and inward affection and delectation, and to lyue godly and well, freely, willyngly, and without compulſion of the lawe, euen as thoughe there were no lawe at all. Such luſt and free libertie to loue the law, commeth onely by the worckyng of the ſpirite in the hart, as hee ſayth in the firſt Chapter.

Where true fayth is, there is the ſpirit of God.

Now is the ſpirite none otherwiſe geuen, then by fayth onely, in that we beleue the promiſes of God, without wauerynge how that God is true, and will fulfill all hys good promiſes toward vs for Chriſtes bloudes ſake, as it is playne in the firſt Chapter, I am not aſhamed, ſayth Paule, of Chriſtes glad tydynges, for it is the power of GOD vnto ſaluation to as many as beleue, for at once and together euen as we beleue the glad tydynges preached to vs, the holy ghoſt entreth into our hartes, and looſeth the bondes of the deuill, whiche before poſſeſſed our hartes in captiuitie, and held them that we could haue no luſt to ỹ will of God in the law, and as the ſpirite commeth by fayth onely, euen ſo fayth commeth by hearyng the word, or glad tidynges of God, when Chriſt is preached how that hee is Gods ſonne and man alſo, dead and riſen againe for our ſakes, as he ſayth in the thyrd, fourth, and tenth Chapters. All our iuſtifying then commeth of faith, and faith and the ſpirite come of God, and not of vs.

Our iuſtification is by fayth in Chriſt.

Hereof commeth it, that fayth onely iuſtifieth, maketh righteous, and fulfilleth the law, for it bringeth the ſpirit through Chriſtes deſeruinges, the ſpirite bringeth luſt, looſeth the hart, maketh him free, ſetteth hym at libertie, and geueth him ſtrength to worke the deedes of the lawe with loue, euen as the law requireth, then at the laſt out of the ſame fayth, ſo worckyng in the hart, ſpryng all good workes by their owne accorde. That meaneth he in the thyrd Chapter, for after he hath caſt away the workes of the law, ſo that he ſoundeth as though he would breake, and diſanulle the law through fayth, he anſwereth to that might bee layd againſt, ſaying, we deſtroy not the law through fayth, but maynteine, further, or ſtabliſh the law through fayth, that is to ſay, we fulfill the law thorough fayth.

Out of true fayth ſpringeth all good workes.

Sinne in the Scripture is not called that outward worke onely commited by the body, but all the whole buſines, and what ſo euer accompanyeth, moueth or ſtirreth vnto the outward deede, and that whence the workes ſpring, as vnbeleefe, proneues and readynes vnto the deede in the grounde of the hart, with all the powers, affections and appetites, wherwith we can but ſinne, ſo that we ſay, that a man then ſinneth when he is caried awaye headlong into ſinne, all together as much as he is, of that poyſon inclination and corrupt nature, wherein hee was conceiued and borne: For there is none outward ſinne committed, except a mā be caried away all together, with life, ſoule, hart, body, luſt and mynde thereunto. The Scripture loketh ſingularly vnto the hart, & vnto the roote and originall fountaine of all ſynne, which is vnbeleefe in the bottom of the hart. For as fayth onely iuſtifieth and bringeth the ſpirit, and luſt vnto the outward good workes. Euen ſo vnbeleefe onely damneth and keepeth out the ſpirit, prouoketh the fleſh, and ſtyreth vp luſt vnto the euill outwarde workes, as it fortuned to Adam & Eue in Paradiſe. Gene. 3.

Of ſynne.

Sinne what it is?

Sinne in ỹ ſcripture is chiefly called vnbeleefe.

For this cauſe Chriſt calleth ſynne vnbeleefe, and that notablie in the. 16. of John, the ſpirite (ſayth he) ſhall rebuke the world of ſinne, becauſe they beleue not in me. wherefore then before all good workes as good frutes, there muſt needes be fayth in the hart whence they ſpryng, and before all bad deedes as bad frutes, there muſt nedes be vnbelief in the hart, as in the roote, fountain, pith, and ſtrēgth of all ſinne, whiche vnbeleefe is called the head of the Serpent, and of the old Dragon, which the womans ſeede Chriſt, muſt treade vnderfoote, as it was promiſed

vnto Adam.

Grace and gift haue this difference. Grace properly is Gods fauour, benenolence or kynd minde, which of his owne selfe, without deseruyng of vs, he beareth to vs, whereby he was moued, and inclined to geue Christ vnto vs, with all his other giftes of grace. Gift is ỳ holy ghost, and his worcking, which hee poureth into the hartes of them, on whō he hath mercy, and whō he fauoureth. Though the giftes & the spirit encrease in vs dayly, & haue not yet their ful perfection, ye and though there remaine in vs yet euill lustes & synne, which fight agaynst the spirite, as he sayth here in the 7. chapter, and in the 5. to the Galath. and as it was spoken before in the 3. chapter of Gen. of the debate betwene ỳ womans sede, & the seed of ỳ serpent, yet neuertheles gods fauour is so great, and so strong ouer vs for Christes sake, that we are counted for full whole, and perfect before God. For Gods fauour towarde vs, deuideth not her selfe, encreasyng a little and a little, as do the giftes, but receiueth vs whole, & altogether in ful loue for Christes sake our intercessour and mediator, and because ỳ the giftes of the spirite, & the battell, betwene the spirite and euill lustes, are begonne in vs already.

Grace, how it is vnderstand in the scriptures.

Gift, what it is.

God for Christes sake receaueth vs.

Of this now vnderstandest thou the 7. chapter, where Paul accuseth himselfe as a sinner, and yet in the 8. chapter, sayeth: there is no damnation to them that are in Christ, and that because of the spirite, and because the giftes of the spirite are begonne in vs. Sinners we are, because the flesh is not full killed, and mortified. Neuertheles, in as muche as we beleue in Christ, and haue the earnest and beginning of the spirite, God is so louyng & fauourable vnto vs, that he will not looke on such sinne, neither wil counte it as sinne, but will deale with vs according to our belief in Christ, and according to his promises which he hath sworne to vs, vntyll the sinne be full slayne and mortified by death.

There is no damnation to thē that are in Christ.

Faythe is not mans opinion and dreame, as some imagine and fayne, when they heare the story of the Gospell: but when they see that there follow no good workes, nor amendment of liuyng, though they heare, ye, & can bable many thyngs of fayth, then they fall from the right way, and say, fayth onely iustifieth not, a man must haue good workes also, if he will be righteous and safe. The cause is when they heare the gospell or glad tidinges, they fayne of their owne strength certaine imaginations and thoughtes in their hartes, saying: I haue heard the gospell, I remember the story, loe, I beleue, and that they counte right fayth, which neuertheless as it is but mans imagination and fayning, euen so profiteth it not, neither followe there any good workes, or amendmēt of liuing.

Faith, what it is.

But right fayth is a thing wrought by the holy ghost in vs, which chaungeth vs, turneth vs into a new nature and begetteth vs a new in God, and maketh vs the sonnes of god, as thou readest in the first of John, and killeth the olde Adam, and maketh vs altogether new in the hart, mynde, wyll, lust, and in all our affectiōs and powers of the soule, and bringeth the holye gost with her. Fayth is a liuely thing, mighty in worcking, valiant & strong, euer doyng, euer fruitfull, so that it is vnpossible, that he whiche is endued therwith, should not worke alwayes good workes without ceasing. He asketh not whether good workes are to be done or not, but hath done them already, ere mention be made of them, & is alway doing, for such is his nature, for quicke fayth in hys hart and liuely mouyng of the spirite, driue hym and stirre hym therunto. Whosoeuer doth not good woorkes, is an vnbeleuyng person & faithles, & loketh roūd about him, groping after faith & good workes & wote not what faith or good workes meane, though he bable neuer so many thinges of faith & good workes.

False and fained faith

True faith is liuely.

Fayth is not idle.

Fayth is then a liuely and a stedfast trust in the fauour of God, wherewith we commit our selues altogether vnto god, & that trust is so surely grounded, and sticketh so fast in our hartes, that a mā would not once doubt of it, though he should die a thousand tymes therefore. And suche trust wrought by the holy gost through faith, maketh a man glad lusty, chereful, & true harted vnto God, and vnto all creatures. By the meanes wherof, willingly and without compulsion he is glad, and redy to do good to euery man, to do seruice to euery man, to suffer all thinges, ỳ god may be loued and prayed, which hath geuen hym such grace, so that it is impossible to separate good workes from fayth, euen as it is impossible to separate heat and burning, from fire. Therfore take hede to thy selfe, and beware of thyne owne fantasies and imagina-

The true definition of fayth.

Good workes cannot be separate from true fayth.

tions

tions, which to iudge of fayth & good workes wyll seme wyse, when in dede they are starke blind, and of all things most foolish. Pray God that he wyll vouchsafe to worke faith in thine hart, or els shalte thou remayne euermore faythlesse: fayne thou, imagine thou, enforce thou, wrastle with thy self, and do what thou wilt or canst.

Righteousnes. & how it is to be vnderstād.

Righteousnes is euen such faythe, and is called Gods righteousnesse, or righteousnes that is of value before God. For it is gods gift, and it altereth a man, and chaungeth him into a new spiritual nature, and maketh him free and liberall, to pay euery man his duety. For through fayth a mā is purged of his sinnes, and obteyneth iuste vnto the law of God, whereby he geueth God hys honor, and payeth hym that he oweth hym, and vnto men he doth seruice willingly, wherwith soeuer he can, and payeth euery man his duety. Such righteousnes can nature, freewill, and our owne strength neuer bring to passe: for as no man can gene himselfe faith, so can he not take away vnbelefe, how then can he take away any sinne at all? wherefore all is false hipocrisie & sinne, whatsoeuer is done without fayth, or in vnbelefe, as it is euident in the 14. chapter vnto the Romains, though it appeare neuer so glorious, or beautiful outwardes.

Flesh & spirite what they are, & how to vnderstande ygemi.

Flesh and spirite mayest thou not here vnderstand, as though flesh were onely that which pertayneth vnto vnchastitie, and the spirite that which inwardly pertayneth to the harte: but Paul calleth flesh here as Christ doth, Ioh. 3. All that is borne of flesh, that is to witte, the whole man, with life, soule, body, wit, will, reason, & whatsoeuer he is, or doth within and without, because that these all, and all that is in man study after the worlde, and the flesh. Call flesh therfore whatsoeuer (as long as we are without ỳ spirite of GOD) we thinke or speake of God, of fayth, of good workes, and of spirituall matters. Call flesh also all

How this word flesh is to be vnderstand in the Scriptures.

workes which are done without grace, and without the working of the spirite, howsoeuer good, holy, and spirituall they seeme to be, as thou mayest proue by the 5. chapter vnto the Galathians, where Paule numbreth worshipping of idoles, witchcraft, enuy and hate among the dedes of the flesh, and by the 8. vnto the Romaines, where he sayth, that the law by the reason of the flesh is weake, which is not vnderstand of vnchastitie onely, but of all sinnes, and most specially, of vnbelefe, which is a vice most spirituall, and grounde of all synnes.

Incredulitie is the chief of all sinnes.

And as thou callest him whiche is not renewed with the spirit, and borne agayne in Christ, flesh, & all his dedes, euen the very motions of his hart, and minde, his learning, doctrine and contemplation of hye thinges, his preaching, teaching, and study in the Scripture, buildyng of Churches, foundyng of Abbeyes, geuing of almes, Masse, mattes, & what soeuer he doth, though it seme spiritual, and after the lawes of God: So contrarywise call him spirituall which is renewed in Christ, and all his deedes whiche spryng of fayth, seme they neuer so grose, as the washyng of the Disciples feete done by Christ, and Peters fishing after the resurrection, yea and al the dedes of matrimony are pure spiritual, if they proceede of faith, and what soeuer is done with in the lawes of God, though it be wrought by the body, as the very wiping of shooes, and such like, how soeuer grose they appeare outward. without such vnderstādyng of these wordes canst thou neuer vnderstand this Epistle of Paule, neither any other place in the holy Scripture. Take hede therfore, for who soeuer vnderstādeth these wordes otherwise, the same vnderstādeth not Paule, what soeuer he be. Now will we prepare our selues vnto the Epistle.

Flesh is here well described.

what soeuer proceedeth of faith is spirituall.

For as much as it becommeth the preacher of Christes glad tydings, first through openyng of the law, to rebuke all thinges, and to proue all thynges sinne, that procede not of the spirite, & of faith in Christ, and to proue all men sinners, and childzen of wrath by inheritaunce, and howe that to sinne is their nature, and that by nature they can no otherwise doe then sinne, and therewith to abate the pride of man, and to bring him vnto the knowledge of him selfe, and of his miserie & wretchednes, that he might desire helpe. Euen so doth S. Paule, and beginneth in the first Chapter to rebuke vnbelefe and grose sinnes, which all men see as the Idolatrie, and as the grose sinnes of the heathen were, and as the sinnes now are of all them, whiche liue in ignorannce without fayth, and without the fauour of GOD, and fayth. The wrath of GOD of heauen appeareth through the Gospell vpon all men, for their vngodly, & vnholy lyuyng. For

A necessary and profitable instruction for all preachers.

The maner of S. Paules doctrine.

Nature is so blinde that we cā not see nor vnderstand the goodnes of God & hys mercy shewed vnto vs in Christ Jesu hys sonne.

though it be knowē, and dayly vnderstād by the creatures, that there is but one God, yet is nature of her self, without the spirit and grace, so corrupt and so poysoned, that men neither can thanke him, neither worshipp him, neither geue him his due honor, but blind thē selues, and faule without cealyng into worse case, euen vntill they come vnto worshipping of Jmages, & worckyng of shamefull sinnes whiche are abhominable and agaynst nature, and moreuer suffer the shame vnrebuked in other, hauing delectation and pleasure therein.

S. Paule cōdemneth all hipocrisie.

Jn the second Chapter he procedeth further, and rebuketh all those holy people also whiche without lust, and loue to the law, liue wel outwardly in the face of the world, and condemne other gladly, as the nature of all hypocrites is, to thinke them selues pure in respect of open sinners, and yet hate the law inwardly, and are full of couetousnes and enuy, and of all vnclēnes. Math. xxiij. These are they whiche despise the goodnes of GOD, and accordyng to the hardenes of their hartes, heape together for thē selues the wrath of God. Furthermore S. Paule as a true expounder of the law, suffreth no man to be without sinne, but declareth that all they are vnder sinne, whiche of freewill, and of nature will liue well, & suffreth them not to be better thē the open sinners, yea he calleth them hard harted, and such as can not repent.

How S. Paul rebuketh hypocrites.

Jn the thyrd Chapter he mingleth both together, both the Jewes and the Gentiles and sayth, that the one is as the other, both sinners, & no difference betwene them, saue in this onely, that the Jewes had the word of God committed vnto them. And though many of them beleued not thereon, yet is Gods truth and promise thereby neither hurt, nor minished: And he taketh in his way, and allegeth the saying of the 50. Psalme, that God might abyde true in his wordes, & ouercome when he is iudged. After that he returneth to his purpose agayn, and proueth by the Scripture, that all men without difference, or exceptiō are sinners, and that by the workes of the law no mā is iustified: but that the law was geuen to vtter, and to declare sinne onely. Thē hee begynneth, and sheweth the right way vnto righteousnes, by what meanes mē must be made righteous and safe, and sayth. They are all sinners & without prayse before God, and must

The difference betwene the Jewe & the Gentile.

All men are sinners.

The waye howe wee must bee made righteous.

without their own deseruyng be made righteous throughe fayth in Christe, which hath deserued such righteousnes for vs, and is become vnto vs Gods mercyseate, for the remission of sinnes that are past: thereby prouyng that christes righteousnes which commeth on vs through fayth, helpeth vs onely: whiche righteousnes (sayth he) is now declared through the Gospell, & was testified of before, by the lawe of the Prophetes. Furthermore (sayth he) the law is holpē and furthered thorough fayth, thoughe that the workes therof, with all their boast are brought to nought.

Faith obteineth the fulfillyng of the law.

Jn the iiij. Chapter (after that now by the 3. first Chapters the sinnes are opened, and the way of faith vnto righteousnes layd) he begynneth to answere vnto certain obiections and cauillations. And first putteth forth those blinde reasons, whiche commonly they that wilbe iustified by their owne workes are wont to make, when they heare that faith onely without workes iustificth, saying, shall men do no good workes, yea, and if fayth onely iustifieth, what needeth a man to studie for to do good workes? He putteth forth ther fore Abraham for an ensample, saying, what did Abraham with his workes, was all in vayne, came his workes to no profite? And so concludeth that Abraham without, and before al workes was iustified and made righteous. Jn so much that before the worke of Circumcisiō he was prayed of the Scripture, and called righteous by his fayth onely. Gene. xv. So that he did not the worke of Circumcision, for to bee holpen there by vnto righteousnesse, whiche yet God commaunded hym to do, & was a good worke of obedience. So in likewise no doubt none other workes helpe any thyng at all vnto a mās iustifiyng, but as Abrahams Circumcisiō was an outward signe wherby he declared his righteousnes which he had by fayth, and his obedience and readynes vnto the will of God, euen so are all other good workes outward signes and outward frutes of fayth, & of the spirite, which iustifie not a man, but that a man is iustified already before god inwardly in the hart, through faith, and through the spirite purchased by Christes bloud.

S. Paule aūswereth to the caueling question that our Papistes vse agaynst iustificatiō of faith onely.

Good workes are outward signes of true fayth.

Herewith now stablisheth S. Paul his doctrine of faith, afore rehearied in the thyrd Chapter, and bringeth also testimony of Dauid in the xxj. Psalme,

which

whiche calleth a man blessed, not of workes, in that his sinne is not rekened, and in that fayth is imputed for righteousnes, though he abide not afterward without good workes, when he is once iustified. For we are iustified, & receiue the spirite for to do good workes, neither were it otherwise possible to do good workes, except we had first the spirite.

We are first iustified, the followeth good workes.

For howe is it possible to doe any thyng well in the sight of God, while we are yet in captiuitie and bondage vnder the deuill, and the deuill possesseth vs all together, and holdeth our hartes, so that we can not once consent vnto the will of God? No man therfore can preuent the spirite in doyng good, the spirite must first come, and wake him out of his sleepe, with the thunder of the law and feare him, and shew him his miserable estate & wretchednes, and make him abhorre & hate him selfe, and to desire helpe, and then comfort him agayne with the pleasaut rayne of the Gospell, that is to say, with the sweete promises of God in Christ, and stirre vp faith in him to beleue the promises: then when he beleueth the promises, as God was mercifull to promise, so is he true to fulfill them, and wil geue him the spirite and strength, both to loue the will of God, & to worke there after. So see we that God onely (whiche accordyng to the Scripture worketh all in all thinges) woorketh a mans iustifiyng, saluation and health, yea, & poureth fayth & beleue, lust to loue Gods will, & strength to fulfill the same into vs, euen as water is poured into a vessell, and that of his good will and purpose, and not of our deseruynges and merites: Gods mercy in promising, and truth in fulfilling his promises saueth vs, and not we our selues, and therfore is al laude prayse & glory, to be geuen vnto God for his mercy and truth, and not vnto vs, for our merites and deseruynges. After that he stretcheth hys example out agaynst all other good workes of the law, and concludeth that the Iewes can not be Abrahams heyres, because of bloud and kinred onely, and much lesse by the workes of the law, but must inherite Abrahams fayth, if they wilbe the right heyres of Abraham, for as much as Abraham before the law, both of Moses, & also of Circumcision, was thrugh faith made righteous, and called the father of all them that beleue, & not of them that worke. Moreouer the law causeth wrath, in as much as no mā can fulfill it with loue and lust, and as longe as such grudgyng, hate and indignation agaynst the law remayneth in the hart, and is not take away by the spirite that commeth by fayth, so long no doubt the workes of the law, declare euidētly that the wrath of god is vpon vs, and not fauour: wherfore fayth only receyueth the grace promised vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayth he) but for oures also, to whom if we beleue, fayth shalbe reckened lykewise for ryghteousnesse, as he sayth in the end of the chapter.

Gods mercy moueth vs to fayth in his promises, so that God in al things worketh our iustification.

Gods mercy saueth vs, and not we our selues.

If we lack Abrahams fayth, we cannot be Abrahams children.

Fayth onely receaueth the grace that cōmeth by Abraham.

In the 5. chapter he commendeth the fruit and workes of faith, as are peace, reioycing in the conscience, inwarde loue to God, and mā, moreouer boldnesse, trust, confidence, and a strong & a lusty mynd, and stedfast hope in tribulation, and suffering. For all such follow, where the right fayth is, for the aboundant graces sake, and giftes of the spirite, which god hath geuen vs in Christ, in that he suffred hym to die for vs yet his enemies.

The frutes & workes of fayth.

Now haue we then that fayth only before all workes iustifieth, and that it followeth not yet therfore, that a man should do no good workes, but that ỹ right shapē workes abide not behind, but accompany fayth, euen as brightnesse doth the sunne, and are called of Paul the fruites of the spirite. where ỹ spirite is, there it is alwayes sommer, and there are alwayes good fruites, that is to say good workes. This is Paules order, that good workes spring of the spirite, ỹ spirit commeth by fayth, and fayth commeth by hearyng the worde of God, when the glad tidings and promises which God hath made vnto vs in Christ are preached truely, and receiued in the ground of the hart, with out waueryng or doubting, after that the law hath passed vpon vs, and hath damned our consciences. where the worde of God is preached purely, and receiued in the hart, there is faith, the spirit of God, & there are also good workes of necessitie, whensoeuer occasiō is geuē. where Gods word is not purely preached, but mens dreames, traditions, imaginations, inuentiōs, ceremonies, & superstition, there is no fayth, and consequently no spirite that commeth of GOD, and where Gods spirite is not, there can bee no good workes, euen as where an apple-tree is not, there can grow no apples, but

Fayth before all workes iustifieth.

Good workes are the fruites of fayth.

Where true fayth is there are good workes.

there is vnbeliefe the diuels spite, and euill wozkes. Of this Gods spite and hys fruites, haue our holy hipocrites not once knowen, neither yet tasted how swete they are, though they fayne many good wozkes of their own imaginatiō to be iustified withal, in which is not one cromme of true fayth, oz spiritual loue, oz of inward ioy, peace and quietnes of conscience, foz as much as they haue not the wozde of GOD foz them, that such wozkes please GOD, but they are euen the rotten fruites of a rotten tree.

Where fayth lacketh there is all euill wozkes.

After that he breaketh forth, and runneth at large, & shweth, whence both sinne and righteousnesse, death and life come. And he compareth Adam and Christ together, thus wise reasonyng and disputyng, that Christ must nedes come as a seconde Adam, to make vs heyres of his righteousnesse, through a new spiritual birth, without our deserninges. Euen as the first Adam made vs heyres of synne, through the bodily generation without oure deseruyng. wherby it is euidently knowne, and proued to the vttermost, that no man can bryng himselfe out of synne vnto righteousnesse, no more then he could haue withstād, that he was borne bodily. And ỹ is proued herewith, foz as much as ỹ very law of God, which of right should haue helped, if any thyng could haue holpē, not onely came and brought no helpe with her, but also encreased synne, because that the euil and poisoned nature is offēded, and vtterly displeased with the law, and ỹ more she is forbid by the lawe, the more is she prouoked, and set a fyre to fulfill & satisfie her lustes. By the law then we see clearely, that we must needes haue Christ to iustify vs, with his grace, & to helpe nature.

Vs by Adā came sinne, so by Christ came saluation.

In the vi. he setteth forthe the chiefe and principall worke of fayth, the battayle of the spirite agaynst the flesh, how the spirite laboureth and enforceth to kyll the remnaunt of sinne and lust: which remayne in the flesh, after our iustifiyng. And this chapiter teacheth vs, that we are not so free from sinne through fayth, that we should henceforth go vp and down, idle, carelesse, & sure of our selues, as thoughe there were now no more synne in vs. Yes, there is sinne remayning in vs, but it is not reckoned, because of fayth and of the spirite, which fyght agaynste it. Wherefore we haue inough to doe all our lyues long, to tame our bodies, & to compell the members to obey the spirite, and not the appetites: that therby we myght be like vnto christes death and resurrection, and might fulfill our baptisme, which signifieth the mortifiyng of sinnes, and the new lyfe of grace. For this battayle ceaseth not in vs vntill the last breath, and vntyll that sinne be vtterly slayne by the deth of the body.

The principall worke of faith, and the battaile between the spirite and the flesh.

This thyng (I meane to tame the body, and so forth) we are able to doe (sayth he) seyng we are vnder grace, & not vnder the lawe. What it is, not to be vnder the lawe he himselfe expoundeth. For not to be vnder the lawe, is not so to be vnderstand, that euery mā may do what hym lusteth. But not to be vnder the law is, to haue a fre hart renewed with the spirite, so that thou hast lust inwardly of thine owne accorde, to do that which the lawe commaundeth, without compulsion, yea, though there were no law. For grace that is to say gods fauour, bringeth vs the spirite, & maketh vs loue the lawe, so is there now no more sinne, neither is the law now any more agaynst vs, but at one, & agreed with vs, and we with it. But to be vnder the law, is to deale with the wozkes of the law, and to worke without the spirite and grace, for so long no doubt sinne raigneth in vs through the law, that is to say, the lawe declareth ỹ wee are vnder sinne, and that sinne hath power and dominion ouer vs, seyng we can not fulfill the law, namely within in the hart, for as much as no man of nature fauoureth the law, consenteth therunto, and deliteth therein, which thyng is exceedyng great synne, that we cannot consent to the law, which law is nothyng els saue the will of God.

What it is not to be vnder the law.

What it is to be vnder the lawe.

This is the right freedome and libertie from sinne, and from the lawe, whereof he writeth vnto the ende of this chapter, that it is a freedom to do good onely with lust, and to liue well without compulsion of the law. Wherfore this freedome is a spirituall freedome, which destroyeth not the lawe, but ministreth that which the law requireth, and wherwith the law is fulfilled, that is to vnderstand, luste and loue, wherewith the law is stilled, and accuseth vs no more, compelleth vs no more, neither hath ought to craue of vs any more. Euen as thoughe thou were in debt to an other man, and wer not able to pay, two maner of wayes mightest thou be losed. One way, if he would

The right fredome, & libertie frō sinne, and from the law.

Example.

would require nothyng of thee, and breake thine obligation. An other way, if ſome other good man woulde paye for thee, and geue thee as muche as thou mighteſt ſatiſfie thyne obligation with all. On this wyſe hath Chriſte made vs free from the law, & therfore is this no wylde fleſhly libertie, ẏ ſhould do nought, but that doth all thynges, and is free from the crauyng and debt of the law.

In the ſeuenth he confirmeth ẏ ſame, with a ſimilitude of the ſtate of matrimony. As whē the huſband dyeth, the wyfe is at her libertie, and the one loſed and departed from the other, not that the woman ſhould not haue power to mary vnto an other man, but rather now firſt of all is ſhe free, & hath power to mary vnto an other man, which ſhe could not do before, till ſhe was looſed from her firſt huſband. Euen ſo are our conſciences bound, and in daunger to the law vnder olde Adam, as long as he liueth in vs, for the law declareth ẏ our hartes are bound, and that we cannot diſconſent from hym, but when he is mortified & killed by the ſpirite: then is the conſcience free and at libertie, not ſo that the conſcience ſhall now nought doe, but nowe firſt of all cleaueth vnto an other, that is to witte, Chriſt, and bringeth forth the fruites of lyfe. So now to be vnder the lawe, is not to be able to fulfill the law, but to be better to it, and not able to pay that, which the lawe requireth. And to be loſe from the lawe, is to, fulfill it, and to pay that which the lawe demaundeth, ſo that it can now henceforth aſke thee nought.

Our conſciences bound, and in daunger to the lawe by olde Adam, ſo lōg as he liueth in vs.

Conſequently Paul declareth more largely the nature of ſynne, and of the law, how that through the law, ſynne reuiueth, moueth her ſelfe, and gathereth ſtrength. For the olde man and corrupt nature, the more he is forbidden, and kept vnder of the law, is the more offended and diſpleſed therwith, for as much as he cannot pay ẏ which is required of the lawe. For ſynne is his nature, and of himſelfe, he cannot but ſinne. Therefore is the law death to hym, torment and martirdom. Not that the lawe is euill, but becauſe that the euill nature can not ſuffer ẏ which is good, & cannot abyde that the law ſhould require of him any good thing: like as a ſicke mā cannot ſuffer that a man ſhould deſire of hym to runne, to leape, and to doe other deedes of an whole man.

The law requireth of vs that which we cannot pay.

For which cauſe S. Paule concludeth, that where the law is vnderſtand and perceiued in the beſt wiſe, there it doth no more, but vtter ſynne, & bring vs vnto the knowledge of our ſelues, and therby kyl vs, and make vs bond vnto eternall damnation, and detters of the euerlaſting wrath of God, euen as he well feeleth and vnderſtandeth whoſe conſcience is truely touched of the law. In ſuch daunger were we ere the law came, that we knew not what ſinne ment, neither yet knowe we the wrath of God, vppon ſinners, tyll the law had vttered it. So ſeeſt thou that a man muſt haue ſome other thyng, ye & a greater and a more mighty thing thē the law, to make hym righteous & ſafe. They that vnderſtand not the law on this wiſe, are blinde, and go to worke preſumptuouſly, ſuppoſing to ſatiſfie the law with workes. For they know not that the law requireth a free, a willing, a luſty and a louing hart. Therfore they ſee not Moſes right in ẏ face, the vayle hangeth betwene, and hideth his face, ſo that they can not behold the glorie of his countenaunce, how that the law is ſpiritual, and requireth the hart. I may of myne own ſtrength refraine that I do myne enemy no hurt, but to loue him with all myne hart, & to put awaye wrath cleane out of my mind, cā I not of mine own ſtrength. I maye refuſe money of myne owne ſtrength, but to put away loue vnto riches out of myne hart, can I not do of myne owne ſtrength. To abſtaine from adultery (as concernyng the outward dede) can I doe of myne owne ſtrēgth, but not to deſire in mine hart, is as vnpoſſible vnto me, as is to chooſe whether I will hungre or thruſt, and yet ſo the law requireth. Wherfore of a mans owne ſtrength is the law neuer fulfilled, we muſt haue therunto Gods fauour and his ſpirite, purchaſed by Chriſtes bloud.

The law doth vtter and declare what ſinne is.

What we may do of our ſelues, and what we may not do.

Neuertheleſſe when I ſaye a man may do many things outwardly clean agaynſt his hart, we muſt vnderſtand ẏ mā is but driuen of diuers appetites, and the greateſt appetite ouercōmeth the leſſe, and carieth the mā away violently with her.

As when I deſire vengeaunce, and feare alſo the inconuenience that is like to folowe, if feare bee greater I abſtaine, if the appetite that deſireth vengeaunce be greater, I can not but proſecute the dede, as we ſee by experiēce in many murtherers & theeues, which

Where feare and shame is away, there all wickednes is committed.

though they be brought into neuer so great perill of death, yet after they haue escaped, do euen the same agayne. And common women prosecute their lustes because feare & shame are away, when other whiche haue the same appetites in their hartes, abstaine at the lest way outwardly, or worke secretly beyng ouercome of feare and of shame, and so likewise is it of all other appetites.

Furthermore he declared, how the spirite, and the flesh fight together in one man, and maketh an ensample of him self, that we might learne to know that worke a right, I meane to kill sinne in our selues. He calleth both the spirit, and also the flesh a law, because that like as the nature of Gods law is to driue, to compell, and to craue; euen so the flesh driueth, compelleth, craueth and rageth, agaynst the spirite, and wil haue her lustes satisfied. On the other side driueth the spirite; crieth and fighteth against the flesh, and will haue his lust satisfied. And this strife dureth in vs, as long as we liue, in some more & in some lesse, as the spirite or the flesh is stronger; & the very man his owne selfe is both the spirite and the fleshe, which fighteth with his owne self, vntil sinne be vtterly slayne, and he all together spirituall.

The fleshe is contrary to the sprite

The sprite lusteth contrary to the flesh.

In the viij. Chapter he comforteth such fighters, that they dispayre not because of such fleshe, either thinke that they are lesse in fauour with God. And he shewed how that the sinne remaynyng in vs hurteth not, for there is no daunger to them, that are in Christ whiche walke not after the flesh, but fight agaynst it. And he expoundeth more largely what the nature of the flesh, and of the spirit is, and how the spirite commeth by Christ, whiche spirite maketh vs spirituall, tameth, subdueth, and mortifieth the flesh, and certifieth vs that we are neuerthelesse the sonnes of God, & also beloued, though that sinne rage neuer so much in vs, so long as we folow the spirite, and fight agaynst sinne to kill and mortifie it. And because the chastisyng of the flesh, the crosse, and sufferyng are nothyng pleasaũt, he comforteth vs in our passions and afflictions, by the assistance of the spirite, which maketh intercessiõ to GOD for vs mightely with gronynges that passe mans vtteraunce, mans speach can not comprehẽd them, and the creatures morne also with vs of great desire that they haue, that we were loosed from sinne, and corruption of the flesh. So see we that these three Chapters, the vj. vij. viij. do none othyng so much as to driue vs vnto the right worke of faith, whiche is to kill the old man, and mortifie the flesh.

There is no daunger to thẽ that are in Christ.

The right worke of Fayth, is to mortify the flesh.

In the. ix. x. and. xj. Chapters he treateth of Gods predestinatiõ, whẽce it springeth all together, whether we shall beleue or not beleue, be loosed frõ sinne, or not be loosed. By whiche predestinatiõ our iustifiyng, and saluatiõ, are cleane taken out of our hands, and put in the hands of God onely, which thyng is most necessary of all. For we are so weake and so vncertaine, that if it stode in vs, there would of a truth no man be saued, the deuill no doubt would deceaue vs. But now is God sure, that his predestinatiõ can not deceaue him, neither can any man withstand or let him, and therefore haue we hope and trust agaynst sinne.

Predestination is in the handes of God.

But here must a marke be set vnto those vnquiet, busie, and hye climyng spirites, how farre they shall go: which first of all bryng hether their hye reasons and pregnaunt wittes, and begyn first from an hye to search the bottomlesse secretes of Gods predestination, whether they bee predestinate or not. These must nedes either cast them selues down headlong into desperation, or els commit thẽ selues to fre chaunce carelesse. But folow thou the order of this Epistle, and noosell thy selfe with Christ, and learne to vnderstand what the law and ẏ Gospell meane, and the office of both two, that thou mayest in the one know thy selfe, and how that thou hast of thy selfe no strength but to sinne, & in the other the grace of Christ, and then see thou fight agaynst sinne, and the flesh as the. vij. first Chapters teach thee. After that when thou art come to the viij. Chapter, & art vnder the crosse, and suffryng of tribulation, the necessitie of prestination will waxe sweete, and thou shalt well feele how precious a thyng it is. For except thou haue borne the crosse of aduersitie, and temptation, & hast felt thy selfe brought vnto the very brimme of desperation, yea and vnto hell gates, thou canst neuer medle with the sentẽce of predestination, without thyne owne harme, & without secret wrath and grudgyng inwardly agaynst God, for otherwise it shall not be possible for thee to thinke that God is righteous, & iust. Therefore must Adam be well mortified, and the fleshely wytte brought vtterly to nought, yet that thou mayest awaye

How farre we may proceede in predestination.

Predestination is not rashly to be disputed of.

with

with this thyng, and drinke ſo ſtrong wyne. Take hede therefore vnto thy ſelfe, that thou drinke not wyne, while thou art yet but a ſucklyng. For euery learning hath her tyme meaſure & age, and in Chriſt is there a certaine childhode, in whiche a man muſt be content with milke for a ſeaſon, vntill he waxe ſtronge, and growe vp, vnto a perfect man in Chriſt, and be able to eate of more ſtrong meate.

In the xv. Chapter, he geueth exhortations. For this maner obſerueth Paul in all his Epiſtles, firſt he teacheth Chriſt, and the fayth, then exhorteth he to good workes, and vnto continuall mortifiyng of the fleſh. So here teacheth he good workes in deede, and the true ſeruyng of God, and maketh all men Prieſtes, to offer vp, not money and beaſtes, as the maner was in the tyme of the law, but their own bodies with killyng, and mortifiyng the luſtes of the fleſhe. After that he deſcribeth the outward conuerſation of Chriſten men, how they ought to behaue them ſelues in ſpirituall thinges, how to teach, preach and rule in the congregation of Chriſt, to ſerue one an other, to ſuffer all things patiently, and to commit wreake and vengeaunce to God: in concluſion how a Chriſten mā ought to behaue him ſelfe vnto all men to frend, foe, or whatſoeuer he be. Theſe are the right workes of a Chriſten mā whiche ſpryng out of fayth. For fayth keepeth not holy day, neither ſuffreth any man to be idle, whereſoeuer ſhe dwelleth.

Which are good workes mete to be done.

In the. xiij. he teacheth to honour the worldly and temporall ſword. For though that mans law, and ordinaūce make not a man good before God, neither iuſtifie him in the hart, yet are they ordeined for the furtheraunce of the cōmon wealth, to mainteine peace, to puniſh the euill, and to defend the good. Therfore ought the good to honor the temporal ſword, and to haue it in reuerence, though as concernyng them ſelues they neede it not, but would abſtaine from euill of their owne accord, yea, and do good without mans lawe, but by the law of the ſpirite which gouerneth the hart, and guideth it vnto all that is the will of God. Finally he comprehendeth and knitteth vp all in loue. Loue of her own nature beſtoweth all that ſhe hath, and euen her own ſelfe on that whiche is loued. Thou nedeſt not to bid a kynd mother to beloueng vnto her onely ſonne, much leſſe ſpiritual loue which hath eyes geuen her of GOD, nedeth mans law to teach her to do her duetie. And as in ỹ begynnyng he did put forth Chriſt as the cauſe, and author of our righteouſnes and ſaluation, euen ſo here ſetteth he hym forth, as an enſample to counterfaite that as he hath done to vs, euē ſo ſhould we do one to an other.

Loue is ỹ fulfilling of the law.

In the xiiij. Chapter he teacheth to deale ſoberly with the conſciences of the weake in the fayth, whiche yet vnderſtand not the libertie of Chriſt perfectly enough, and to fauour them of Chriſten loue, and not to vſe the libertie of the faith vnto hinderāce, but vnto the furtheraunce and edifiyng of the weake. For where ſuch conſideratiō is not, there foloweth debate, and deſpiſing of the Goſpell. It is better there to forbeare the weake a while, vntill they waxe ſtrong, then that the learnyng ſhould come altogether vnder fote. And ſuch wozke is ſingular work of loue, ye, and where loue is perfecte, there muſt nedes be ſuch a reſpect vnto the weake, a thing that Chriſt commaunded and charged to be had aboue all thinges.

We muſt deale louingly with our weake brethren.

In the xv. Chapter he ſetteth forthe Chriſt agayne to be counterfaited, that we alſo by hys enſample ſhould ſuffer other that are yet weake, as them that are fraile, open ſinners, vnlearned, vnexpert, and of lotheſome maners, and not to caſt thē away forthwith, but to ſuffer thē, til they waxe better & exhort them in the meane tyme. For ſo delte Chriſt in the goſpel, and now dealeth with vs dayly ſuffering our vnperfectnes, weaknes, conuerſation & maners, not yet faſhioned after the doctrine of the Goſpell, but ſmell of the fleſh, ye and ſometyme breake forth into outward deedes.

The weaknes of our brethren is to be conſidered.

After that to conclude withall, he wiſheth them encreaſe of fayth, peace, and ioye of conſcience, prayeth them and committeth them to God and magnifieth his office and adminiſtration in the goſpell, and ſoberly and with great diſcretion deſireth ſuccour, and ayde of them for the poore ſayntes of Jeruſalem, and it is all pure loue that he ſpeketh or dealeth withall. So lynde we in this Epiſtle plentnouſly, vnto the vttermoſt, whatſoeuer a chriſten man or woman ought to know, that is to witte, what the law, the goſpell, ſinne, grace, fayth, righteouſnes, Chriſt, God, good workes, loue, hope, hope, and the croſſe are, and euen wherin the pith of

In the epiſtle to the Romaines is conteyned a ſufficient doctrine for a Chriſten man.

of all that pertayneth to the Chriſten fayth ſtandeth, and how a chriſten mā ought to behaue himſelfe vnto euery man, be he perfect, or a ſinner, good or bad, ſtrong or weake, frend or foe, and in concluſiō, how to behaue our ſelues both towarde God, and toward oure ſelues alſo. And all thynges are profoundly grounded in the Scriptures, and declared with enſamples of hymſelfe, of the fathers and of the prophets, that a man can here deſire no more. Wherfore it appeareth euidently, that Paules mynde was to comprehende briefly in hys Epiſtle, all the whole learnyng of Chriſtes goſpell, and to prepare an introduction vnto all the olde teſtament. For without doubte, whoſoeuer hath this Epiſtle perfectly in hys harte, the ſame hath the light, & the effect of the olde Teſtament wyth hym. wherfore let euery man without exception, exerciſe himſelfe therein diligently, and recorde it night and day continually, vntill he be full acquainted therwith.

The laſt chapter is a chapiter of recommendation, wherein he yet mingleth a good monition, that we ſhould beware of the traditions and doctrine of men, which beguile the ſimple with ſophiſtry, and learnyng that is not after the Goſpell, and draw them from Chriſt, and nooſell them in weake and feble, and (as Paul calleth them in the epiſtle to the Gallathians) in beggerly ceremonies, for the entent, that they would lyue in fat paſtures, and be in authoritie, and be taken as Chriſt, ye and aboue Chriſt, and ſitte in the temple of God, that is to witte, in the conſciences of men, where God onely, his worde & his Chriſt ought to ſit. Compare therfore all maner doctrine of mē vnto ẏ ſcripture, and ſee whether they agree or not. And commit thy ſelfe whole, and all together vnto Chriſte, and ſo ſhal he with his holy ſpirite, and withal his fulnes dwell in thy ſoule. Amen.

Beware of the traditions of men

The Prologue vppon the firſt Epiſtle of S. Paule to the Corinthians, by William Tyndall.

This epiſtle declareth it ſelf.

THis Epiſtle declareth it ſelfe from chapter to chapter, that it nedeth no Prologue, or introduction to declare it, when Paul had conuerted a great number at Corinthum, as ye read, Act. 18. and was departed, there came immediatly falſe Apoſtels, and ſectmakers, and drew euery mans diſciples after hym, ſo that the people were whole vnquieted, deuided, and at variaunce among themſelues, euery man for the zeale of hys doctour, thoſe newe Apoſtles, not regardyng what diuiſion, what vncleanneſſe of liuing, or what falſe opinions were amonge the people, as long as they might bee in authoritie, and well at eaſe in theyr bellies. But Paul in the firſt foure chapiters with great wiſdom, and ſobernes rebuked, firſt the diuiſion & the authors therof, and calleth the people to Chriſt agayne, and teacheth howe, and for what the preacher is to be take.

In the 5. he rebuketh the vncleanes that was amongſt them.

In he 6. he rebuketh the debate and goyng to law together, pletyng their cauſes before the heathen.

In the 7. he reformeth them concernyng chaſtitie and mariage.

Weake and yong conſciences are to be ſtubborne, for the laſt that receiue the equall reward with the firſt.

In the 8. 9. 10. and 11. he teacheth ẏ ſtrong to forbeare the weake, that yet vnderſtand not the libertie of the goſpell, and that with the enſample of him ſelf, which though he were an apoſtle, and had authoritie, yet of loue he abſtayned to winne other. And he feareth them with the enſamples of the olde Teſtament, and rebuketh diuers diſorders that were among them concernyng the Sacrament, and the goyng bareheded of maried women.

In the 12. 13. and 14. he teacheth of the manifold gyftes of the ſpirite, and proueth by a ſimilitude of the bodye, that all giftes are geuen ẏ eche ſhould helpe other, and through loue do ſeruice to other, and proueth that where loue is not, there is nothing that pleaſeth God. For that one ſhould loue an other, is all that God requireth of vs: and therfore if we deſire ſpiritual gifts he teacheth thoſe giftes to bee deſired that helpe our neighbours.

Loue fulfilleth the law.

In the 15. he teacheth of the reſurrection of the body. And in the laſt he exhorteth to helpe the poore ſayntes.

The

A Prologue vpō the ſecond Epiſtle of S. Paul to the Corinthians, by W. Tyndall.

AS in the firſt epiſtle he rebuketh the Corinthians ſharpely, ſo in this he comforteth them and prayſeth them, and commaūdeth him that was excommunicate, to be receiued louingly into the congregation agayne.

It is the parte of a good shepherd to vēture hys lyfe for hys sheepe.

And in the 1. and 2. chapiters, hee ſheweth his loue to them warde, how that all that he ſpake, did, or ſuffered, was for their ſakes, and for their ſaluation.

Then in the 3. 4. and 5. he prayſeth the office of preaching the goſpell, aboue ẏ preaching of the law, & ſheweth that the Goſpel groweth through perſecution, & throughe the croſſe, whiche maketh a man ſure of eternall lyfe: and here and there he toucheth ẏ falſe prophetes, which ſtudied to turne the faith of the people from Chriſte vnto the workes of the law.

Tribulatiō for the Goſpell ſake maketh vs ſure of eternall lyfe.

In the 6. and 7. chapters, he exhorteth thē to ſuffer with the goſpell, & to lyue as it becommeth the Goſpell, and prayſeth hym in the latter ende.

In the 8. and 9. chapters, he exhorteth thē to helpe the poore ſaintes that were at Jeruſalem.

In the 10. 11. and 12. he inueyegth againſt the falſe prophetes.

And in the laſt Chapter he threateneth them that had ſinned, and nōt amended themſelues.

A Prologue vpon the Epiſtle of S. Paule to the Gallathians, by W. Tyndall.

AS ye read Act. 15. how certaine came from Jeruſalem to Antioche, & vexed ẏ diſciples there, affirming ẏ they coulde not be ſaued except they were circumciſed. Euen ſo, after Paul had conuerted the Galathians, & coupled them to Chriſt, to truſt in him only for the remiſſion of ſynne, and hope of grace and ſaluation, and was departed, there came falſe apoſtles vnto thē, (as vnto the Corinthiās, and vnto all places where Paul had preached) and that in the name of Peter, James, and John, whom they called the hye Apoſtles, and preached circumciſion, and the kepyng of the law to be ſaued by, and miniſhed Paules authoritie.

To the confounding of thoſe, Paul magnifieth hys office and Apoſtleſhip in the two firſt chapiters, and maketh hymſelfe equall vnto the hie Apoſtels, and concludeth that euery man muſte be iuſtified without deſerupngs, without workes, and without helpe of the law: but alone by Chriſt.

All that repent, are iuſtified thorough faith by Chriſt, and not by workes.

And in the 3. and 4. he proueth the ſame with Scripture, examples and ſimilitudes, and ſheweth that the law is cauſe of more ſinne, and bryngeth the curſe of God vpon vs: and iuſtifieth vs not, but that iuſtifiyng commeth of grace promiſed vs of GOD, through the deſeruyng of Chriſte, by whome (if we beleue) we are iuſtified without helpe of the woorkes of the lawe.

The law condēneth, but the beleuyng of Gods promiſes iuſtifieth.

And in the 5. and 6. he exhorteth vnto the workes of loue, which folow fayth and iuſtifiyng. So that in all his Epiſtle, he obſerueth this order. Firſt he preacheth the damnatiō of the law: then the iuſtifiyng of fayth: and thyrdly the workes of loue. For on that cōdition that wee loue henceforth and worke, is the mercy giuen vs, or els if we will not worke the will of GOD henceforward, we fall from fauour, & grace: and the inheritance that is freely geuen vs for Chriſtes ſake, through our owne fault, we loſe agayne.

A Prologue vpon the Epiſtle of Saint Paule to the Epheſians.

IN this Epiſtle, and namely in the three firſte Chapters, Paul ſheweth that the Goſpell & grace therof was foreſene and predeſtinate of God, from before the begynnyng, and deſerued through Chriſt, & now at the laſt ſent forth, that all men ſhould beleue thereon, thereby to be iuſtified, made righteous, liuyng and happy, and to bee deliuered from vnder the damnation of the law, and captiuitie of ceremonies.

In ſekyng any other ſatisfaction thē Chriſt, we deceaue our ſelues.

And in the fourth he teacheth to auoyde traditions, and mens doctrine, and to beware of puttyng truſt in any thyng ſaue Chriſt, affirmyng that he onely is ſufficient, and that in him we haue all thynges, and beſide him neede nothyng.

In the v. and vj. he exhorteth to exercyſe

ercise the faith, and to declare it abroad through good workes, and to auoyde sinne, and to arme them with spiritual armour agaynst the deuill, that they might stand fast in time of tribulation, and vnder the crosse.

The Prologue vpon the Epistle of Saint Paule to the Philippians, by W. Tyndall.

PAule prayseth the Philippians, and exhorteth them to stād fast in the true faith, and to encrease in loue. And because that false Prophetes study alwayes to impugne, and destroy ẏ true fayth, he warneth them of such worke learners or teachers of woorkes, and prayseth Epaphroditus. And all this doth hee, in the first and seconde Chapters.

Hereby are we warned that workes saue vs not, but the word, that is the promise.

In the thyrd he reproueth faythles, and mans righteousnes, whiche false Prophetes teach and maynteyne. And he setteth him for an ensample, howe that he him selfe had liued in such false righteousnes, and holinesse vnrebukeable, that was so, that no man could complaine on him, and yet now setteth nought therby, for Christes righteousnes sake. And finally he affirmeth that such false Prophetes are the enemyes of the crosse, & make their bellyes their GOD, for further then they may safely and without all perill and suffering, will they not preach Christ.

Mannes righteousnes zeale or imagination without Gods worde is odious.

A Prologue vpon the Epistle of Saint Paule to the Coloſsians, by W. Tyndall.

AS the Epistle to ẏ Galathians holdeth the maner and fashion of the Epistle to the Romains, briefly comprehendyng all that is therein at length disputed. Euen so this Epistle foloweth the ensample of the Epistle to the Ephesians, conteynyng the tenour of the same Epistle with fewer wordes.

In the first Chapter he praiseth thē, and wisheth that they continue in the fayth, and grow perfecter therin, & thē describeth he the Gospell, how that it is a wisedome that confesseth Christ to be the Lord and God, crucified for vs, and a wisedome that hath bene hyd in Christ, sence afore the beginning of the world, and now first begon to be opened throughe the preachyng of the Apostles.

For fayth when it is preached bringeth ẏ spirite and power to fulfill the law.

In the ij. he warneth them of mens doctrine, and describeth the false Prophetes to the vttermost, and rebuketh them accordyng.

In ẏ thyrd, he exhorteth to be frutefull in the pure fayth, with all maner of good workes one to an other, and describeth al degrees, and what their duties are.

Who so hath a pure fayth, can not but abound with good workes.

In the fourth he exhorteth to pray, and also to pray for him, and saluteth them.

A Prologue vpon the first Epistle of S. Paul to the Theſsalonians, by W. Tyndall.

THis Epistle did Paule write of exceeding loue and care, and prayseth them in the two firste chapters, because they did receiue the Gospell earnestly, and had in tribulation and persecution, continued therin stedfastly, and were become an ensample vnto all congregations, and had thereto suffred of their own kinsmē, as Christ and his apostles did of ẏ Jewes, puttyng them therto in mynde, how purely and godly he had lyued among thē to their ensample, and thanketh God, that hys gospel had brought forth such fruite among them.

Not the receauyng of the Gospel, but the cōtinuaunce to the latter ende, maketh vs blessed.

In the third chapter he sheweth his diligence and care, least hys so greate labor, and their so blessed a beginning should haue bene in vayne, Sathan & his apostles vexyng them with persecution, and destroying their faith with mens doctrine. And therefore he sente Tymothie to them to comforte them, and strengthen them in the fayth, and thanketh GOD, that they had so constantly endured, and desireth God to encrease them.

He meaneth therby lest they should fall from the worde, they had al ready receaued.

In the fourth, he exhorteth them to kepe themselues from sinne, and to do good one to another. And thereto he informeth them concernyng the resurrection.

In the fift, he writeth of the last day, that it should come sodenly, exhortyng to prepare them selues thereafter, and to kepe a good order concernyng obedience and rule.

The

The Prologue vpon the second Epistle of S. Paule to the Thessalonians, by W. Tyndall.

BEcause in the fore epistle he had said ẏ the last day should come sodenly, the Thessalonians thought that it should come shortly. wherefore in this Epistle he declareth hymselfe.

Patience in persecution for Christs sake rewarded with ẏ crowne of euerlasting ioy and felicitie.

And in the first chapter he comforteth them with euerlasting reward of their fayth and patience, in sufferyng for the Gospell, and with the punishment of their persecutours in euerlastyng payne.

Hereby haue we euident signes, that the latter day is at hand.

In the second he sheweth that ẏ last day shoulde not come till there were first a departing (as some men thinke) frō vnder ẏ obedience of ẏ Emperour of Rome, and that Antichrist shoulde set vp hymselfe in ẏ same place as god, and deceyue the vnthankefull worlde with false doctrine, and with false and lying myracles, wrought by the workyng of Sathan, vntill Christ shoulde come, and slay hym with his glorious commyng, and spirituall preachyng of the worde of God,

In the third, he geueth them exhortation, and warneth them to rebuke ẏ idle that would not labour with their handes, and auoyde their company, if they would not amende.

A Prologue vpon the first Epistle of S. Paule to Tymothe, by W. Tyndall.

THis epistle writeth S. Paul to be an ensample to all Bishoppes what they shoulde teache, and how they should teache, and how they should gouerne the congregation of Christe in all degrees, that it should be no nede to gouerne christes flocke with the doctrine of their owne good meanynges.

The office of a bishop.

In the first Chapiter he commaundeth that the bishop shall maynetayne ẏ right fayth and loue, and resist false preachers, which make the lawe and woorkes equall with Christ and hys Gospell. And he maketh a shorte conclusion of all Christes learning, wherto the law serueth, and what the ende therof is, also what the Gospell is, and setteth hymselfe for a comfortable ensample vnto all sinners, and troubled consciences.

In the second, he commaundeth to pray for all degrees, and chargeth that women shall not preache nor weare costly apparell, but to be obedient vnto the men.

In the thyrd he describeth, what maner persons the Byshop or Priest and their wyues should be, & also the Deacons and their wiues, and commēdeth it, if any man desire to be a Byshop after that maner.

The Pope & his Prelates are here playnly set forth, for what Christ loosed freely, the Pope did bynd it, to lose it agayne for money.

In the fourth hee prophesieth, and sheweth before of the false Byshops & spirituall officers, that should arise among the Christen people, and be, do, and preach cleane contrary to the fore described ensample, and should depart from the fayth in Christ, and forbyd to marye, and to eate certain meates, teachyng to put trust therin, both of iustifiyng and forgiuenesse of sinnes, & also of deseruyng of eternall life.

Vertuous Byshops are worthy double honor.

In the fift he teacheth howe a Byshop should vse him selfe toward yong and old, & concernyng widowes what is to be done, & which should be found of the common cost, and teacheth also how men should honour the vertuous Bishops and Priestes, and how to rebuke the euill.

In the sixt he exhorteth ẏ Byshops to cleaue to the Gospell of Christ, and true doctrine, & to auoyde vayne questions, and superfluous disputynges which gēde strife, & quench the truth, and by which also the false Prophetes get them authoritie, and seke to satisfie their insatiable couetousnesse.

The Prologue vpon the second Epistle of Saint Paule vnto Timothe. W. Tyndall.

IN this Epistle Paul exhorteth Timothe to go forward as he had begō, & to preach ẏ Gospel with all diligence, as it neede was, seyng many were fallen away, and many false spirites and teachers were sprong vp already. wherfore a Byshops part is euer to watche and to labour in the Gospell.

Byshops must be diligant in their vocation.

In the third and fourth he sheweth before and that notablie, of the ieoperdous tyme toward the end of ẏ world, in which a false spiritual liuing should disceiue ẏ whole world, with outward hypocrisie, and apparance of holinesse, vnder which all abhommatiōs should haue their free passage and courie, as we (alas) haue sene this prophesie of S. Paule fulfilled in our spiritualtie.

This hath already ben fulfilled in our spiritualtie.

vnto the vttermost iote.

The Prologue vpon the Epistle of S. Paul to Titus.

THis is a short Epistle, wherin yet is conteyned all that is needefull for a Christen to know.

What maner a man, a Bysshop or Curate ought to be.

In the first Chapter, he sheweth what maner a man a Bysshop or Curate ought to be, that is to witte, vertuous and learned, to preach and defende the Gospell, & to confounde the doctrine of trustyng in woorkes and mens traditions, whiche euer fight agaynst the faith, and cary away the cōscience captiue from the fredome that is in Christ, into the bondage of their owne imaginations and inuentions, as though the thynges should make a man good in the sight of God, whiche are to no profite at all.

In the secōd he teacheth all degrees, old, young, men, womē, maisters and seruauntes, how to behaue thē selues, as they which Christ bought with his bloud, to be his proper, or peculiar people, to glorifie god with good woorkes.

Good deedes pleale god, so farre forth as they are applied to the kepyng of the commaundements, but Christ onely iustifieth

In the thyrd, he teacheth to honour temporall rulers, and to obey thē, and yet bryngeth to Christ agayne, and to the grace that hee hath purchased for vs, that no man should thinke that the obedience of Princes lawes, or any other woorke, should iustifie vs before God. And last of all he chargeth to auoyde the company of the stubburne, and of the heretickes.

A Prologue vpon the Epistle of Saint Paule vnto Philemon, by W. Tyndall.

IN this Epistle S. Paule sheweth a godly ensample of Christen loue. Herein we see how Paule taketh poore Onesimos vnto hym, and maketh intercessiō for him vnto his master, and helpeth him with all that he may, and behaueth him Ase none otherwise then as though he hym selfe were the sayd Onesimos, whiche thyng yet he doth not with power and authoritie, as hee well might haue done: but putteth of all authoritie, and whatsoeuer he might of right do, that Philemon might do likewise toward Onesimos, and with great mekenesse and wisedome, teacheth Philemon to see his dutie in Christ Jesu.

The Prologue vpon the first Epistle of Saint Peter, by William Tyndall.

THis Epistle dyd S. Peter write to the heathen that were conuerted, and exhorteth them to stād fast in the faith, to grow therein, and ware perfect through all maner of sufferyng, and also good woorkes.

In the first he declareth the iustifiyng of fayth through Christes bloud, and comforteth them with the hope of the lyfe to come, and sheweth that we haue not deserued it, but that the prophetes prophesied it shoulde be geuen vs, & as Christ which redemed vs out of synne, and all vncleannesse is holy, so he exhorteth to lead an holy conuersation, & because we be richly bought, and made heyres of a riche inheritāce, to take hede that we lose it not agayn, through our owne negligence.

Christ is all to a Christen man.

In the 2. Chapter, he sheweth that Christ is the foundation, and hed corner stone, wheron al are built through fayth, whether it be Jew or Gentile, & how that in Christ they are made priestes, to offer themselues to GOD (as Christ dyd hymselfe) and to slea the lustes of the flesh, that fyght againste the soule. And first he teacheth them in generall to obey the worldly rulers, & than in special he teacheth ỳ seruantes to obey their maisters be they good or badde, and to suffer wrong of them, as Christ suffred wrong for vs.

In the 3. he teacheth the wiues to obey their husbandes, ye, though they be vnbeleuers, and to apparell themselues godly, and as it becommeth holynes. And therto that the husbandes suffer, and beare the infirmity of their wyues, and lyue accordyng to knowledge with them. And than in generall he exhorteth them to be soft, curteous, patient, and frendly one to an other, and to suffer for righteousnesse, after the ensample of Christ.

Hē ought to rule theyr wiues with gods word.

In the 4. he exhorteth to flye synne, and to tame the flesh with soberneſſe, watching, and prayer, & to loue eche other, and to know that all good giftes are of God, & euery man to helpe hys neighbour, with such as he hath receiued of God, and finally not to wonder, but to reioyce though they muste suffer for Christes names sake, seeyng as they be here partakers of hys afflictions, so shall they be partakers of his glory to come.

To watch is not onely to abstaine from slepe, but also to auoyde all occasions that may drawe vs to sinne.

In

In the 5. he teacheth the bishops & priestes how they should lyue and fede Christes flocke, and warneth vs of the deuil, whiche on euery side lyeth in wayte for vs.

A Prologue vppon the second Epistle of S. Peter, by William Tyndall.

As god respecteth not in the dede it selfe, so doth he not in a dede faith without workes

THis Epistle was written agaynst thē whiche thought ẏ christen faith might be idle, and without workes, when yet the promise of Christ is made vs vpon that condition, that we henceforth worke the will of God, and not of the flesh. Therefore he exhorteth them to exercise themselues diligently in vertue and all good workes, therby to be sure that they haue the true faith, as a man knoweth the goodnes of a tree by hys fruite. Then he commendeth and magnifieth the gospel, & willeth that men harken to that only, and to mens doctrine not at all. For as he sayth, there came no prophetical scripture by the will of man, but by the wil of the holy ghost, which onely knoweth the will of God: neither is any scripture of priuate interpretatiō, that is to say, may be otherwise expounded then agreeyng to the open places, and generall articles, & to the couenantes of god, and all the rest of the scripture.

Good workes are a shew of our faith, as the fruit is of the tree.

And therfore in the second, he warneth them of false teachers, that should come, and throughe preachyng confidence in false workes, to satisfie their couetousnesse withall, shoulde denye Christ, which he threatneth with thre terrible examples. with the fall of the angels, the floude of Noe, and ouerthrowyng of Sodome and Gomorre, and so describeth them with their insatiable couetousnes, pryde, stubbornnes and disobedience to all temporall rule and authoritie, with their abhominable whoredome, and hipocrisie, that a blinde man may see, that he prophecied it of the Popes holy spiritualtie, which deuoured the whole worlde with their couetousnes, liuyng in all lust and pleasure, and raigning as temporall tyrantes.

He prophesieth of the popes spiritualtie.

In the third he sheweth that in the latter dayes, the people through vnbeliefe, and lacke of feare of the iudgement of the last day, shall be euen as Epicures, wholy geuen to the flesh. which last day shall yet surely & shortly come sayth he: for a thousand yeres, and one day is with God all one. And he sheweth also how terrible that day shall be, & how sodenly it shall come, & therfore exhorteth all men to loke earnestly for it, and to prepare themselues agaynst it with holy conuersation, and godly liuyng.

Finally, the first chapiter sheweth how it shold go in the tyme of the pure and true Gospell. The second, how it should go in the tyme of the Pope and mens doctrine. The third, how at the last men shoulde beleue nothyng, nor feare God at all.

The condition of the worlde shall waxe worse and worse.

The Prologue vppon the three Epistles of S. Iohn, by William Tyndall.

IN this first Epistle of Saint Iohn, is contayned the doctrine of a verye Apostle of Christ, and ought of right to follow hys Gospel. For as in his gospell he setteth out the true faythe, and teacheth by it only all men to be saued, and restored vnto the fauour of God agayne, euen so here in this Epistle, he goeth agaynst them, that boaste themselues of fayth, and yet continue without good workes, and teacheth many wayes, that where true fayth is, there the workes tary not behinde, and contrary that where the workes followe not, there is no true fayth, but a false imagination and vtter darkenes.

Where a true fayth is, there are also good workes.

And he writeth sore agaynst a secte of heretikes, which then began to deny that Christ was come in the flesh, and calleth thē very Antichristes, which sect goeth now in her full swinge. For though they deny not openly with the mouth, ẏ Christ is come in ẏ flesh, yet they deny it in ẏ hart & their doctrine & liuing. For he that wil be iustified, & saued through his owne workes, the same doth as much as he that denyed Christ to be come in flesh, seyng that Christ came only therfore in the flesh, that he should iustifye vs, or purchase vs pardon of our synnes, bryng vs in the fauour of God agayne, and make vs heyres of eternal life, with his workes only, and with his bloudshedyng, without, and before all our workes.

Christes bloud purchaseth forgeuenes of sinnes, and not mens workes.

So fighteth this epistle both agaynst them that will be saued by their owne good workes, and also agaynst them that wyll be saued by a fayth, that hath

no lust to do workes at all, and kepeth vs in ỹ middle way, that we beleue in Christ to be saued by his workes onely, and then to know that it is our duty for that kyndnes, to prepare oure selues to doe the commaundement of God, and to loue euery man his neighbor, as Christ loued hym, seking with our owne workes Gods honour and our neighbours wealth only: and trusting for eternall lyfe, and for all that God hath promised vs for Christes sake.

The two last Epistles though they be short, yet are goodly ensamples of loue and fayth, and do sauour of the spirite of a true Apostle.

A Prologue vpon the Epistle of Saint Paule to the Hebrues, by William Tyndall.

Whether this were Paules epistle or no great learned men haue doubted.

About this epistle hath euer ben much doubting & that amõg great learned men, who should be the authour thereof diuers affirmyng that it was not Paules, partly because the style so disagreeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter, this learnyng was confirmed to vs ward: that is to say, taught vs by them that heard it them selues of the Lord. Now Paule testifieth Gala. i. that he receyued not his Gospell of man, nor by mã, but immediatly of Christ, and that by reuelation. wherfore say they, seing this man confesseth that hee receiued his doctrine of the Apostles, it can not be Paules, but some Disciple of the Apostles. Now whether it were Pauls or no I say not, but permit it to other mens iudgementes, neither thinke I it to be an Article of any mans fayth, but that a man may doubt of the authour.

Some deny it to haue bene written by anye Apostle, and refuse it as not Catholike.

Moreouer, many there hath bene which not onely haue denyed this Epistle to haue bene written by any of the Apostles, but haue also refused it all together as no Catholicke or godly epistle, because of certaine textes written therin. For first he sayth in the sixt it is impossible that they whiche were once lighted, and haue tasted of the heauenly gift, and were become partakers of the holye ghoste, and haue tasted of the good worde of G O D, and of the power of the worlde to come, if they fall, shoulde bee renewed agayne to repentaunce or conuersion. And in the tenth it sayth: if we sinne willingly after we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull lookyng for iudgement, and violent fyre whiche shall destroy the aduersaries. And in the xij. it saith, that Esau found no way to repentaunce or conuersion, no, thoughe he sought it with teares. whiche textes say they, sound: that if a man sinne any more after he is once Baptised, he can be no more forgeuen, and that is contrary to all the Scripture, and therefore to be refused to be Catholicke and godly.

A solution of the former doubts

Unto whiche I aunswere: if we should denye this Epistle for those textes sakes, so should we deny first Mathew, which in his xij. Chapter affirmeth that he which blasphemeth the holy Ghost, shall neither be forgiuen here, nor in the worlde to come. And then Marke, which in his thyrd Chapiter sayth, that he that blaspheameth the holy Ghost, shal neuer haue forgiuenesse, but shalbe in daunger of eternall damnation. And thirdly Luke, which saith there shall be no remission to him that blaspheameth the spirite of God. Moreouer Iohn in his first Epistle saith, there is a sinne vnto death, for which a man should not pray. And ij. Pet. ij. saith if a man be fled from the vncleanesse of the world through the knowledge of our Sauiour Jesus Christ, and then be wrapt in agayne, his ende is worse then the beginnyng, and that it had better for him neuer to haue knowen the truth. And Paule ij. Ti. iij. curseth Alexander the Coppersmith, desiring the lord to reward him accordyng to his deedes. whiche is a signe that either ỹ Epistle should not be good, or that Alexander had sinned past forgiuenesse, no more to be prayed for. wherfore, seyng no Scripture is of priuate interpretation, but must be expounded accordyng to the generall Articles of our fayth, and agreable to other open and euident textes, & confirmed or compared to lyke sentences, why should we not vnderstand these places with like reuerẽce as we do the other, namely when all the remnaunt of the Epistle is so godly, & of so great learnyng?

This not to be denyed to be Paules Epistle.

The first place in the vj. Chapiter, will no more then that they which knowe the truth, and yet willingly refuse the light, and chuse rather to dwell in darkenes, and refuse Christ, & make

& mocke of him (as ỹ Pharisies, which whē they were ouercome with Scripture & miracles, ỹ Christ was the very Messias, yet had they such lust in iniquitie that they forsoke him, persecuted him, slewe him, and did all the shame that could be imagined to him) can not bee renued (εἰς μετάνοιαν) sayth the Greeke, to be conuerted: that is to say, such malicious vnkyndnesse, which is none other, then the blasphemyng of the holy Ghost, deserueth that the spirite shall neuer come more at them to conuerte them, whiche I beleue to be as true, as any other text in all the Scripture.

And what is ment by that place in the tenth Chapter, where he sayth, if we sinne willingly after we haue receiued ỹ knowledge of the truth, there remaineth no more sacrifice, for sinne is declared immediatly after. For he maketh a comparison betwene Moses and Christ, saying: if he which despised Moses law dyed without mercy, how much worse punishment is he worthy of, that treadeth the sonne of God vnderfoote, and counteth the bloud of the couenaunt, by whiche bloud he was sanctified, as an vnholy thyng, & blasphemeth the spirite of grace? By which wordes it is manifest that he meaneth none other by the fore wordes, then the sinne of blasphemy of the spirite.

For them that sinne of ignorannce or infirmitie, there is remedy, but for him that knoweth the truthe, and yet willingly yeldeth him selfe to sinne, & consenteth vnto the lyfe of sinne with soule and body, & had rather lye in sin, then haue his poysoned nature healed, by the helpe of the spirite of grace, and maliciously persecuteth the truth, for him I say there is no remedy, the way to mercy is locked vp, and the spirite is taken from him, for his vnthankefulnesse sake no more to be geuen him. Truthe it is, if a mā can turne to God and beleue in Christ, he must be forgiuen how deepe soeuer he hath sinned: but that wil not be without the spirite, and such blasphemers shall no more haue the spirite offred them. Let euery man therefore feare God, and beware that he yeld not him selfe to serue sinne, but how oft soeuer he sinne, let him be gyn agayne and fight a freshe, and no doubt he shal at the last ouercome, and in the meane tyme, yet be vnder mercy for Christes sake, because his hart worketh, and would fayne be loused from vnder the bondage of sinne.

Mercy is locked vp from hym which wil fully yeldeth his body & soule to sinne.

And there it sayth in the .xij. Esau founde no way (εἰς μετάνοιαν) to bee conuerted and reconciled vnto God, and restored vnto his byrth right agayn, though he sought it with teares, that text must haue a spirituall eye. For Esau in selling his byrthright, despised not onely that temporall promotion, that he should haue bene Lord ouer all his brethren, and kyng of that countrey: but he also refused the grace and mercy of GOD, and the spirituall blessyng of Abrahā and Isaac, and all ỹ mercy that is promised vs in Christ: which should haue bene his seede. Of this ye see that this Epistle ought no more to be refused for holy, godly, and Catholicke, then the other autentike Scriptures.

Now therfore to come to our purpose agayne, though this Epistle (as it sayth in the first) lay not the grounde of the fayth of Christ, yet it buildeth cunnyngly thereon pure gold, siluer, and precious stones, & proueth the Priesthode of Christ with Scriptures ineuitable. Moreouer, there is no worke in all the Scripture, that so playnly declareth the meanyng and significatiōs of the sacrifices, ceremonies, and figures of the old Testament, as this Epistle: in so much that if wilful blindnes, & malicious malice were not the cause, this Epistle onely were enoughe to wede out of the hartes of the papistes, that cankred heresie of iustifiyng of workes, cōcernyng our Sacraments, ceremonies, and all maner traditions of their owne inuention.

No place in the scripture, so plainly describeth the significations & figures of the olde testament, as this epistle doth.

And finally in that ye see in the tenth that he had bene in bondes, and prison for Christes sake, & in ỹ he so mightely driueth all to Christ to be saued thorough him, and so cared for the flocke of Christ that he both wrote and sent, where hee heard that they begon to faynte, to comforte, courage, & strength them with the word of GOD, and in that also that he sent Timothe, Paules Disciple, both vertuous, well learned, and had in great reuerence, it is easy to see that he was a faythfull seruaunt of Christes, and of the same doctrine that Timothe was of, yea, and Paule hym selfe was of, and ỹ he was an Apostle or in the Apostles tyme, or nere thereunto. And seyng the Epistle agreeth to all the rest of the Scripture (if it be indifferently looked on) why should it not bee authorite and taken for holy Scripture?

This epistle for that it agreeth with the rest of the scripture ought to be of equal authorite with the other.

The Prologue vpon the Epistle of S. Iames, by W. Tyndall.

THoughe this Epistle were refused in the old tyme, and denyed of many to be the epistle of a very Apostle, and though also it laye not the foundation of the fayth of Christe, but speaketh of a general fayth in god, neyther preacheth his death and resurrection, either the mercy that is layde vp in store for vs in him, or euerlasting couenant made vs in his bloud, which is the office, and duety of a very apostle, as Christ sayeth: Iohn 15. ye shall testifye of me: yet because it setteth vp no mans doctrine, but eyeth to keepe the law of God, & maketh loue which is without partialitie the fulfillyng of the law, as Christ and all the Apostles did, and hath thereto many good and godly sentẽces in it: and hath also nothing that is agreable to the rest of the scripture: if it be loked indifferẽtly on, me thinketh it ought of rigt to be takẽ for holy scripture. For as for that place for which happely it was at the beginnyng refused of holy men (as it ought, if it had meant as they toke it, and for which place onely, for the false understandyng, it hath bene chiefly receiued of the Papistes) yet if the circumstances be well pondered, it wyll appeare that the authors entent was farre otherwise then they toke for.

This epistle is to be taken as holy scripture.

The papistes alleage this text for their purpose, thorough misunderstandyng the same.

For where he saith in the 2. chapter, fayth without deedes is dead in it self, he meaneth none other thyng, then all the scripture doth: how that that fayth which hath no good dedes following, is a false fayth, and none of that fayth iustifieth, or receyueth forgeuenesse of sins. For God promised thẽ only forgeuenes of theyr sinnes onely, whiche turne to GOD to keepe his lawes. wherfore they that purpose to cõtinue still in synne, haue no part in that promise, but deceyue themselues if they beleue that GOD hath forgeuen them their olde synnes for Christes sake. And after when he sayth, that a man is iustified by deedes, and not of faith only, he will no more, then that faith doth not iustify euery where, that nothyng iustifieth saue fayth. For dedes also do iustify. And as fayth only iustifieth before God, so do dedes onely iustify before the world, whereof is inough spoken, partly in ỹ Prologue on Paul to the Romaynes, and also in other places. For as Paule affirmeth, Rom. 2. that Abraham was not iustified by workes before God, but by fayth only as Gen. beareth record, so wil Iames that deedes onely iustified hym before the world, and faith wrought with his deedes: that is to say, fayth wherwith he was righteous before God in the hart, did cause hym to worke the wyll of God outwardly, whereby he was righteous before the worlde, and whereby the worlde perceiued that he beleued in God, loued and feared God. And as Hebr. 11. ỹ scripture affirmeth that Raab was iustified before God through faith, so doth Iames affirme that through workes, by whiche she sheweth her fayth, she was iustified before the world, and it is true.

Fayth onely iustifieth

And as for the Epistle of Iudas, though men haue, and yet do doubt of the authour, and thoughe it seeme also to be drawne out of the second Epistle of S. Peter, and thereto alleageth scripture that is no where founde, yet seyng the matter is so godly, and agreeyng to holy Scripture, I see not but that it ought to haue the authoritie of holy Scripture.

An exposition vpõ certaine wordes, and phrases of the new Testament.

INfernus and Gehenna differ much in significatiõ, though we haue none interpretatiõ for either of thẽ, thẽ this englisshe word Hell: for Gehenna signifieth a place of punishment: but Infernus is taken for any maner of place beneth in the earth, as a graue, sepulchre, or a caue.

Hell it is called in Hebrue the valley of Hennon, a place by Ierusalem, where they brent their children in fyre, vnto the Idoll Moloch, and is vsurped, and taken now for a place where the wicked, and vngodly shalbe tormented both soule and body, after the generall iudgement.

Geue roume to the wrath of God: Rom. 12. wrath is there taken for vẽgeaunce, and the meanyng is: let God auenge either by himselfe, or by the officers that beare hys roume.

There tary and abide till ye go out. It is Marke the 6. chap. whersoeuer ye enter into an house, there abide till

ye

ye go out thence: And Luke. 9. it is. Into whatsoeuer house ye enter, there tary, and go not out thence, that is to say, whosoeuer receiueth you, there abyde as long as you are in the citie, or towne: and go not shamefully a begging from house to house, as Friers doe.

Dust, shake of the dust of your feete. Math. 10. Why are they commaunded to shake of the dust? for a witnes sayth Luke, that that deede may testifye against them, in the day of iudgement, that the doctrine of saluation was offred for them, but they would not receyue thē: ye see also that such iestures and ceremonies, haue greater power with them, thē haue bare wordes onely, to moue the harte, and to stirre vp fayth, as do the laying on of handes, & annointyng with oyle, &c.

Hipocrites can ye discerne the face of heauen, and not discerne the signe of the tymes? that is to say, they could iudge by the signes of the skye what weather should follow, but they could not know Christe by the signes of the Scripture, and yet other signes might not be geuen them.

He that sayth he knoweth Christ, & kepeth not his commaundementes is a lyar. To know Christ is to beleue in Christ: Ergo, he that keepeth not the commaundementes, beleueth not in Christ.

¶ The end of such Prologues of the old Testament, and new Testament, as were made by William Tyndall.

¶ The parable of the wicked Mammon, published in the yeare 1527. the 8. of May, by William Tyndall.

¶ That fayth the mother of all good workes iustifieth vs, before we can bryng forth any good worke: as the husband marieth his wyfe before he can haue any lawfull children by her. Furthermore, as the husbande marieth not hys wyfe, that she should e continue vnfruitefull as before, and as she was in the state of virginitie (wherin it was impossible for her to beare fruite) but contrariwise to make her fruitefull: euen so fayth iustifieth vs not, that is to say, marieth vs not to God, that we should continue vnfruitfull as before, but that he should put the seede of his holy sprite in vs (as S. Iohn in his first Epistle calleth it) and to make vs fruitfull. For sayth Paul, Ephe. 2. By grace are ye made safe through fayth, and that not of your selues: for it is the gifte of God, and commeth not of the workes, least any man should boast himselfe. For we are his workemanship created in Christ Iesu vnto good workes, which God hath ordeyned that we should walke in them.

William Tyndale otherwyse called Hitchins to the Reader.

Grace and peace with all maner spirituall feelyng and liuyng, worthy of the kyndenes of Christ, be wyth the reader, & with all that trust the wyll of God, Amen.

The cause why I set my name before this little treatise, and haue not rather done it in the new testament, is, that then I folowed the counsell of Christ which exhorteth men. Math. 6. to doe their good deedes secretly, and to be contente with the consciēce of well doyng, and that God seeth vs, and patiently to abyde the reward of the last day which christ hath purchased for vs: & now would I fayne haue done likewise, but am I compelled otherwise to do.

The cause why W. Tyndall put his name to some bokes & left it out in some.

While I aboade, a faythfull companion which now hath taken another voyage vpon him, to preach Christ where (I suppose) he was neuer yet preached (God which put in hys hart thether to go, sende his spirite with hym, comforte hym and bryng hys purpose to good effecte) one William Roye, a man somewhat crafty, when he commeth vnto new acquayntance, and before he be through knowne, and namely, when all is spent, came vnto me, and offred hys helpe. As long as he had no money, somwhat I could rule hym, but as soone as he had gotten hym money, he became lyke hymselfe agayne. Neuerthelesse I suffered all thynges tyll that was ended, which I coulde not doe alone without one, both to write, and to helpe me to cōpare the textes together. When that was ended, I toke my leaue and bade hym farewell for our two lyues, and as men say, a day longer. After

William Roye a false Disciple.

ter we were departed he went, and gate him new frendes, which thyng to doe, he passeth all that euer I yet knew. And there, when he had stored hym of money, he gate hym to Argentine, where he professed wonderfull faculties, & maketh boast of no small things. A yeare after that, and now xij. monthes before ỳ printyng of this worke, came one Jerome a brother of Grenewich also, through wormes to Argentine, saying ỳ he intended to be Christes Disciple another whyle, & to kepe (as nye as God would geue him grace) ỳ profession of hys baptisme, & to get hys liuyng with his hãdes, & to lyue no lõger idlely, & of the sweate and labour of those captiues, whiche they had taught, not to beleue in Christe, but in cut shooes, and russet coates. Which Jerome with all diligence I warned of Royes boldnes, & exhorted him to beware of hym, & to walke quietly, and wyth all patiẽce & long sufferyng, according as we haue Christ & hys Apostles, for an ensãple, which thyng he also promised me.

Jerome a brother of Grenewich

Neuertheles whẽ he was commyng to Argẽtine, williã Roye (whose toung is able not onely to make fooles starke mad, but also to deceaue the wisest that is at the first sight and acquaintaunce) gate hym to hym, and set hym a worke, to make rymes, while he hym selfe translated a Dialogue out of Latin into Englishe, in whose Prologue he promiseth more a great deale, then I feare me he will euer pay. Paule sayth. 2. Timo. 2. The seruaũt of the Lord must not striue, but be peaceable vnto all men, and ready to teach, & one that can suffer the euill with mekenesse, and that can informe them that resiste: if God at any tyme will geue them repentaunce for to know the trouth. It becommeth not then the Lordes seruaunt to vse rayling rymes, but Gods worde, which is the right weapon to slay sinne, vice & all iniquitie. The Scripture of god is good to teach, and to improue, ij. Timo. iij. and. ij. Thes. ij. Paule speakyng of Antechrist sayth, whom the Lord shall destroy with the spirite or breath of his mouth, that is, with the word of God. And. ij. Cor. x. The weapons of our warre are not carnall thynges (sayth he) but mighty in God to cast downe strong holdes, and so forth, that is, to destroy high buildings of false doctrine. The word of God is that day wherof Paul speaketh. i. Cor. iij.) which shall declare all thing, & that fire which shal try euery mans worke, and consume false doctrine: with that sword ought men sharply to fight, and not to raple with foolishe rymes. Let it not offende thee, that some walke inordinatly, let not the wickednes of Judas, cause thee to despise the doctrine of his fellowes. No man ought to thinke that Stephen was a false preacher, because that Nicolas whiche was chosen fellow with hym (Act. vj.) to minister vnto the widowes, fell after into great heresies, as histories make mention. Good and euill go alwayes together, one cã not be knowen without the other.

2. Timo. 2.
2. Thess. 2.
2. Cor. 10.
1. Cor 3.
Acte. 6.

Antechrist what it is.

Marke this also aboue all thinges, that Antechrist is not an outward thyng, that is to say, a man that should sodẽly appeare with wonders, as our fathers talked of hym. No verely, for Antichrist is a spirituall thyng. And is as much to say as agaynst Christ, ỳ is, one that preacheth false doctrine contrarie to Christ. Antechrist was in the old Testamẽt and fought with the Prophetes, he was also in the tyme of Christ, & of the Apostles, as thou readest in the Epistles of John, and of Paule to the Corinthians, and Galathians, and other Epistles. Antechrist is now & shall (I doubt not) endure till the worldes ende. But his nature is (when he is vttered and ouercome with the worde of God) to go out of the playe for a season, and to disguise hymselfe, and then to come in agayne with a new name, and new rayment. As thou seest howe Christ rebuketh the Scribes, and the Pharises in the Gospel (which were very Antechristes) saying, Wo be to you Pharises, for ye robbe widowes houses, ye praye long prayers vnder a colour, ye shut vp the kingdom of heaue, & suffer thẽ not ỳ would, to enter in, ye haue taken away the kepe of knowledge, ye make men breake Gods commaundementes with your traditions, ye beguile the people with hipocrisie and such like. Which thynges all our prelates do, but haue yet gotten them new names, and other garmentes, and are otherwyse disguised. There is difference in the names betwene a Pope, a Cardinall, a bishop, and so forth, and to say a Scribe, a Pharisey, a seniour and so forth: but the thyng is all one. Euen so now when we haue vttered hym, he wyll change hymselfe once more, and turne hymselfe into an angell of lyght, 2. Cor. 11. Read the place I exhorte thee, whatsoeuer thou art that readest this, and note it well. The Jewes loke for Christ, and he is come xv. hundred yeares agoe, and they not ware: we also haue loked for Antechrist, and he hath raigned as long, and we not ware: and that because eyther of vs looked carnally for hym, and not in the places where we ought to haue sought. The Jewes had found Christ verily, if they had sought hym in the lawe and the Prophetes, whether Christ sendeth them to seke: John 5. we also had spied out Antechrist long ago, if we had looked in the doctrine of Christ, & hys apostles, where, because ỳ beast seeth him selfe now to be sought for, he roareth, and seketh new holes to hyde hymselfe in, & chaungeth hymselfe into a thousand fashions with all maner wilinesse, falshode, suttletie & craft. Because that hys excommunications are come to lyght, he maketh it treason vnto the kyng, to bee acquaynted with Christe. Ik Christe, & they may not raigne together, one hope we haue that Christ shal liue euer. The olde Antichristes brought Christ vnto Pilate, saying by our lawe he ought to die, and whẽ Pilate bade them iudge hym after their lawe, they aunswered, it is not lawfull for vs to kyll any man, whiche they dyd to the intent that they whiche regarded not the shame of their false excõmunications, should yet feare to confesse Christ, because that the temporall sword had condemned hym. They do all thing of a good zeale they say, they loue you so well, that they had rather burne you, then ỳ you should haue fellowship & Christ. They are iealous ouer you amisse (as sayth S. Paul Gal. iiij.) They would deuide you from Christe and his holy Testament, and

Scribes & Phariseis were very Antechristes.

The properties of Antechrist.

2. Cor. 11.

Antechrist hath bene among vs a lõg tyme.

John. 5.

Antechrist accompteth it treason to bee acquainted & Christ.

Gala 4.

wyne

ioyne yon to the Pope, to beleue in his Testament and promises. Some man will aske (peraduenture) why I take the labour to make this worke, in as much as they will burne it, seyng they burnt the Gospell, I aunswere, in burnyng the new Testament they dyd none other thyng then that I looked for, no more shall they do, if they burne me also, if it be Gods will it shall so be.

Neuertheless, in translatyng of the Testament I dyd my dutie, and so doe I now, and will doe as much more as God hath ordeined me to do. And as I offered that, to al men to correct it, who soeuer could, euen so do I this. Who soeuer therfore readeth this, compare it vnto the Scripture. If Gods word beare recorde vnto it, and thou also feelest in thine hart, that it is so, be of good comfort and geue God thankes. If Gods word condemne it, then hold it accursed, and so doe all other doctrines. As Paule counseleth his Galathians. Beleue not euery spirite sodenly, but iudge thē by the word of God, whiche is the trial of all doctrine and lasteth for euer. Amen.

The Parable of the wicked Mammon.

Luke.16. THere was a certain rich man, whiche had a steward that was accused vnto hym that hee had wasted his goodes. And called hym, and sayd vnto him. How is it that I heare this of thee? Geue accoumptes of thy stewardshyp. For thou mayst be no longer my steward. The steward sayd with in him selfe. What shall I do? for my master will take away frō me my stewardshyp. I can not digge, and to begge, I am ashamed. I wote what to doe, that when I am put out of my stewardshyp, they may receaue me into theyr houses.

Then called he all his masters detters, and sayd vnto the first, how much owest thou vnto my master? And he sayd, an hūdred tonnes of oyle, and hee sayd to hym: take thy bill, and sit downe quickely, and write fiftie. Then sayd he to an other, what owest thou? And he sayd, an hundred quarters of wheate. He sayd to hym. Take thy bill, and write foure score. And the Lord commended the vniust steward, because he had done wisely. For the children of this world, are in their kynde, wiser then the children of light. And I say also vnto you, make you frendes of the wicked Mammon, that when ye shall haue neede, they may receaue you into euerlastyng habitations. **Luke.xvi.Chapter.**

For as much as with this, & diuers such other textes, many haue inforced to draw the people from the true faith, & from puttyng their trust in the truth of Gods promises, and in the merites and deseruyng of his Christ our Lord, and haue also brought it to passe (for many false Prophetes shall arise and deceaue many, and much wickednes must also be, sayth Christ Math. xxiiij. Math. 24. And Paul sayth. ij. Timo. iij. Euell mē and deceauers shall preuaile in euill, while they deceaue, and are deceaued them selues) and haue taught them to put their trust in their owne merites, and brought them in beleefe, that they shalbe iustified in the sight of God, by the goodnesse of their owne workes, & haue corrupt the pure word of God, to confirme their Aristotle with all. For though that ỹ Philosophers, & worldly wisemen were enemyes aboue all enemyes to the Gospell of God, and though the worldly wisedome can not comprehend the wisedome of God, as thou mayst see. i. Corint. j. and. ij. And though worldly righteousnes can not be obedient vnto the righteousnes of God. Rom. x. Yet what so euer they read in Aristotle, ỹ must be first true. And to mainteine that, they rent and teare the Scriptures with their distinctions, and expounde them violently contrarie to the meanyng of the text, and to the circumstaunces that go before and after, and to a thousand cleare and euidente textes. wherfore I haue taken in hand to expounde this Gospell, & certaine other places of the new Testament, and (as far forth as God shall lende me grace) to bryng the Scripture vnto the right sence, and to digge agayne the welles of Abraham,

2. Timo. 3. 1. Cor. 1. and. 2. Roma. 10.

and to purge & cleanse thē of the earth of worldly wisedome, where with these Philistenes haue stopped them. whiche grace graunt me God, for the loue that he hath vnto his sonne Jesus our Lord, vnto the glory of his name. Amen.

Faith onely iustifieth

Roma. 1.

THat sayth onely before all workes and without all merites, but christes onely, iustifieth and setteth vs at peace with God, is proued by Paul in the first chapiter to the Roma. I am not ashamed (sayth he) of the Gospell, that is to say, of the glad tidinges and promises which God hath made, and sworne to vs in Christ. For it (that is to say the gospell) is the power of god vnto saluation, to all that beleue. And it followeth in the foresayd chapiter, ỹ iust or righteous must liue by faith.

Faith bringeth lyfe.

The law bringeth death.

2. Cor. 3.

For in the sayth which we haue in Christ, and in Gods promises fynde we mercy, lyfe, fauour and peace. In the law we fynde death, damnation, & wrath: moreouer, the curse and vengeaunce of G O D vpon vs. And it (that is to say, the lawe) is called of Paule, 2. Cozin. 3. the ministration of death and damnation. In the lawe we are proued to be the enemyes of God, and that we hate him. For how can we be at peace with God and loue hym, seing we are conceiued, and borne vnder the power of the deuill, and are his possession and kingdome, his captiues and bondmen, and ledde at his wyll, & he holdeth our hartes, so that it is impossible for vs to consent to the wil of God, much more is it impossible for a man to fulfill the lawe of his owne strength and power, seyng that we are by birth and of nature, the heires of eternall damnation. As sayth Paul Ephe 2. we (sayth he) are by nature the childzen of wrath. Whiche thyng the lawe doth but vtter onely, and helpeth vs not, yea requireth impossible thynges of vs. The lawe when it commaūdeth that thou shalt not lust, geueth thee not power so to doe, but damneth thee, because thou canst not so do.

Ephe. 2.

IF thou wilte therefore bee at peace with God, and loue him, thou must turne to the promises of God, and to ỹ Gospell, which is called of Paul in the place before rehearsed to the Cozinthians, the ministration of righteousnes, and of the spirite. For sayth bringeth pardō, and forgeuenes freely purchased by Christes bloud, and bringeth also the spirite, the spirite looseth the bondes of the deuill, and setteth vs at libertie. For where the spirite of the Lord is, there is libertie sayth Paule in the same place to the Cozinthians, that is to say, there the harte is free, and hath power to loue the will of God, & there the hart mourneth that he cannot loue inough. Now is that consent of ỹ hart vnto the law of God eternall life, yea, though there bee no power yet in the members to fulfill it. Let euery man therfore (accozdyng to Paules counsell in the 6. chapter to the Eph.) arme himselfe with ỹ armour of god, that is, to vnderstand, with gods promises, & aboue all thing (sayth he) take vnto you the shield of sayth, wherewyth ye may be able to quenche all the fierye dartes of the wicked, that ye may be able to resist in the euill day of temptation, and namely at the houre of death.

The Gospell is the ministratiō of righteousnes.

Resiste the deuill with the shield of sayth.

See therfore thou haue Gods promises in thyne hart, and that thou beleue them without wauerying: & when temptation ariseth, and the deuill layeth the law, & thy dedes agaynst thee, aunswere him, with the promises, and turne to God and confesse thy selfe to hym, and say it is euenso, or els howe could he be mercifull? but remember that he is the God of mercy, & of truth, and cannot but fulfil his promises. Also remember that hys sonnes bloud is stronger then all the synnes and wickednes of the whole world, and therewith quiet thy self, and therunto commit thy selfe, and blesse thy selfe in all temptation (namely, at the houre of death) with that holy cādle. Or els perishest thou, though thou hast a thousand holy candels about thee, a C. ton of holy water, a shipfull of pardones, & clothe sacke full of Friers coates, and all the ceremonies in the world, and all the good workes, deseruings and merites of all the men in the worlde, bee they or were they neuer so holy, Gods worde onely lasteth for euer, and that which he hath swozne, doth abide, whē all other thynges perish. So long as thou findest any consent in thyne hart vnto the law of God, that it is righteous and good, and also displesure that thou canst not fulfill it; dispayze not, neither doubt, but that Gods spirit is in thee; and that thou art chosen for Christes sake, to the inheritaunce of eternall lyfe.

Faith is ỹ holy candle wherewith we must bielle our selues at ỹ last houre.

And agayne, Rom. 3. we suppose that a man is iustified thzough sayth, without the deedes of the lawe. And likewyse Rom. 4. we say ỹ sayth was

Roma. 3.

Roma. 4.

reckō-

Fayth is accompted to vs for righteousnes. Gal. 3.

reckoned to Abraham for righteousnes. Also Romaynes. v. seyng that we are iustified through fayth, we are at peace with God. Also Roma. 10. with the hart doth a man beleue, to be made righteous. Also Gal 3. Receiued ye the spirite by the deedes of the law, or by hearyng of the fayth? Doth he which ministreth the spirite vnto you, & worketh miracles among you, do it of the deedes of the law, or by hearyng of faith? Euen as Abraham beleued god, & it was reckoned to hym for righteousnes. Understand therfore (saith he) that the children of fayth are the children of Abraham. For the Scripture saw before, that God would iustify the heathen or Gentiles by fayth, & shewed before glad tidings vnto Abraham, in thy sede shall all nations be blessed. wherfore they which are of fayth are blessed, that is to witte, made righteous with righteous Abraham. For as many as are of the deedes of the law, are vnder curse. For it is written, saith he: Cursed is euery man that continueth not in all thinges, which are written in the booke of the lawe to fulfill them.

The children of fayth are the children of Abraham.

Gal. 2.

Item Gala. ij. where he resisted Peter in the face he sayth. we whiche are Iewes by nation, and not sinners of the Gentiles, know that a man is not iustified by the deedes of the law, but by the fayth of Iesus Christ, and haue therfore beleued on Iesus Christ, that we might be iustified by the fayth of Christ, and not by the deedes of the law: for by the deedes of the law shall no flesh be iustified. Item in the same place he sayth, touchyng ỳ I now liue, I lyue in ỳ fayth of the sonne of God, which loued me, and gaue him selfe for me, I despise not the grace of GOD. For if righteousnes come by ỳ law, thē is Christ dead in vayne. And of such like ensamples are all the Epistles of Paul full. Marke how Paule laboreth with him selfe to expresse the excedyng misteryes of fayth, in the epistle to the Ephesians, and in the Epistle to the Collossians. Of these and many such like textes, are we sure that the forgiuenes of sinnes, and iustifying is appropriate vnto faith onely without the addyng to of workes.

Fayth only iustifieth vs.

Take forthe also the similitude that Christ maketh Math. vij. A good tree bringeth forth good frute. And a bad tree bringeth forth bad frute. There seest thou, that the frute maketh not the tree good, but the tree the frute, & that the tree must afore hand be good, or be made good: yer it can bryng forth good frute. As he also sayth Math. xij. either make the tre good, and his frute good also, either make the tree bad, and hys frute bad also. How can ye speake wel while ye your selues are euil: So likewise is this true, and nothyng more true, that a mā before all good workes must first be good, and that it is impossible that workes should make hym good, if he were not good before, yet he did good workes. For this is Christes principle & (as we say) a generall rule. How can ye speake well, while ye are euill? so likewise how can ye do good, while ye are euill.

Math. 7.

Mat. 12.

A principle taught by Christ.

This is therfore a playne, and a sure conclusion not to bee doubted of, that there must be first in the hart of a man, before he do any good worke, a greater and a precious thyng then all the good workes in the world to reconcile him to God, to bryng the loue and fauour of God to him, to make him loue God agayne, to make him righteous, and good in the sight of God, to do away his sinne, to deliuer him, and lose him, out of that captiuitie where in he was conceaued and borne, in whiche he could neither loue God, neither the will of God. Or els how can he worke any good woorke that should please God, if there were not some supernaturall goodnes in him giuen of GOD freely, where of the good worke must spryng? euen as a sicke man must first be healed or made whole, yer he can do the dedes of an whole man, and as the blind man must first haue sight geuen him, yer he can see: and he that hath his feete in fetters, gines, or stockes must first be loosed, or he can go, walke or runne, and euen as they whiche thou readest of in the Gospel, that they were possessed of the deuils, could not laude God, till the deuils were cast out.

That precious thing which must be in the hart, yer a man can worke any good worke is ỳ word of God, which in the Gospell preacheth, professeth & bryngeth vnto all that repent, and beleue, the fauour of God in Christ. who soener heareth the word, and beleueth it, the same is thereby righteous, and thereby is geuen hym the spirite of God, which leadeth him vnto all that is the will of God, and is loosed from the captiuitie and bondage of the deuill, and his hart is free to loue God, and hath lust to do the will of GOD. Therfore it is called the word of lyfe,

Fayth beyng ioyned with the worde of God, bringeth forth good frute.

the word of grace, the word of health, the word of redemption, the word of forgiuenes, and the word of peace, he that beareth it not, or beleueth it not, cā by no meanes be made righteous before God. This confirmeth Peter in the xv. of the Actes, seyng that GOD thrugh fayth doth purifie the hartes. Acts. 15. For of what nature so euer the word of God is, of the same nature must the hartes be, whiche beleue thereon and cleaue thereunto. Now is the word liuyng, pure, rightеous and true, & euen so maketh it the hartes of them that beleue theron.

IF it be sayd that Paul (when he saith in the iij. to the Romaines, no flesche shalbe, or can be iustified by the deedes of the law) meaneth it of the ceremonies or sacrifices, it is an vntrue sayyng. For it foloweth immediatly, by the law commeth the knowledge of sinne. Now are they not the ceremonies that vtter sinne, but the law of cōmaundementes. In the iij. (he sayth) the law causeth wrath whiche can not bee vnderstand of the ceremonies, for they were geuen to reconcile the people to God agayne after they had sinned. The law cannot iustify vs. If as they say the ceremonies which were geuen to purge sinne and to reconcile, iustifie not, neither bleſſe, but temporally onely, much more the law of commaundementes iustifieth not. For that whiche profyteth a man sick, healeth him not, neither doth the cause of wrath bring to fauour, neither can that whiche damneth saue a man. When the mother commaundeth her childe, but euen to rocke the cradle, it grudgeth, the commaundement doth but vtter the poyson that lay hid, and setteth him at bate with hys mother, and maketh hym beleue shee loueth him not.

These commaundements also (thou shalt not couet thy neighbours house, thou shalt not lust desire or wishe after thy neighbours wife, seruaunt, mayde oxe or asse, or what soeuer pertaineth vnto thy neyghbour) geue me not power so to doe, but vtter the poyson that is in me and damne me, because I can not so do, and proue that God is wrath with me, seing that his wil, and mine are so contrary. Therefore sayth Gal. 3. Paul. Gal. iij. If there had ben geuen such a law that could haue geuen lyfe, then no doubt righteousnes had come by the law, but the Scripture concluded all vnder sinne (sayth he) that the promise might bee geuen vnto them that beleue through the fayth that is in Jesus Christ.

The promises when they are beleued) are they that iustifie, for they bring the spirite whiche looseth the hart, giueth lust to the law, and certifieth vs of ỹ good will of God vnto vs ward. If we submit our selues vnto God, & desire him to heale vs, he wil do it, and will in the meane tyme (because of the consent of ỹ hart vnto ỹ law) count vs for full whole, & wil no more hate vs, but pitie vs, cherish vs, be tender harted to vs, & loue vs as he doth Christ him selfe. Christ is our redemer, Sauiour, peace, attonement, and satisfactiō, and hath made amendes or satisfaction to Godward for all the sinne whiche they that repēt (consentyng to the law and beleuyng the promises) do, haue done, or shal do. So that if through fragilitie we fall a thousand tymes in a day, yet if we do repent agayne, we haue alway mercy layd vp for vs in store in Jesus Christ our Lord. Fayth in christes promises doth iustify vs. Christ is the storehouse of mercy for vs.

WHat shall we say then to those Scriptures whiche go so sore vpō good workes: As we read Math. xxv. I was an hungred, and ye gaue me meate. &c. And such like. whiche all sound as though we should be iustified, and accepted vnto the fauour of God in Christ through good workes. To this I aunswere. Many there are which whē they heare or read of fayth, at once they cōsent therunto, and haue a certaine imagination or opinion of fayth, as when a man telleth a story or a thyng done in a straunge lande, that pertayneth not to thē at all. which yet they beleue, and tell as a true thyng. And this imagination or opinion they call faith. They thinke no further then that fayth is a thyng which standeth in their own power to haue, as do other naturall workes whiche men worke: but they feele no maner worksyng of the spirite, neither the terrible sentencs of the law, the fearefull iudgements of God, the horrible damnation and captiuitie vnder Sathan. Therefore as soone as they haue this opinion, or imaginatiō in there hartes that fayth, verely this doctrine semeth true, I beleue it is euē so. Then they thinke that the right fayth is there. But afterward when they feele in them selues, and also see in other, that there is none alteration, and that the workes folow not, but that they are altogether euē as before, and abide in their old estate: then thinke they ỹ faith is not sufficient, but The definition of true fayth.

that

that it muſt be ſome greater thing then fayth that ſhould iuſtifie a man.

So faule they away from fayth agayne, and crye ſaying, fayth onely iuſtifieth not a man, and maketh him acceptable to GOD. If thou aſke them wherfore. They anſwere, ſee how many there are that beleue, and yet do no more then they did before. These are they whiche Judas in his Epiſtle calleth dreamers, which deceaue themſelues with their owne fantaſies. For what other thing is their imagination which they call fayth, then a dreamyng of the fayth, and an opinion of their owne imagination wrought without the grace of God? These muſt nedes be worſe at the latter end thē at the begynnyng. These are the old veſſels, that rent, when new wyne is poured into them. Math. ix. that is, they heare Gods word, but hold it not, and therfore waxe worſe, then they were before. But the right fayth ſpryngeth not of mans fantaſie, neither is it in any mās power to obtaine it, but is all together the pure gift of God poured into vs freely, without all maner doyng of vs, without deſeruing and merites, yea and without aſkyng for of vs. And is (as ſayth Paul in the ſecond to the Epheſians) euen Gods gift and grace purchaſed through Chriſt. Therfore is it mighty in operation, full of vertue and euer worcking, which alſo renueth a man and begetteth him a freſh, altereth him, chaungeth hym, and turneth him altogether into a new nature and converſation: ſo that a man feeleth hys hart all together altered, chaunged, and farre otherwiſe diſpoſed then before, & hath power to loue that whiche before he could not but hate, and deliteth in that, which before he abhorred, and hateth that, which before he could not but loue. And it letteth the ſoule at libertie, and maketh her free to folow the will of God, and doth to the ſoule euen as health doth vnto the body, after that a man is pined and waſted away with a long ſokyng diſeaſe: the legges cannot beare hym, he cannot lift vp his handes to helpe hymſelf, his taſte is corrupt, ſuger is bitter in hys mouth, his ſtomacke abhorreth longyng after ſtibberſauſe and ſwaſhe, at which a whole ſtomacke is readye to caſt hys gorge. When helth commeth, she chaungeth and altereth hym cleane, geueth hym ſtrength in all hys members, luſt & to do of his owne accord, that which before he could not do, neither could ſuffer that any mā exhorted hym to do, and hath now luſt in holeſome thynges, and hys members are free and at libertie, and haue power to do of their owne accorde all thinges, which belong to an whole man to do, which afore they had no power to do, but were in captiuitie and bondage. So likewiſe in all thyng doth right fayth to the ſoule.

Faith that bringeth not forth frute, is but a dreame.

Mat. 9.

Faith is the gift of God.

Ephe. 2.

The ſpirite of God accompanieth fayth, & bringeth with her light, wherwith a man beholdeth hymſelfe in the lawe of God, and ſeeth his miſerable bondage and captiuitie, and humbleth himſelfe, and abhorreth himſelfe: ſhe bringeth Gods promiſes of all good thinges in Chriſt. God worketh with his worde, and in his worde. And as his worde is preached, fayth rooteth her ſelfe in the hartes of the elect: and as faith entreth and the worde of God is beleued, the power of God looſeth the hart from the captiuitie, and bondage vnder ſinne, and knitteth and coupleth him to God, and to the wyll of God: altereth hym, chaungeth hym cleane, faſhioneth, and forgeth hym a new, geueth hym power to loue, and to doe that whiche before was vnpoſſible for hym eyther to loue or do, and turneth hym into a new nature: ſo ẏ he loueth that which he before hated, and hateth that which he before loued, and is cleane altered, chaunged, and contrary diſpoſed, and is knit and coupled faſt to Gods will, and naturally bringeth forthe good workes, that is to ſay, that which God commaundeth to do, and not thinges of hys owne imagination. And that doth he of hys owne accorde, as a tree bringeth forth fruit of her own accord. And as thou needeſt not to bid a tree to bryng forth fruite, ſo is there no law put vnto hym that beleueth, and is iuſtified through fayth (as ſayth Paul in the firſt Epiſtle to Timothie the fyrſt chapter.) Neither is it needeful, for the law of god is writen & graued in his harte, and his pleaſure is therein. And as without commaundement, but euē of hys owne nature, he eateth, drincketh, ſeeth, heareth, talketh, & goeth, euē ſo of his owne nature, without coaction or compulſion of ẏ law, bringeth he forth good workes. And as a whole man when he is a thurſt, tarieth but for drinke, and when he hungreth abideth but for meate, and then drinketh and eateth naturally: euē ſo is ẏ faithfull euer a thurſt, & an hungred after

The ſpirite of God accompanieth Fayth.

Fayth of her ſelfe bringeth forth good frutes, that is, good workes.

the will of God, and tarieth but for occasion. And whensoeuer an occasion is geuen, he worketh naturally the will of God. For this blessing is geuen to all them that trust in Christes bloud, that they thrust and hunger to do gods will. He that hath not this fayth, is but an vnprofitable babler of faith and workes, and wotteth neither what he bableth, nor what he meaneth, or what vnto his wordes pertayne. For he feeleth not the power of faith, nor ỹ working of the spirite in his hart, but enterpreteth the scriptures which speake of fayth and workes, after hys owne blynd reason & folish fantasies, & not of any feeling that he hath in his hart: as a man rehearseth a tale of an other mans mouth, and wotteth not whether it be so, or no as he sayth, nor hath any experience of ỹ thing it selfe. Now doth the scripture ascribe both fayth & workes not to vs, but to God only, to whom they belong onely, and to whō they are appropriate, whose gifte they are, and the proper worke of his spirit.

True fayth is not with out good workes.

True fayth and good workes, are the gift of God, and come not of our selues.

Is it not a frowarde and peruerse blindnes, to teach how a man can do nothing of his owne selfe, and yet presumptuously take vpō them the greatest and hyest worke of God, euen to make fayth in themselues of their own power, and of their owne false imagination and thoughtes? Therfore I say we must dispayre of our selues, & pray God (as christes apostles did) to geue vs fayth, & to encrease our fayth. When we haue that, we neede no other thing more. For she bringeth the spirite with her, and he not onely teacheth vs all thinges, but worketh them also mightely in vs, and carieth vs through aduersitie, persecution, death and hel, vnto heauen and euerlasting lyfe,

MArke diligently therfore seing we are come to answer. The Scripture (because of such dreames and fayned faythes sake) vseth such manner of speakinges of workes, not that a man should therby be made good to Godwarde or iustified, but to declare vnto other, and to take of other the difference betwene false fayned fayth, and vyght fayth. For where right fayth is, there bringeth she forthe good workes, if there followe not good workes, it is (no doubt) but a dreame and an opinion or fained fayth.

The difference betwene false fayth, and right faith.

Wherfore looke as the fruit maketh not the tree good, but declareth and testifieth outwardlye that the tree is good (as Christ sayeth) euery tree is knowen by his fruite: euen so shall ye know the right fayth by her fruite.

As the tree is knowen by his fruit so right fayth is knowen by her fruit.

Take for an ensample Mary that annoynted Christes feete. Luke. 7. when Simō which had Christ to his house had condemned her, Christe defended her, and iustified her saying: Simon, I haue a certayne thyng to say vnto thee. And he sayd maister, say on. There was a certayne lender whiche had two detters, the one ought v. C. pence, and the other fiftie. When they had nothing to pay, he forgaue bothe. which of them tell me, will loue hym most? Simon aunswered and sayd: I suppose that he to whome he forgaue most. And he said to him, thou hast truly iudged. And he turned him to ỹ womā, and sayd vnto Simon, Seest thou this womā? I entred into thine house and thou gauest me no water to my fete, but she hath washed my feet with teares, & wypte them with the heares of her head. Thou gauest me no kisse, but she since the tyme I came in, hath not ceased to kisse my feete. My heade with oyle thou haste not annoynted. And she hath annointed my feete with costly and precious oyntment. Wherfore I say vnto thee, many sinnes are forgeuen her, for she loueth much. To whom lesse is forgeuen, the same doth loue lesse, &c. Hereby see we that dedes and workes are but outward signes of of the inward grace of the bounteous and plenteous mercy of God, freely receyued without all merites of deedes, ye and before all dedes. Christ teacheth to know the inward fayth and loue by the outward deedes. Deedes are the fruites of loue, and loue is the fruit of fayth. Loue and also the deedes are great or smal, according to the proportion of fayth. Where fayth is mighty & strong, there is loue feruent and dedes plenteous, and done with exceedyng meknes. Where fayth is weake, there is loue cold, & the dedes few, & seldom beare flowers, & blossomes in winter.

Example.

The frutes of fayth.

Symon beleued and had fayth, yet but weakly, & according to the proportion of his fayth loued coldly, and had dedes therafter: he had Christ vnto a simple and a bare feast onely, & receaued him not with any great humanitie. But Mary had a strong fayth, and therfore burning loue, & notable dedes done with exceedyng profound, & depe meknes. On the one side she saw her selfe clearely in the law, both in what daunger she was in, & her cruell bondage vnder sinne, her horrible damnation

A difference betwene true faith & fained faith

tion, and also the feareful sentence and iudgement of God vpon sinners. On the other side she heard the Gospell of Christ preached, and in the promises she saw with egles eyes the exceedyng aboundant mercy of God, that passeth all vtteraunce of speech, whiche is set fooꝛth in Christ foꝛ all meke sinners, whiche knowledge their sinnes. And she beleued the woꝛd of God mightyly, and glozified God ouer his mercy and truth, and beyng ouercome and ouerwhelmed with ẏ vnspeakeable, yea and incomprehensible aboundat riches of the kyndnes of God, did enflame & burne in loue, yea was so swolne in loue, that she could not abide noꝛ hold, but must breake out, and was so dr̄ke in loue that she regarded nothyng, but euen to vtter the feruent, and burnyng loue of her hart onely. She had no respect to her selfe, though she was neuer so great and notable a sinner, neither to the curious hipocrisie of the Pharisees, whiche euer disdaine weake sinners, neither the costlines of her oyntment, but with all humblenes did run vnto his feete, washed them with the teares of her eyes, and wyped them with the heares of her head, & anoynted them with her precious oyntment, yea, and would no doubt haue runne into the groūd vnder his feete to haue vttered her loue toward hym, yea would haue descended downe into hell, if it had bene possible. Euen as Paul in the ix. Chapter of his Epistle to the Romaines was dꝛowke in loue, and ouerwhelmed with the plēteousnes of the infinite merry of god (which he had receaued in Christe vnsought foꝛ) wished hym selfe banished from Christ and damned, to saue ẏ Iewes, if it might haue ben. Foꝛ as a man feeleth God in hym selfe, so is he to hys neighbour.

Romā. 9.

Marke an other thyng also. we foꝛ the most part because of our grossenes, in all our knowledge procede frō that whiche is last and himmost, vnto that which is first, begynnyng at the latter end, disputyng and makyng our argumentes backeward. we begyn at the effect and woꝛke, and procede vnto the naturall cause. As foꝛ an ensample, we first see the Moone darke, and then search the cause, and find that the puttyng of the earth, betwene the Sunne and the Moone is the naturall cause of the darknes, and that the earth stopperth the light. Then dispute we backeward saying: the Moone is darkned, therfoꝛe is the earth directly betwene the Sunne and the Moone. Now yet is not the darkenes of the Moone the naturall cause that the earth is betwen the Sunne and the Moone, but the effect therof, and cause declaratiue, declaryng and leadyng vs vnto the knowledge, how that the earth is betwene the Sunne and the Moone directly, & causeth the darknes, stopping the light of the Sunne from the Moone. And contrarywyse the beyng of the earth directly betwene the Sunne, and the Moone is the naturall cause of ẏ darknes. Likewise he hath a sonne, therfoꝛe is he a father, and yet the soone is not cause of the father, but contrarywise. Notwithstandyng ẏ sonne is the cause declaratiue, wherby we know that the other is a father. After the same maner here, many sinnes are foꝛgeuen her, foꝛ she loueth much, thou mayst not vnderstand by the woꝛd foꝛ, that loue is the naturall cause of the foꝛgeuyng of sinnes, but declareth it onely, and contrarywise the foꝛgiuenesse of sinnes is the naturall cause of loue.

Wacheꝛward disputations.

The woꝛkes declare loue. And loue declareth that there is some benefite & kindnes shewed, oꝛ els would there bee no loue. why woꝛketh one, and an other not? Oꝛ one moꝛe then an other? Because that one loueth and the other not, oꝛ that the one loueth moꝛe then the other. why loueth one, & an other not, oꝛ one moꝛe thē an other? Because that one feeleth ẏ exceeding loue of god in his hart, & an other not, oꝛ that one feeleth it moꝛe thē an other. Scripture speaketh after ẏ most grossest maner: Be diligent therfoꝛe that thou be not deceaued with curiousnes. Foꝛ mē of no small reputation haue bene deceaued with their owne sophistry.

The kindnes of God moueth vs to loue god.

Hereby now seest thou, that there is great difference betwene beyng righteous, and good in a mans selfe, & declaryng and vtteryng righteousnes and goodnes. The fayth onely maketh a man safe, good, righteous and the frend of GOD, yea and the sonne and the heyre of GOD, and of all hys goodnes, & possesseth vs with the spirite of God. The woꝛke declareth the selfe fayth and goodnes. Now vseth the Scripture the common maner of speakyng, and the very same that is among the people. As when a father sayth to his child, go, & belouing, merciefull and good, to such, oꝛ such a poore man, he biddeth him not, there with to be made mercifull, kinde and good: but

Fayth onely maketh vs the sonnes and heires of God.

Faith possesseth the spirite of God.

Woꝛkes declare fayth and Gods goodnes.

to testifie and declare the goodnes that is in him already, with the outward deede: that it may breake out to ỹ profite of other, and that other may feele it which haue nede therof.

After the same maner shalt thou enterprete the Scriptures whiche make mention of workes: that God therby wil that we shew forth, that goodnes which we haue receaued by fayth, and let it breake forth and come to the profite of other, that the false fayth may be knowē, and weded out by the rootes.

Goddes grace is to be exercised in vs.

For God geueth no mā his grace, that he should let it lye stil, and do no good with all: but that he should encrease it, and multiplie it with lendyng it to other, and with open declaryng of it with the outward workes, prouoke & draw other to God. As Christ sayth in Mathew the v. Chapter: let your light so shine in the sight of men, that they may see your good workes, and glorifie your father which is in heauen. Or els were it as a treasure digged in the ground and hid wisedome, in whiche what profite is there?

Moreouer there with the goodnes, fauour, and giftes of God which are in thee, not onely shalbe knowen vnto other, but also vnto thyne owne selfe, and thou shalbe sure that thy fayth is right, and that the true spirite of God is in thee, and that thou art called, and chosen of God vnto eternall lyfe, and loosed frō the bondes of Sathā whose captiue thou wast, as Peter exhorteth in ỹ first of his second Epistle, through good workes to make our callyng and election (wherewith we are called and chosen of God) sure. For how dare a man presume to thinke, that his fayth is right, and that Gods fauour is on him, and that Gods spirite is in hym when hee feeleth not the workyng of the spirite, neither him selfe disposed to any godly thyng? Thou canst neuer know or be sure of thy fayth, but by the workes, if workes folow not, yea and that of loue, without lokyng after any reward, thou mayst be sure that thy fayth is but a dreame, and not right, & euen the same that Iames called in his Epistle the second Chapter dead faith, and not iustifiyng.

Where true fayth is, good workes folow.

Gene. 2.

Abraham through workes Genesis. xxij. was sure of his fayth to be right, and that the true feare of God was in him, when he had offered his sonne (as the Scripture sayth.) Now know I that thou fearest God, that is to say. Now is it opē, and manifest that thou fearest God, in as much as thou hast not spared thy onely sonne for my sake. So now by this abyde sure and fast, that a mā inwardly in the hart and before God is righteous, & good thorough fayth onely before all workes. Notwithstandyng yet outwardly and openly before the people, ye and before him selfe, is he righteous through the worke, that is, he knoweth and is sure through the outward worke that he is a true beleuer, and in the fauour of GOD, and righteous, and good thorough the mercy of GOD: that thou mayst cal the one an open, and an outward righteousnes, & the other an inward righteousnes of the hart (so yet) that thou vnderstand by the outward righteousnes, no other thyng saue the frute that foloweth, and a declaryng of the inward iustifying and righteousnes of the hart, and not that it maketh a man righteous before God, but that he must be first righteous before hym in the hart. Euen as thou mayst cal the frute of the tree, the outward goodnes of the tree, whiche foloweth and vttereth the inward naturall goodnes of the tree.

The outward righteousnes & the inward righteousnes what they are.

This meaneth Iames in hys Epistle where he sayth, fayth without workes is dead, that is, if workes folow not, it is a sure & an euidēt signe, that there is no fayth in the hart, but a dead imagination and dreame, whiche they falsly call fayth.

Of the same wise is this saying of Christ to be vnderstande. Make you frendes of the vnrighteous Mammō, that is, shew your fayth openly, and what ye are within in the harte, with outward geuing and bestowyng your goodes on the poore, that ye may obtayn frendes, that is, that the poore on whome thou hast shewed mercy may at the day of iudgement testify, & witnesse of thy good woorkes. That thy fayth and what thou waste within in thy harte before God, may there appeare by thy fruites openly vnto all men. For vnto the right beleuyng shal all thinges be comfortable, and vnto consolation, at that terrible day. And contrariwyse vnto the vnbeleuing, all thing shall be vnto desperation, and confusion, and euery man shall be iudged openly, and outwardly in the presence of all men, accordyng to their dedes and workes. So that not without a cause thou mayest call them thy frendes, which testifye at that daye of thee, that thou liuedst as a true and a right

Outward workes declare where true fayth is.

Good workes are witnesses for vs before God.

right Christen man, and folowedst the steppes of Christe in shewyng mercy, as no doubt he doth which feleth God merciful in his hart. And by ẏ workes is the fayth knowen, that it was right and perfect. For the outward workes can neuer please God nor make frend, except they spring of fayth. Forasmuch as Christ himselfe, Math. 6. and 7. disaloweth and casteth away the woorkes of the Pharises, yea, prophesiyng and workyng of miracles, and castyng out of deuils, which we count and esteeme for very excellent vertues. Yet make they no frendes with their woorkes, whyle their hartes are false & vnpure, and their eye double. Now wythout fayth, is no harte true or eye single: so that we are compelled to confesse that the workes make not a mā righteous or good, but that the hart must first be righteous & good, ere any good worke proceede thence.

Math. vi. & vij.

SEcondarily all good workes must be done free with a single eye, without respect of any thing, and that no profite be sought therby.

That commaundeth Christ, where he sayth, Mat. 10. freely haue ye receyued, freely geue agayne. For looke as Christ with all his workes did not deserue heauē, for that was hys already, but did vs seruice therewith, and neither looked, nor sought his owne profite, but our profite, and the honour of God the father only. Euen so we with all our workes may not seke our own profite, neither in this worlde, nor in heauen, but must and ought freely to worke, to honoure God withall, and without all maner respecte, seeke our neighboures profite, and do hym seruice. That meaneth Paul Phil. 2. saying: Be minded as Christ was, which beyng in the shape of God, equall vnto God, and euen very God, layd that a part, that is to say, hid it. And tooke on hym the forme and fashion of a seruaunt. That is, as concerning himself he had inough, that he was full, & had all plentuousnesse of the Godhed, and in all his workes sought our profite, & became our seruaunt.

Math. 10.

We must of duety do good workes without hope of reward.

The cause is: forasmuch as faythe iustifieth and putteth away sinne in the sight of God, bringeth lyfe, health, and the fauour of God, maketh vs the heyres of God, poureth the spirite of God into our soules, and filleth vs with all godly fulnes in Christ, it wer to great a shame, rebuke, and wronge vnto the fayth, ye to christes bloud, if a man would worke any thyng to purchase that wherwith fayth hath indued hym already, and God hath geuen hym freely. Euen as Christ had done rebuke and shame vnto hymselfe, if he would haue done good workes, and wrought to haue bene made thereby Gods sonne and heyre ouer all, which thing he was alredy. Now doth fayth make vs the sonnes or childrē of god. John. 1. he gaue them might or power to be ẏ sonnes of God, in that they beleued on his name. If we be sonnes, so are we also heires. Roma. viij. and Gala. iiij. How can or ought we then to worke, for to purchase that inheritaunce withall, whereof we are heyres already by fayth?

Fayth maketh vs the sonnes and children of God.

Roma. 8.

Gala. 4.

What shall we say thē to those scriptures, whiche sound as though a man should do good workes, and lyue well for heauens sake, or eternall reward? As these are, make you frendes of the vnrighteous Mammon. And Math. vij. Gather you treasures together in heauen. Also Math. xix. If thou wilt enter into lyfe keepe the commaundementes and such like. This say I, that they whiche vnderstand not, neither feele in their hartes what fayth meaneth, talke and thinke of the reward euen as they do of the worke, neither suppose they ẏ a man ought to worke, but in a respect to the reward. For they imagine that it is in the kyngdome of Christ, as it is in the world among mē, that they must deserue heauen with their good woorkes. Howbeit their thoughtes are but dreames and false imaginations. Of these men speaketh Malachias Chap. i. who is it among you that shutteth a doore for my pleasure for nought, ẏ is, without respect of reward? These are seruauntes, that seke gaynes and vauntage, hyrelinges & day labourers, whiche here on earth receaue their rewardes, as the Phariseis with their prayers, and fastynges. Math. v.

Math. 7.

Math. 19.

They that seeke heauē for theyr workes are such as vnderstand not the treasures of Christ.

Math. v.

But on this wise goeth it with heauen, with euerlastyng lyfe and eternall reward, likewise as good workes naturally folow fayth (as it is aboue rehearsed) so that thou nedest not to commaunde a true beleuer to worke, or to compel him with any law, for it is vnpossible that he should not worke, he taryeth but for an occasion, he is euer disposed of him selfe, thou nedest but to put him in remembraunce, and that to know the false fayth from the true. Euen so naturally doth eternall lyfe fo-

As good workes naturally folow fayth. So eternal life foloweth fayth & good lyuyng.

low faith and good liuing, without seekyng for, & is impossible that it should not come, though no mā thought there on. Yet is it rehearsed in ỳ Scripture, alledged and promised to know the difference betwene a false beleuer, and a true beleuer, and that euery man may know what foloweth good liuyng naturally, and of it selfe, without takyng thought for it.

As good workes follow faith: So hell followeth euill workes.

Take a grosse ensample. Hell that is, euerlastyng death is threatned vnto sinners, and yet foloweth it sinne naturally without seekyng for. For no mā doth euill to be damned therfore, but had rather auoyde it. Yet there the one foloweth the other naturally, & though no man told or warned him of it, yet should the sinner finde it, and feele it. Neuertheless it is therfore threatned, that men may know what foloweth euill liuyng. Now then as after euill liuyng foloweth his reward vnsought for, euen so after good liuing foloweth his reward naturally vnsought for, or vnthought vpon. Euen as when thou drinkest wine, be it good or bad, the tast foloweth of it selfe, thoughe thou therfore drinke it not. Yet testifieth the Scripture, and it is true, that we are by inheritaunce heyres of damnation: and that ere we be borne, we are vessels of the wrath of God, & full of that poyson whence naturally all synnes spring: and wherewith we can not but sinne, which thyng the dedes that follow (whē we behold our selues in the glasse of the law of God) do declare & vtter, kill our consciences, & show vs what we were and wist not of it, & certifieth vs that we are heyres of damnatiō. For if we were of God we should cleaue to God, and lust after the wil of God. But now our dedes compared to the law, declare ỳ contrary, & by our dedes we see our selues, both what we be, and what our end shall be.

Of our selues we are the vessels of ỳ wrath of God, and the heyres of dānatiō.

So now thou seest that lyfe eternall and all good thynges are promised vnto fayth and beleefe: so that he that beleueth on Christ, shalbe safe. Christes bloud hath purchased life for vs, & hath made vs the heyres of god: so that heauen commeth by Christes bloud. If thou wouldest obtaine heauē with the merites and deseruinges of thine own woorkes, so dyddest thou wrong, yea and shamedest the bloud of Christ, and vnto thee were Christ dead in vayne. Now is the true beleuer heyre of God by Christes deseruynges, yea and in Christ was predestinate and ordeined vnto eternall life, before the world began. And when the Gospel is preached vnto vs, we beleue the mercy of God, and in beleuyng we receaue the spirite of God, which is the earnest of eternal lyfe, and we are in eternal life already, & feele already in our hartes the swetnes therof, and are ouercome with the kyndnes of God and Christ, and therfore loue the will of God, and of loue are ready to woorke freely, and not to obtaine that which is geuen vs freely, and whereof we are heyres already.

To beleue in Christ is saluatiō.

To seeke heauen by good woorkes were to derogate the dignitie of the bloud of Christ.

Now when Christ sayth: Make you frendes of vnrighteous Mammon. Gather you treasure together in heauen and such like. Thou seest that the meanyng and entent is no other, but that thou shouldest do good, & so will it folow of it selfe naturally, without seekyng & takyng of thought, that thou shalt find frendes, and treasure in heauē, and receaue a reward. So let thyne eye be single, and looke vnto good lyuyng onely, and take no thought for ỳ reward: But be content. For as much as thou knowest and art sure that the reward & all thyng contained in gods promises, folow good liuyng naturally: and thy good woorkes do but testifie onely and certifie thee, that the spirite of God is in thee, whom thou hast receaued in earnest of Gods truth, and that thou art heyre of all the goodnes of God, and that all good thynges are thyne already, purchased by Christes bloud, and layd vp in store against that day when euery man shall receaue according to his dedes, that is, according as his dedes declare and testifie, what he is, or was. For they that looke vnto the reward, are slow, false, suttle and crafty woorkers, and loue the reward more thē the woorke, yea hate the labour, yea hate God which commaundeth the labour, and are wery both of the commaundement, and also of the commaunder, and woorke with tediousnes. But he that woorketh of pure loue without seekyng of reward, woorketh truly.

All that is good is purchased for vs by Christ.

Thirdly, that not the saintes, but god onely receiueth vs into eternall tabernacles, is so plaine & euidēt, that it needeth not to declare, or proue it. How shall the saintes receaue vs into heauen, when euery man hath neede for him selfe that God onely receiue hym to heauen, and euery man hath lease for himselfe? As it appeareth by the fiue wise virgins. Math. 25, which would not geue of their oyle vnto the vnwise vir-

Saintes can not helpe vs in to heauen.

Math. 25.

virgins. And Peter sayeth in the 4. of his first Epistle, that the righteous is with difficultie saued. So seest thou ẏ the saying of Christ, make you frendes and so forth, that they may receiue you into euerlasting tabernacles, pertayneth not vnto the saintes which are in heauen, but is spokē of the poore and nedy which are here presēt with vs on earth, as though he would say. What buildest thou, churches, foundest Abbeys, chauntries, and colledges in the honor of saints, to my Mother, S. Peter, Paule, and saintes that be dead, to make of them thy frendes? They nede it not, ye, they are not thy frendes, but theirs which liued then whē they did, of whome they were holpen. Thy frendes are the poore which are nowe in thy tyme, & liue with thee, thy poore neighbours which neede thy help and succour. Them make thy frendes with thy vnrighteous Mammon, that they may testify of thy faith, and thou maist know and feele that thy fayth is right and not fayned.

1. Pet. 4.

How we may make frendes of the wycked Mammon.

VNto the second, such receauing into euerlasting habitations, is not to be vnderstand, that men shall do it. For many to whom we shew mercy & do good, shall not come there, neyther skilleth it, so we meekely and louingly do our duetie, ye, it is a signe of strong fayth and feruent loue, if we do wel to the euill, and studye to drawe them to Christ in all that lyeth in vs. But the poore geue vs an occasion to exercise our fayth, and the dedes make vs feele our fayth, and certify vs ānd make vs sure that we are safe, and are escaped and translated from death vnto lyfe, & that we are deliuered and redemed frō the captiuitie and bondage of Satan, and brought into the libertie of the sonnes of God, in that we fele lust and strength in our hart, to worke the will of god. And at that day shal our dedes appeare and comfort our hartes, witnes our faith and trust, which we now haue in Christ, which fayth shall then keepe vs from shame, as it is written. None that beleeueth in him shall be ashamed, Rom. 9. So that good workes helpe our fayth, and make vs sure in our consciences, and make vs feele the mercy of god. Notwithstanding heauen, euerlasting lyfe, ioy eternal, faith, the fauour of God, the spirite of God, lust and strength vnto the wil of God, are geuen vs freely of the bounteous and plenteous riches of God purchased by Christ, without our deseruings,

To do good to such as are euill, is cōmendable

Rom. 9.

All our righteousnes commeth freely from Christ.

that no man should reioyce, but in the Lord onely.

For a further vnderstanding of this Gospel, here may be made 3. questions. What Mammō is, why it is called vnrighteous, and after what maner Christ biddeth vs counterfet & follow the vniust and wicked stewarde, which with his lordes dammage prouided for his owne profite and vātage, which thing no doubt is vnrighteous and sinne.

First, Mammon is an Hebrue word & signifieth riches or temporal goods, and namely, all superfluitie, and all ẏ is aboue necessitie, & that which is required vnto our necessary vses, wherwith a man may helpe an other, without vndoyng or hurtyng himselfe. For Hamon in the Hebrew speach, signifieth a multitude, or abundance, or many. And therehence commeth Mahamon, or Mammon, aboundaunce, or plenteousnes of goodes or riches.

Mammon what it is.

Secondarily, it is called vnrighteous Mammon, not because it is gottē vnrightcously, or with vsurye, for of vnrighteous gotten goods can no mā do good workes, but ought to restore them home agayne. As it is sayd, Esay 61. I am a God that hateth offeryng that commeth of robbery. And Pro. 3. sayth: Honour the Lord of thine own good. But therfore it is called vnrighteous, because it is in vnrighteous vse As Paule speaketh vnto the Ephes. 5. how that the dayes are euill thoughe that god hath made them, and they are a good worke of gods makyng. How be it they are yet called euill, because that euill men vse them amisse, & much sinne, occasions of euill, peril of soules are wrought in thē. Euē so are riches called euill, because that euill men bestow thē amisse, and misuse them. For where riches is, there goeth it after the common prouerbe. He that hath money, hath what him listeth. And they cause fighting, stealing, laying awaite, lying, flatering, and all vnhappines against a mans neighbour. For all men holde on riches part.

Esay. 61.

Pro. 3.

Ephe. 5.

The dayes are called euil, because euill men vse them.

But singularly before God is it called vnrighteous Mammon, because it is not bestowed, and ministred vnto our neighbors nede. For if my neighbour neede and I geue him not, neyther depart liberally with him, of that which I haue: than withholde I from him vnrighteously that which is hys owne. For as much as I am bounden to helpe hym by the lawe of nature,

We are bound by the law of nature to helpe our nedye neighbour.

which is, whatsoeuer thou wouldest ỹ an other did to thee, that doe thou also to hym. And Christ. Math. 5. Geue to euery mã that desireth thee. And John in his first Epistle, if a man haue thys worldes good, & see hys brother nede, how is the loue of God in hym? And this vnrighteousnes in our Mammõ see very few men: because it is spirituall, and in those goodes whiche are gotten moste truely and iustly, whiche beguile men. For they suppose they do no man wrong in keepyng them, in that they got them not with stealyng, robbing, oppression, and vsury, neither hurt any man now with them.

Thirdly many haue busied thẽselues in studying what, or who, this vnrighteous steward is, because ỹ Christ so praiseth him. But shortly and plainly this is the aunswere. That Christ prayseth not the vnrighteous stuard, neither setteth him forth to vs to counterfait, because of his vnrighteousnes, but because of his wisedome onely, in that he with vnright so wisely prouided for himself. As if I would prouoke another to pray, or study, do say. The theeues watch all night to robbe and steale: why cãst not thou watch to pray and to study? Here prayse not I the theefe, and murderer for their euill doyng, but for their wisedome, that they so wisely and diligently wayt on their vnrighteousnes. Likewise whẽ I say, misse women tyre thẽ selues with gold and silke to please their louers: what wilt not thou garnish thy soule with fayth to please Christ? here prayse I not whoredome, but ỹ diligence which the whore misuseth.

The vnrighteous Stuard, who it is.

On this wise Paule also Roma. v. likeneth Adam & Christ together, saying that Adam was a figure of Christ. And yet of Adam haue we but pure sinne, and of Christ grace onely, which are out of measure contrary. But the similitude or likenes standeth in the originall byrth, and not in the vertue, & vice of the byrth. So that as Adam is father of all sinne, so is Christ father of all righteousnes. And as all sinners spryng of Adam: Euẽ so all righteous men and women spryng of Christ. After the same maner is here the vnrighteous stuard an ensample vnto vs, in his wisedome and diligence onely, in that he prouided so wisely for him self, that we with righteousnes should be as diligẽt to prouide for our soules, as he with vnrighteousnes prouided for hys body.

Christ is the father of all righteousnes.

Likewise mayst thou soyle all other textes which sound as though it were betwene vs and GOD, as it is in the world where the reward is more looked vpon, then the labour: yea, where mẽ hate the labour, and worke fallsly with the body, and not with the hart, and no longer then they are loked vpon, that the labour may appeare outward onely.

When Christ sayth Math. v. Blessed are ye whẽ they raile on you, and persecute you, and say all maner euill sayinges agaynst you, and yet lye, and that for my sake, reioyse & be glad, for your reward is great in heauen. Thou mayest not imagine that our deedes deserue the ioy and glorie that shalbe geuen vnto vs. For then (Paul saith Rom. xi.) fauour were not fauor, I cã not receaue it of fauour, & of the bounteous of God freely, and by deseruyng of deedes also. But beleue as the Gospell, glad tydynges & promises of God say vnto thee, that for Christes bloudes sake onely through fayth, God is at one with thee, and thou receaued to mercy, and art become the sonne of God, and heire annexed with with Christ of al the goodnes of God, the earnest wherof is the spirite of god poured into our hartes. Of whiche thynges the deedes are witnesses, and certifie our consciences that our fayth is vnfayned, and that the right spirite of God is in vs. For if I patiẽtly suffer aduersitie and tribulation for conscience of God onely, that is to say, because I know GOD and testifie the truth, then am I sure that God hath chosen me in Christ, and for Christes sake, and hath put in me his spirite, as an earnest of his promises, whose worcyng I feele in myne hart, the deedes bearyng witnes vnto the same. Now is it Christes bloud only that deserued all the promises of God, & that which I suffer and do, is parcely the curyng, healyng and mortifiyng of my members, and killing of that originall poyson, wherwith I was conceiued and borne, that I might be altogether like Christ, and partly the doyng of my dutie to my neighbour, whose debter I am of all that I haue receiued of God, to draw him to Christ with al suffring, with all patience, and euen with sheading my bloud for him, not as an offering or merite for hys sinnes, but as an ensample to prouoke hym. Christes bloud onely putteth away all the sinne that euer was, is or shalbe from them that

Math. 5.

For Christes bloud sake, onely through fayth, God is at one with vs.

Christes bloud onely putteth away all sinne.

that are elect and repent, beleuyng the Gospell, that is to say, gods promises in Christ.

AGayn in the same 5. chapter, loue your ennemies, bielle them that curse you, doe well to them that hate you, and persecute you, that ye may be the sonnes of your father whiche is in heauē. For he maketh his sunne shine vpon euill, & on good, and sendeth his rayne vpon iust and vniust. Not that our woorkes make vs the sonnes of God, but testifie onely, and certifie our consciences, that we are the sonnes of God, and that God hath chosen vs, & washed vs in christes bloud, and hath put his spirite in vs. And it followeth, if ye loue them that loue you, what reward haue ye? do not the Publicanes euen the same? and if ye shall haue fauour to your frendes onely, what singuler thing do ye? doe not the Publicanes euen the same? ye shalbe perfect therefore, as your father whiche is in heauen is perfect. That is to say, if that ye do nothing but that the world doth, and they which haue the spirite of the world, wherby shall ye know that ye are the sonnes of God, and beloued of God more then the world? But and if ye counterfet, and follow God in well doyng, then no doubt it is a signe that the spirite of God is in you, and also the fauour of God, which is not in the world, and that ye are inheritoures of all the promises of God, and elect vnto the fellowship of the bloud of Christ

We must follow Christ in well doing.

Math. 6.

ALso Math 6. Take heede to your almes, that ye do it not in the sight of men, to the entent that ye would be sene of them, or els haue ye no reward with your father which is in heauen? Neither cause a trūpet to be blowen afore thee whē thou doost thine almes, as the hipocrites do in the synagoges, and in the stretes to be glorified of the worlde, but when thou doost thine almes, let not thy lefte hande knowe what thy right hand doth, ỏ thy almes may be in secret, and thy father which seeth in secret shall reward thee openly. This putteth vs in remembraunce of our duetie, and sheweth what followeth good woorkes, not that woorks deserue it, but that the reward is layd vp for vs in store, and we thereunto elect through Christes bloud, which the woorkes testify. For if we be worldlye minded, and do our woorks as ỏ world doth, how shall we know that GOD hath chosen vs out of the world? But & if we worke freely, without all maner worldly respect, to shewe mercy, and to do our duetie to our neighbour, and to be vnto him as God is to vs, then are we sure ỏ the fauour, & mercy of God is vpon vs, & that we shal enioy all the good promises of god through Christ, which hath made vs heyres thereof.

We must be to our neighbour as God is to vs.

We may not do good woorkes to be prayed of the world.

ALso, in the same chapter it followeth. when thou prayest, be not as the hipocrites, which loue to stand and pray in the synagoges, and in the corners of the stretes, for to bee sene of men. But when thou prayest enter into thy chamber, and shut thy doze to, & praye to thy father which is in secrete, and thy father whiche seeth in secrete, shal reward thee openly. And likewise when we fast (teacheth Christe in the same place) that we should behaue our selues that it appeare not vnto men how that we fast, but vnto our father which is in secret, & our father which seeth in secret, shall reward vs openly. These two textes do but declare what followeth good woorkes, for eternall lyfe commeth not by the deseruyng of woorkes, but is (sayth Paul in ỏ 6. to ỏ Rom.) the gift of God through Jesus Christ. Neither do our woorkes iustify vs. For except we were iustified by sayth which is our righteousnes, & had the spirite of God in vs to teach vs, we could do no good woorke freely, without respect of some profit, either in this world, or in the world to come, neither coulde we haue spirituall ioye in oure hartes in time of affliction, and mortifyng of the flesh.

Ipocrites seeke to be prayed of men.

Rom. 6.

Faith onely iustifieth vs and no good woorke can be done without Faith.

Good woorkes are the frutes of Faith.

Good woorkes are called the fruites of the spirite, Gal. 5. for the spirite worketh them in vs, and sometyme fruites of righteousnes, as in the second Epistle to the Cor. and 9. chapter, before all woorkes therfore, we must haue a righteousnes within the hart, the mother of all woorkes, & frō whēce they spring. The righteousnes of the Scribes and Phariſes, & of them that haue ỏ spirite of this world, is ỏ glorious shew & outward shining of woorkes. But Christ sayth to vs Mat. 5. except your righteousnes, exceede the righteousnes of the scribes & Phariſes, ye cānot enter into the kingdome of heauen. It is righteousnes in ỏ world, if a mā syl not. But a Christen perceiueth righteousnesse if he loue his enemy, euen when he suffreth persecution and torment of him, and the paines of death, and mourneth more for his aduerlaries blindnesse, then for his owne payne, and prayeth God to open his eyes and to forgeue

True righteousnes, what it is?

hym his sinnes, as dyd Steuen in the Actes of the Apostles the vij. Chapter and Christ Luke xxiij.

Act.7. Luke.23.

A Christen considereth him selfe in the law of GOD, and there putteth of him all maner righteousnes. For the law suffereth no merites, no deseruynges, no righteousnes, neither any mā to be iustified in the sight of God. The law is spirituall and requireth ẏ hart and commaundements to be fulfilled, with such loue and obedience as was in Christ. If any fulfill all that is the will of God, with such loue and obedience, the same may be bold to sell pardons of his merites, and els not.

A Christen therfore (when he beholdeth hym selfe in the law) putteth of all maner righteousnes, deseruinges and merites, and meekely and vnfaynedly knowledgeth his sinne & miserie, his captiuitie and bondage in the flesh, his trespasse and gilte, and is thereby blessed with the poure in spirite. Math.v. Chap. Then he mourneth in his hart, because he is in such bondage that he can not do the will of God, and is an hungred, and a thyrst after righteousnes. For righteousnesse (I meane) which springeth out of christes bloud, for strength to do the wil of God. And turneth him selfe to the promises of God, & desireth him for his great mercy and truth, and for the bloud of hys sonne Christ to fulfill his promises, & to geue him strēgth. And thus his spirit euer prayeth within him. He fasteth also not one day for a weke, or a Lent for an whole yeare, but professeth in his hart a perpetuall sobernes, to tame the flesh, and to subdue the body to the spirite, vntil he waxe strong in the spirite, and grow ripe into a full righteousnes, after the fulnes of Christ. And because this fulnes happeneth not till the body be slayne by death, a Christen is euer a sinner in the law, and therfore fasteth, and prayeth to God in the spirite, the world seyng it not. Yet in ẏ promises he is euer righteous, thorough fayth in Christ, and is sure, that he is heire of all Gods promises, the spirite which he hath receaued in earnest, bearyng him witnes, his hart also, and his dedes testifying the same.

True righteousnes springeth out of Christes bloud.

True fastyng, what it is.

Marke this then. To see inwardly that ẏ law of God is so spirituall, that no flesh can fulfill it. And then for to mourne and sorrow, and to desire, yea to hunger and thyrst after strength to do the wil of God, from the ground of the hart, and (notwithstandyng all the subtlety of the deuil, weakenes and feblenes of the flesh, and wondryng of the world) to cleaue yet to ẏ promises of God, and to beleue that for Christes bloud sake, thou art receaued to the inheritaūce of eternall lyfe, is a wonderfull thyng, and a thyng that the world knoweth not of: but who soeuer feleth that (though he fall a thousand tymes in a day) doth yet rise agayne a thousand tymes, and is sure that the mercy of God is vpon hym.

No flesh can fulfill the lawe.

IF ye forgeue other men their trespasses, your heauēly father shal forgeue you yours. Mat. in the vj. Chap. if I forgeue, God shall forgeue me, not for my dedes sake, but for his promises sake, for his mercy & truth, and for the bloud of hys son Christ our Lord. And my forgeuing, certifieth my spirite that God shal forgeue me, yea ẏ he hath forgeuē me already. For if I consent to ẏ will of God in my hart, though thorough infirmitie and weakenes I can not do the will of GOD at all tymes, moreouer though I can not do the wil of God so purely, as the law requireth it of me, yet if I see my faulte & meekely knowledge my sinne, wepyng in myne hart, because I cā not do the will of God, and thyrst after strēgth, I am sure that ẏ spirite of God is in me, & his fauour vpon me. For the world lusteth not to do the will of God, neither sorroweth because he can not, though he sorrow some tyme for feare of ẏ paine, that he beleueth shall folow. He that hath the spirite of this world, can not forgeue without amendes makyng, or a greater bauntage. If I forgeue now how cōmeth it? verily because I feele the mercy of God in me. For as a man feeleth God to him selfe, so is he to his neighbour, I know by mine owne experience that all flesh is in bondage vnder sinne, and cā not but sinne, therfore am I mercyfull, and desire God to loose the bondes of sinne euen in mine enemy.

We cannot deserue for a greuenes of God, but he of hys mercy pardoneth vs.

GAther not treasure together in earth. &c. Math. vj. But gather you treasure in heauen. &c. Let not your hartes be glued to worldly thynges, studie not to heape treasure vpon treasure, and riches vpon riches, but study to bestow well that whiche is gotten already, and let your abundaunce succour the lacke, and neede of the power which haue not. Haue an eye to good workes, to which if ye haue lust, and also power to do them, then are ye sure that the spirite of God is in you, and

Mat.6.

A true bestowing of almes.

ye in Chriſt elect to the reward of eternal life which foloweth good worckes. But looke that thine eye be ſingle and robbe not Chriſt of his honour, aſcribe not that to ỹ deſeruyng of thy worckes, which is geuen the freely by the merites of his bloud. In Chriſt we are ſonnes. In Chriſt we are heires. In Chriſt god chose vs and elected vs before the begynning of the world, created vs a new by the word of the Goſpell, and put his ſpirite in vs, for becauſe we ſhould do good worckes. A Chriſten man worketh becauſe it is the will of his father onely. If we do no good worke, nor be mercyfull, how is our luſt therin? If we haue no luſt to do good worckes, how is Gods ſpirite in vs? If the ſpirite of God be not in vs, how are we his ſonnes? How are we his heyres, & heyres annexed with Chriſt of the eternal life, which is promiſed to all them that beleue in hym? Now do our worckes teſtifie and witnes what we are, and what treaſure is layd vp for vs in heauen, ſo that our eye be ſingle, and looke vpon the commaundement without reſpect of any thing, ſaue becauſe it is Gods wil, and that God deſireth it of vs, and Chriſt hath deſerued that we do it.

In Chriſt we are all in all.

We muſt do good worckes becauſe it is Gods will that we ſhould do them.

Math. vij. Not all they that ſay vnto me Lord, Lord, ſhall enter into the kyngdome of heauen, but he that doth the will of my father which is in heauen. Though thou canſt laude God with thy lippes, and call Chriſt Lord, and canſt bable, and talke of the ſcripture, and knoweſt all the ſtories of the Bible. Yet ſhalt thou thereby neuer know thyne election, or whether thy fayth be right. But & if thou feele luſt in thyne hart to the will of God, and bringeſt forth the frutes therof, then haſt thou confidence and hope, and thy dedes, and alſo the ſpirite whence thy deedes ſpryng certifie thyne hart that thou ſhalt enter, yea art already entred into the kyngdome of heauen. For it foloweth, he that heareth the word and doth it, buildeth his houſe vpō a rock, and no tempeſt of temptations can ouerthrow it. For the ſpirite of God is in his hart, and comforteth him, & holdeth him faſt to the rocke of the merites of Chriſtes bloud, in whom he is elect. Nothyng is able to plucke hym out of the handes of God, god is ſtrōger then all things. And contrarywiſe he that heareth the word & doth it not, buildeth on the ſande of his own imagination, & euery tempeſt ouerthroweth his buildyng. The cauſe is, he hath not Gods ſpirite in him, and therfore vnderſtandeth it not a right, neither worketh a right. For no mā knoweth the thyngs of God (ſayeth Paul in the i. Epiſtle to the Corinthians in the ſecond Chapter) ſaue the ſpirite of God: as no man knoweth what is in a mā, but a mās ſpirite, which is in him. So then if the ſpirite be not in a man, he worketh not the wil of GOD, neither vnderſtandeth it, though he bable neuer ſo much of the ſcriptures. Neuertheleſſe ſuch a mā may worke after his owne imagination, but Gods wil can he not worcke, he may offer ſacrifice, but to do mercy knoweth he not. It is eaſy to ſay vnto chriſt, Lord, Lord: but therby ſhalt thou neuer feele or be ſure of the kyngdome of heauen. But and if thou do the will of God, thē art thou ſure that Chriſt is thy Lord in dede, & that thou in him art alſo a Lord, in ỹ thou feleſt thy ſelfe looſed, and free frō the bondage of ſinne, and luſty and of power to do the will of God.

i. Cor. 2.

We muſt heare the word of God and do it.

Where the ſpirite is, there is feelyng. For ỹ ſpirite maketh vs feele all thinges. Where the ſpirite is not, there is no feelyng, but a vayne opinion or imagination. A Phiſitian ſerueth but for ſicke men, and that for ſuch ſicke mē as feele their ſickneſſes, & morne therfore, and long for health. Chriſt lykewiſe ſerueth but for ſinners onely as feele there ſinne, and that for ſuch ſinners, that ſorrow and morne in theyr hartes for health. Health is power or ſtrength to fulfill the law, or to keepe the commaundementes. Now he that longeth for that health, that is to ſay, for to do the law of God, is bleſſed in Chriſt, and hath a promiſe that his luſt ſhalbe fulfilled, & that he ſhalbe made whole. Math. v. bleſſed are they which hunger & thurſt for righteouſnes ſake (that is to fulfill the law) for their luſt ſhalbe fulfilled. This lōgyng and conſent of the hart vnto the law of God, is the worckyng of the ſpirite, which God hath poured into thine hart, in earneſt that ỹ mighteſt be ſure ỹ God will fulfil all his promiſes that he hath made thee. It is alſo the ſeale & marke which God putteth on all men that he choſeth vnto euerlaſtyng life. So long as thou feeſt thy ſinne, and morneſt, & confeſſeſt to the law, & longeſt (though thou be neuer ſo weake) yet the ſpirite ſhal kepe thee in all temptatiōs, from deſperatiō, and certifie thyne hart, that God for his trouth, ſhall deliuer thee

Chriſt is our onely Phiſition to heale & deliuer vs of our ſins.

and saue thee, yea & by thy good dedes shalt thou be saued, not whiche thou hast done, but whiche Christ hath done for thee. For Christ is thine, and all his dedes are thy dedes. Christ is in thee, and thou in him knit together inseparably. Neither canst thou be damned, except Christ be dāned with thee. Neither can Christ be saued, except thou be saued with him. Moreouer thy hart is good, right, holy and iust. For thy hart is no enemy to the law, but a frend & a louer. The law and thy hart are agreed, and at one, and therfore is God at one with thee. The consent of the hart vnto the law, is vnite and peace betwene God and man. For he is not myne enemy, whiche would fayne do me pleasure, and mourneth because he hath not wherewith. Now he that opened thy disease vnto thee, and made thee long for health, shall as he hath promised, heale thee, and he that hath loosed thy hart, shall at hys godly layssure, lose thy members. He that hath not the spirite hath no felyng, neither lusteth or longeth after power to fulfil the law, neither abhorreth the pleasures of sinne, neither hath any more certainetie of the promises of God, thē I haue of a tale of Robinhode, or of some iest that a man telleth me was done at Rome. An other man may lightly make me doubt, or beleue the contrary, seyng I haue no experience therof my selfe. So is it of them that feele not the worckyng of the spirite, & therfore in tyme of temptatiō the buildynges of their imaginations fall.

Christ is our anker hold to saluation.

*M*Ath.x. He that receaueth a Prophet in the name of a Prophet, that is, because he is a Prophet, shall receaue the reward of a Prophet, & he ỹ geueth one of these litleones a cup of cold water to drinke, in the name of a Disciple, shall not lose hys reward. Note this that a Prophet signifieth as well him that enterpreteth ỹ hard places of Scripture, as him that prophesieth thyngs to come. Now he that receaueth a Prophet, a iust man, or a Disciple, shall haue the same, or lyke reward, that is to say, shal haue the same eternall lyfe, whiche is appointed for thē in Christes bloud, & merites. For except thou were elect to ỹ same eternall lyfe, & haddest the same fayth and trust in God, and the same spirite, thou couldest neuer consent to their deedes and helpe them. But thy dedes testifie what thou art, & certifie thy conscience that thou art receaued to mercy, and sanctified in Christes passions and sufferynges, and shalt hereafter with all them that folow God, receaue the reward of eternall lyfe.

A Prophet what hee is?

Of thy wordes ỹ shalt be iustified, & of thy wordes thou shalt be condēned. Mat.xij. That is thy wordes as well as other deedes shal testifie with thee, or agaynst thee at the day of iudgemēt. Many there are whiche abstaine from the outward dedes of fornication and adulterie, neuertheless reioyce to talke therof & laugh, their wordes & laughter testifie against them, that their hart is vnpure, and they adulterers, & fornicatours in the sight of GOD. The toung and other signes oftymes vtter the malice of the hart, though a mā for many causes abstaine his hand, from the outward dede or act.

Math. 12.

The abstenyng from sinne outwardly is but hypocrisie.

*I*F thou wilt enter into lyfe kepe the commaundements. Math.xix. First remember that when God commaundeth vs to do one thyng, he doth it not therfore, because that we of our selues are able to do that he cōmaundeth, but that by the law we might see, & know our horrible damnation and captiuitie vnder sinne, and therfore should repēt and come to Christ, & receaue mercy & the spirite of God to loose vs, strengthe vs, & to make vs able to do Gods wil which is the law. Now when he sayth if thou wilt enter into lyfe kepe the cōmaundementes, is as much to say, as he that kepeth the commaundementes is entred into life, for except a mā haue first the spirite of lyfe in hym by Christes purchasyng, it is impossible for him tō kepe the commaundements, or that his hart should be loose, or at libertie to lust after them, for of nature we are enemyes to the law of God.

Math. 19.

To beleue vnfaynedly in Christ is to kepe the cōmaundementes.

As touching that Christ saith afterward if thou wilt be perfect, go and sell thy substaūce, and geue it to the poore, he sayth it not, as who should say that there were any greater perfection then to kepe the law of God (for that is all perfection) but to shew the other hys blindnes, which saw not that the law is spirituall, and requireth ỹ hart. But because he was not knowyng that he had hurt any man with the outward deede, he supposed that he loued his neighbour as him selfe. But when he was bydde to shew the deedes of loue, and geue of hys aboundaunce to them that neded, he departed mournyng. Whiche is an euidēt tokē that he loued not his neighbour as well as him self. For if he had neede hym selfe, it would

The law is spirituall and requireth the hart.

not

not haue greued hym to haue receaued succour of an other man. Moreouer he sawe not that it was murther & theft, that a man should haue aboundaunce of riches lying by hym, and not to shew mercy therewith, and kyndly to succour hys neighbours neede. God hath geuen one man riches to helpe an other at neede. If thy neighbour neede & thou helpehim not, beyng able, thou withholdest his dutie from hym, and art a thefe before God.

If the rich helpe not ỹ poore in their nede, they are but theues before god.

That also that Christ saith, how that it is harder for a rich man (who loueth his riches so, that he can not find in his hart, liberally and freely to helpe the poore and nedy) to enter into the kingdome of heauen, then a Camell to goe through the eye of a needle, declareth that he was not entred into the kingdome of heauen, that is to say, eternall life. But he that kepeth the commaundementes is entred into life: he hath life, and the spirite of life in him.

Math.17. This kinde of deuils goeth not out but by prayer & fasting. Math.17. Not that the deuill is cast out by merites of fasting or praying. For he sayth before, that for theyr vnbeleefes sake, they coulde not cast him out. It is faith no doubte that casteth out the deuils, and fayth it is that fasteth and prayeth. Fayth hath the promises of God, wher unto she cleaueth, and in all thinges thyrsteth the honour of God. She fasteth to subdue the body vnto the spirit that the prayer be not let, and that the spirite may quietly talke with God: she also whensoeuer opportunitie is geuen, prayeth God to fulfil his promises vnto his prayse & glory. And God which is mercifull in promising, and true in fullfill them, casteth out the deuils, and doth all that fayth desireth, and satisfyeth her thyrste.

Faith casteth out deuils.

Faith fasteth.

Faith prayeth.

Come ye blessed of my Father, inherite the kingdome prepared for you, from the beginning of the worlde: for I was a thirst, and ye gaue me drincke. &c. Math. xxv. Not that a man with workes deserueth eternal life, as a worke man or labourer his hyre or wages. Thou readest in the text, that the kingdome was prepared for vs, from the beginning of the worlde. And we are blessed & sanctified. In Christes blond are we blessed from that bitter curse, & dannable captiuitie vnder sin, wherein we were borne and conceiued. And Christes spirite is poured into vs, to bring foorth good woorkes, and our workes are the fruites of the spirite, & the kingdome is the deseruing of Christes blond, and so is fayth, and the spirite, and good workes also. Notwithstanding the kingdome foloweth good workes, and good workes testify that we are heyres thereof, and at the day of iudgement shall they testify for the elect vnto theyr comfort and glory, and to the confusion of the vngodly, vnbeleeuing, and faythlesse sinners, which had not trust in the worde of Gods promises, nor lust to the will of God: but were caryed of the spirite of theyr father the deuill vnto all abhomination, to worke wickednes with all lust, delectation, and gredines.

Math.25.

In Christes blond we are blessed from ỹ curse of the law.

Many sinnes are forgeuen her, for she loueth much. Luk.vij. Not that loue was cause of forgeuenes of sinnes. But contrariwise the forgeuenes of sinnes caused loue, as it followeth, to whō lesse was forgeuen, ỹ same loueth lesse. And afore he commended the iudgement of Simon, which aunswered that he loueth most, to whom most was forgeuen: and also sayde at the last, thy fayth hath saued thee, or made thee safe, goe in peace. we can not loue, except we see some benefite, and kyndenes. As long as we looke on the lawe of God onely, where we see but sinne and damnation, and the wrath of God vpon vs, yea where we were damned afore we were borne, we can not loue God: No, we can not but hate him as a tyraunt, vnrighteous, vniust, and flee from hym as did Caine. But when the Gospell, that glad tidinges and ioyfull promises are preached, how that in Christ God loueth vs first, forgeueth vs, and hath mercy on vs, then loue we againe, and the deedes of our loue, declare our fayth. This is the maner of speaking, as we say. Sommer is nie, for the trees blossome. Nowe is the blossomyng of the trees not the cause ỹ sommer draweth nie, but the drawyng nie of sommer is the cause of ỹ blossoms, and the blossomes put vs in remembraunce that sommer is at hand. So Christ here teacheth Simō by the feruentnes of loue in the outward dedes to see a strong faith within, whence so great loue springeth. As ỹ maner is to say, do your charitie, shew your charitie, do a deede of charitie, shewe your mercy, do a deede of mercy, meanyng thereby, ỹ our deedes declare how we loue our neighbours, & how much we haue compassion on thē at their neede. Moreouer it is not possible to loue except

Luke.7.

The law condēneth.

The Gospell forgiueth & maketh vs safe.

Certaine phrases of speech expounded.

cept we see a cause. Except we see in our hartes ꝑ loue & kyndnes of God to vs warde in Christ our Lord, it is not possible to loue God aright.

We say also, he that loueth not my dogge, loueth not me. Nor that a mā should loue my dogge first. But if a man loued me, the loue wherewith he loueth me, would compell him to loue my dogge, though the dogge deserued it not, yea, though the dogge had done him a displeasure, yet if he loued me, the same loue would refrayne hym from reuenging himselfe, and cause him to referre the vengeaunce vnto me. Such speakinges finde we in scripture. Iohn in the fourth of hys first epistle sayth: He that saith I loue God, and yet hateth his brother, is a lyar. For how can he that loueth not his brother whom he seeth, loue God whom he seeth not? This is not spoken that a man should first loue hys brother, and then God, but as it foloweth. For this commaundement haue we of hym, that he which loueth God, should loue his brother also. To loue my neighbour is the commaundemēt, which commaundement, he that loueth not, loueth not GOD. The keeping of the commaundemēt, declareth what loue I haue to God. If I loued God purely, nothing that my neighbour coulde do, were able to make me eyther to hate him, eyther to take vengeaunce on hym my selfe, seing that God hath cōmaunded me to loue him, & to remitte all vēgeaunce vnto hym. Marke now how much I loue the cōmaundement, so much I loue God, how much I loue God, so much beleue I that he is mercifull, kynde, and good, yea, and a father vnto me, for Christes sake, how much I beleue that God is mercifull vnto me, and that he will for Christes sake fulfill all his promises vnto me: so much I see my sinnes, so much do my sins greue me, so much do I repent, and sorrow that I sinne, so much displeaseth me that poyson that moueth me to sinne, and so greatly desire I to be healed. So now by the naturall order, first I see my sinne, then I repēt and sorrow, then beleue I Gods promises, that he is mercifull vnto me, and forgeueth me, and will heale me at the last: then loue I, and then I prepare my selfe to the commaundement.

Iohn. 4.

Where perfect loue to God is, there are all good workes.

Luke. 10. What it is to loue god with all our hart. &c.

THis do, and thou shalt liue. Luc. x. that is to say, loue thy Lord God with all thy hart, with all thy soule, & with all thy strength, and with all thy mynde, and thy neighbour as thy self. As who should say, if thou do this, or though thou canst not do it, yet if thou fealest lust therevnto, and thy spirite sigheth, mourneth, and longeth after strength to do it, take a signe and euident token thereby, that the spirite of life is in thee, and that thou art electe to life euerlasting by Christes blonde, whose gift and purchase is thy fayth, and that spirite that worketh the will of God in thee, whose gift also are thy deedes, or rather the deedes of the spirite of christ, and not thine, and whose gift is the reward of eternal life, which foloweth good workes.

It followeth also in the same place of Luke. when he shoulde departe, he plucked out two pence, and gaue them to the host, and sayde vnto him, Take the charge or cure of him, and what soeuer thou spendest more, I wil recompēce it thee at my cōming agayne. Remember this is a parable, and a parable may not be expounded worde by worde, but the intent of the similitude must be sought out onely in the whole parable. The intent of the similitude is to shew, to whom a man is a neighbour, or who is a mans neighbour, (which is both one) & what is, to loue a mans neighbour as him selfe. The Samaritane holpe him, and shewed mercy as long as he was present, and when he could be no longer present, he left his money behind him: and if that were not sufficient, he left his credence to make good the rest, and forsoke him not, as long as ꝑ other had need. Thē sayd Christ, goe thou and do likewise, that is, without difference or respectiō of persons: whosoeuer needeth thy helpe, him count thy neighbour, & his neighbor be thou, and shew mercy on him, as long as he needeth thy succour: and that is to loue a mans neighbour as him selfe. Neighbour is a word of loue, and signifieth that a man shoulde be euer nigh and at hand, and ready to helpe in time of neede.

The true vnderstanding of a parable.

We must euer be redy to helpe our neighbour.

They that will enterpret parables worde by worde fall into straights oftimes, whence they can not rid themselues. And preach lyes in stead of the truth: as do they whiche enterpret by the .v. pence, the old testament, and the new, and by that which is bestowed, *Opera supererogationis*, (howbeit *Superarrogantia*, were a meeter terme) that is to say, deedes which are more then the law requireth, deeds of perfection and

of liberalitie, which a man is not bound to do, but of his free will. And for them he shal haue an higher place in heauen, and may geue to other of his merites: or of whiche the pope after his deathe may geue pardons from the paines of purgatorye.

Against whiche exposition I aunswere: first, a greater perfection then the law, is there not. A greater perfection then to loue God, and his will, which is the commaundementes, with all thine hart, with all thy soule, with all thy strength, with all thy minde, is there none. And to loue a mans neighbour as himselfe, is like the same. It is a wonderfull loue wherewith a man loueth himselfe. As glad as I would be to receiue pardon of mine owne life, (if I had deserued death) so glad ought I to be, to defend my neighbours life, without respect of my life, or of my good. A man ought neither to spare his goods, nor yet himselfe for his brothers sake, after the ensample of Christ

John. 3. 1. John 3. Herein (sayth he) perceiue we loue, in that he (ẏ is to say, Christ) gaue his life for vs. we ought therefore to bestowe our liues for the brethren. Nowe sayeth Christ, John xv.

John 15. There is no greater loue, then that a man bestow his life for his frend.

Moreouer no man cā fulfil the law.

1. John. 1. For (I John sayth 1. Chapter of the said epistle) if we say, we haue no sinne, we deceaue our selues, and truth is not in vs. If we knowledge our sinnes, he is faithfull and righteous, to forgeue vs our sinnes, and to purge vs from all iniquitie. And in the Pater noster also we say, father forgeue vs our sins. Now if we be all sinners, none fulfilleth the lawe. For he that fulfilleth the lawe, is no sinner. In the lawe may neither Peter nor Paule, nor any other creature, saue Christ onely, reioyce. In the bloud of Christ, which fulfilled the lawe for vs, may euery parson that repenteth, beleueth, loueth the law, and mourneth for stregth to fulfill it, reioyce, be he neuer so weake a sinner. The two pence therefore and the credence that he left behynde him, to bestowe more (if neede were) signifieth that he was euery where mercifull, both present and absent, without fayning, cloking, complayning, or excusing, and forsoke not his neighbour as long as he had nede. which example I pray God men may followe, and let *opera supererogationis* alone.

Works that the Papistes called works, more then the lawe requireth.

Mary hath chose a good part, which shall not be taken from her. Luk. 10. She was first chosen of God, and called by grace, both to know her sin, and also to heare the worde of fayth, health, and glad tidinges of mercy in Christ, and fayth was geuen her to beleue, & the spirite of God loosed her hart from the bondage of sinne. Then consented she to the will of God againe, and aboue all thinges had delectation to heare the worde, wherein she had obtayned euerlasting health, and namely, of his owne mouth which had purchased so great mercy for her, God chuseth vs first, and loueth vs first, and openeth our eyes to see his exceeding aboundaunt loue to vs in Christ, and then loue we agayne, and accept his will aboue all thinges, and serue him in that office whereunto he hath chosen vs.

Luke 10.

Sell that ye haue and geue almes. And make you bagges which ware not olde, and treasure which faileth not in heauen. Luke. xij. This & such like are not spoken that we shoulde worke as hyrelinges in respect of reward, and as though we shoulde obtayne heauen with merite. For he saith a little afore, feare not little flocke, for it is your fathers pleasure to geue you a kingdome. The kingdome commeth then of the good will of almighty God thorough Christ. And such thinges are spoken partly to put vs in remembraunce of our dutie to be kynde agayne. As is that saying, let your light so shine before men, that they seyng your good workes, may glorifie your father which is in heauē. As who shoulde say, if God hath geuen you so great giftes, see ye be not vnthanckfull, but bestow them vnto his praise. Some thinges are spoken to moue vs, to put our trust in God, as are these. Beholde the Lylies of the fielde. Beholde the byrdes of the ayre. If your children aske you bread, will ye proffer them a stone? and many such like. Some are spoken to put vs in remēbraunce to be sober, to watch, & pray, and to prepare our selues agaynst tēptations, and that we should vnderstand and know, how that temptations, and occasion of euill come then most, when they are least looked for: least we should be careles, and sure of our selues, negligent, and vnprepared. Some thinges are spoken, that we should feare the wonderfull and incōprehensible iudgementes of God,

Luke 12.

Whatsoeuer we haue, we receaue it of the mercy & goodnes of God.

The great diuersitie & maner of the speaking of the Scriptures.

My, my. least

leſt we ſhould preſume. Some to comfort vs that we diſpayre not. And for lyke cauſes are all the enſamples of the old Teſtamēt. In concluſion the ſcripture ſpeaketh many thynges as the world ſpeaketh. But they may not be worldly vnderſtand, but ghoſtly and ſpiritually, yea the ſpirite of God onely vnderſtandeth them, and where he is not, there is not the vnderſtandyng of the Scripture. But vnfrutefull diſputyng, and braulyng about wordes.

The ſayinges of the Scriptures may not be groſſely vnderſtād.

The ſcripture ſayth, God ſeeth, God heareth, God ſmelleth, God walketh, God is with them, God is not with them, God is angry, God is pleaſed, God ſendeth his ſpirite, God taketh his ſpirite away, and a thouſande ſuch like. And yet is none of them true after the worldlye manner, and as the wordes ſounde. Read the ſecond chapter of Paule to the Corinthians: The naturall man vnderſtandeth not the thinges of God, but the ſpirite of God onely, and we (ſayth he) haue receaued the ſpirite whiche is of God, to vnderſtand the thynges which are geuen vs of God. For without the ſpirite it is impoſſible to vnderſtand them. Read alſo the viij. to the Romaines. They that are led with the ſpirite of God, are the ſonnes of GOD. Now the ſonne knoweth his fathers will, and the ſeruaūt that hath not the ſpirite of Chriſt (ſayth Paule) is none of his. Likewiſe he that hath not the ſpirite of GOD, is none of gods, for it is both one ſpirite, as thou mayſt ſee in the ſame place.

The naturall man vnderſtandeth not the thinges of God.

Rom. 8.

Now he that is of God, heareth the word of God. John. viij. and who is of God, but he that hath the ſpirite of God? Furthermore (ſayth he) ye heare it not, becauſe ye are not of God, that is, ye haue no luſt in the word of God, for ye vnderſtand it not, & that becauſe his ſpirite is not in you.

John. 8.

For as much then as the Scripture is no thyng els, but that which the ſpirite of GOD hath ſpoken by the Prophetes and Apoſtles, & can not be vnderſtand, but of the ſame ſpirite: Let euery man pray to God, to ſend him his ſpirite to looſe him from his naturall blindnes and ignorāunce, and to geue him vnderſtandyng, and feelyng of the thynges of God, & of the ſpeakyng of the ſpirite of GOD. And marke this proceſſe. Firſt we are damned of nature, ſo cōceaued and borne, as a Serpent is a Serpēt, and a tode a tode, & a ſnake a ſnake by nature. And as thou ſeeſt a yōng child, which hath pleaſure in many thynges wherein is preſent death, as in fire, water and ſo forth, would ſlea hym ſelfe with a thouſand deathes, if he were not wayted vpon, and kept therfro. Euen ſo we, if we ſhould liue theſe thouſād yeares could in al that tyme delite in no other thing, nor yet ſeeke any other thyng, but that wherein is death of the ſoule.

The ſcripture is nothing els but that which the ſpirit of God hath ſpoken.

Secondarily of the whole multitude of the nature of man, whom God hath elect and choſen, and to whom he hath appointed mercy and grace in Chriſt, to them ſendeth he his ſpirite, whiche openeth their eyes, ſheweth them their miſerie, and bringeth them vnto the knowledge of them ſelues, ſo that they hate and abhorre them ſelues, are aſtonyed, and amaſed and at their wittes endes, neither wot what to do, or wher to ſeeke health. Then leſt they ſhould flee from God by deſperation, he comforteth thē agayne with his ſwete promiſes in Chriſt, & certifieth their harts that for Chriſtes ſake, they are receaued to mercy, and their ſinnes forgeuē, and they elect and made the ſonnes of GOD, and heyres with Chriſt of eternall lyfe: & thus through fayth are they ſet at peace with God.

By Faith in Chriſt, we are brought to the ſtate of ſaluation.

Now may not we aſke why GOD chuſeth one and not an other, eyther think that God is vniuſt to damne vs afore we do any actual dede, ſeyng that god hath power ouer all hys creatures of right, to do with thē what he lyſt, or to make of euery one of them as he liſteth. Our darknes can not perceaue his light. God wilbe feared, and not haue his ſecret iudgementes knowen. Moreouer we by the light of fayth ſee a thouſand thynges, which are impoſſible to an infidell to ſee. So likewiſe no doubt in the light of the cleare viſiō of God, we ſhal ſee things which now God will not haue knowen. For pride euer accōpanieth hye knowledge, but grace accompanyeth mekenes. Let vs therfore giue diligence rather to do the will of GOD, then to ſearch his ſecretes whiche are not profitable for vs to know.

God worketh his owne will with all his creatures.

When we are thus reconciled to God, made the frendes of GOD and heyres of eternall lyfe, the ſpirite that GOD hath poured into vs, teſtifieth that we may not lyue after our olde dedes of ignorāūce. For how is it poſſible, that we ſhould repēt, and abhorre them, and yet haue luſt to liue in them? we are ſure therfore that GOD hath created, and made vs newe in Chriſt, & put

If we beleue in god, we muſt put of the olde man & his workes.

put his spirite in vs, that we should lyue a new lyfe, whiche is the lyfe of good workes.

That thou mayst know what are good workes, and the end and entent of good woorkes, or wherfore good woorkes serue, marke this that followeth.

Good workes what they are, and to what ende they serue.

The lyfe of a Christen man is inward betwene hym and God, and properly is the consent of the spirite to the will of God, and to the honor of God. And Gods honour is the finall end of all good workes.

Good workes are all thynges that are done within the lawes of God, in which God is honored, and for which thankes are geuen to God.

Fasting, the true vse therof.

Fastyng is to abstaine from surfetting, or ouer much eatyng, from dronkennes, and care of the world (as thou mayst read Luke. xxi.) and the end of fastyng is to tame the body, that the spirite may haue a free course to God, and may quietly talke with God. For ouer much eatyng and drinkyng, and care of worldly bulines, presse downe the spirite, choke her & tangle her that she can not lift vp her selfe to GOD. Now he that fasteth for any other entent, then to subdue the body, that the spirite may wayte on God, and freely exercise her selfe in the thinges of God: the same is blind, & wotteth not what he doth, erreth and shooteth at a wrong marke, and his entent and imaginatiō is abhominable in the sight of GOD.

True fasting, what it is.

When thou fastest from meate, & drinkest all day, is that a Christen fast? either to eate at one meale, that were sufficient for foure? A man at foure tymes may beare that he cā not at ones. Some fast from meate and drinke, and yet so tangle them selues in worldly bulines that they can not once thinke on God. Some abstaine from butter, some from egges, some frō all maner white meate, some this day, some that day, some in the honor of this Saint, some of that, and euery mā for a sondry purpose. Some for the toth ache, some for the head ache, for feuers, pestilence, for sodeu death, for hangyng, drounyng, and to be deliuered from the paynes of hell. Some are so mad that the fast one of the Thursdayes betwene the two S. Mary dayes in the worshyp of that Saint whose day is halowed, betwene Christemas and Candelmas, and that to be deliuered from the pestilence. All these mē fast without cōscience of god, & without knowledge of ỳ true entent

Superstitious fasting.

of fastyng, and do no other then honor Saintes, as the Gentiles and heathen worshypped their Idols, & are drowned in blyndnes, and know not of the Testamēt that God hath made to māward in Christes bloud. In God haue they neither hope nor confidence, neither beleue hys promyses, neyther know his will, but are yet in captiuitie vnder the prince of darkenes.

Superstitious watching.

WAtch is not onely to abstaine frō sleepe, but also to be circumspect and to eschue all perils: as a man should watch a Tower or a Castell. We must remember that the snares of the deuill are infinite and innumerable, and that euery moment arise new temptations, and that in all places mete vs fresly occasions. Agaynst which we must prepare our selues, and turne to God, and cōplaine to hym, and make our mone, and desire hym of his mercy to be our shield, our Tower, our Castle, and defence from all euill, to put his strength in vs (for without hym we can doe nought) & aboue all thynges we must call to minde what promises god hath made, and what he hath sworne that he will do to vs for Christes sake, and with strong fayth cleaue vnto them, & desire him of his mercy, and for ỳ loue that he hath to Christ, & for his truthes sake to fulfil his promises. If we thus cleaue to God with strong fayth, and beleue his wordes: thē (as sayth Paul. 1. Cor. x.) God is faithfull, that he will not suffer vs to be tempted aboue that we are able, or aboue our might, ỳ is to say, if we cleaue to his promises, & not to our owne fantasies, & imaginatiōs, he will put might and power into vs, that shal be stronger then all the temptation, whiche he shall suffer to be agaynst vs.

True watching.

Prayer what it is.

PRayer is a mournyng, a lōgyng & a desire of the spirite to Godward for that whiche she lacketh, as a sicke mourneth and sorroweth in his hart, lōgyng for health. Fayth euer prayeth. For after that by fayth we are reconciled to God, and haue receaued mercy, and forgiuenes of God, the spirit longeth and thyrsteth for strēgth, to do the will of God, and that God may be honoured, his name halowed, & his pleasure & will fulfilled. The spirite wayteth, and watcheth on the will of God, and euer hath her owne fragilitie, and weakenes before her eyes, and when she seeth temptation and perill draw nye, she turneth to God, and to the testamēt that God hath made to all that

beleue and truſt in Chriſtes bloud, and deſireth God for his mercy, truth, and for the loue he hath to Chriſt, that he will fulfil his promiſe, that he will ſuccour, helpe, and giue vs ſtrength, and that he will ſanctifie his name in vs & fulfill his godly will in vs, and that he wil not looke on our ſinne and iniquitie, but on his mercy, on his truth, and on the loue that he oweth to his ſonne Chriſt, and for his ſake to keepe vs frō temptation, that we be not ouercome, and that he deliuer vs from euill, and what ſoeuer moueth vs cōtrary to his godly will.

True prayer.

Moreouer of his owne experience, he feeleth other mens neede, and no leſſe commendeth to God the infirmities of other, then his owne, knowing that there is no ſtrēgth, no help, no ſuccour, but of God onely. And as mercifull as he feeleth God in his hart to himſelfe warde, ſo mercifull is he to other, and as greatly as he fealeth hys owne miſery, ſo great compaſſion hath he on other. His neighbour is no leſſe care to him, then himſelfe. He feeleth his neighbours griefe, no leſſe then his owne. And whēſoeuer he ſeeth occaſion he cānot but pray for his neighbour, as well as for himſelfe: his nature is to ſeeke the honour of God in al men, and to draw (as much as in him is) all men vnto God. This is the lawe of loue, which ſpringeth out of Chriſtes bloud, into the hartes of all them that haue their truſt in him. No man needeth to bidde a Chriſten man to pray, if he ſee his neighbours neede: if he ſee it not, put him in remembraunce onely, & then he can not but do hys dutie.

Now, as touching we deſire one another to pray for vs, that do we to put our neighbour in remēbraunce of his dutie, & not that we truſt in his holines. Our truſt is in God, in Chriſt, and in the truth of Gods promiſes, we haue alſo a promiſe that when .ij. or .iij. or moe agree together in any thing according to the will of God, God heareth vs. Notwithſtanding, as God heareth many, ſo heareth he fewe, and ſo heareth he one, if he pray after the will of God, and deſire the honour of God. He that deſireth mercy, the ſame feeleth his owne miſery, & ſinne, & mourneth in his hart for to be deliuered, that he might honour God, and God for his truth muſt heare him, which ſayeth by the mouth of Chriſt. Mat. v. Bleſſed are they that hunger and thyrſt after righteouſnes, for they ſhall be filled. God for his truthes ſake muſt put ỹ righteouſnes of Chriſt in hym, and waſhe his vnrighteouſnes away in the bloud of Chriſt. And be the ſinner neuer ſo weake, neuer ſo feeble and fraile, ſinne he neuer ſo oft and ſo greuous, yet ſo long as thys luſt, deſire, and mourning to be deliuered remaineth in him, God ſeeth not his ſinnes, reckoneth them not, for his truthes ſake, and loue to Chriſt. He is not a ſinner in the ſight of God, that would be no ſinner. He ỹ would be deliuered, hath his hart looſe already. His hart ſinneth not, but mourneth, repenteth, and conſenteth vnto the law & will of God, and iuſtifieth God, that is, beareth record that God which made the lawe, is righteous & iuſt. And ſuch an hart, truſting in Chriſtes bloude, is accepted for full righteous. And his weakenes, infirmitie, and fraileti is pardoned, and his ſinnes not looked vppon: vntill God put more ſtrength in him, and fulfill his luſt.

He that repenteth his ſinne is no ſinner before God.

When the weake in ỹ faith, & vnexpert in the miſteries of Chriſt, deſire vs to pray for them, then ought we to lead them to the truth and promiſes of God, and teach them to put their truſt in the promiſes of God, in loue that God hath to Chriſt and to vs for hys ſake, and to ſtrength their weake conſciences, ſhewing and proouing by the Scripture, that as long as they follow the ſpirite and reſiſte ſinne, it is impoſſible they ſhoulde fall ſo deepe that God ſhall not pull them vp agayne, if they holde faſt by the anker of fayth, hauing truſt and confidence in Chriſt. The loue that God hath to Chriſt is infinite, and Chriſt did and ſuffered all thinges, not for himſelfe, to obtaine fauour or ought els: for he had euer the full fauour of God, and was euer Lord ouer all thinges, but to reconcile vs to God, and to make vs heyres with him of his fathers kingdome. And God hath promiſed, that whoſoeuer calleth on hys name ſhall neuer be confounded or aſhamed. Rom. ix. If the righteous fall (ſayth the Scripture) he ſhall not be bruſed, the Lord ſhall put his hand vnder him. who is righteous but he that truſteth in Chriſtes bloude, be he neuer ſo weake: Chriſt is our righteouſnes, and in him ought we to teach all men to truſt, and to expound vnto all men the Teſtament, that God hath made to vs ſinners in Chriſtes bloud.

How we ſhould pray for our neighbour.

Rom. x.

Chriſt is our righteouſnes.

True prayer is not without faith & charitie.

Math. 5.

This

This ought we to do, and not make a pray of them to leade them captiue, to sit in their consciences, and to teach them to trust in our holines, good deedes and prayers, to the entent that we would fede our idle, and slow bellies of their great labour and sweate, & so to make our selues Christes and sauiours. For if I take on me to saue other by my merites, make I not my selfe a Christ & a sauiour, & am in dede a false Prophet, and a true Antichrist, and exalt my selfe, and sitte in the temple of God, that is to wytt, the consciences of men? Among Christen mē, loue maketh all thinges common: euery man is others debter, and euery mā is bound to minister to his neighbour, and to supply his neighbours lacke, of that wherewith God hath endued hym. As thou seest in the world, how the Lordes and officers minister peace in the common wealth, punishe murtherers, theeues, and euill doers, and to maintayne their order & estate, doe the commons minister to them againe, rent, tribute, tole, and custome. So in the Gospell, the curates which in euery parishe preach the Gospell, ought of dutie to receiue an honest lining for them, and their houlholds, & euē so ought the other officers, which are necessarily required in the common wealth of Christ. We neede not to vse filthy lucre in the Gospell, to chop & chainge, and to play the Taucrnars, altering the word of God, as they do their wines to their most auauntage, and to fashion Gods worde after euery mans mouth, or to abuse the name of Christ, to obtaine thereby authoritie and power, to feede our slowe bellies. Now seest thou what prayer is, the ende thereof, and wherfore it serueth.

Loue emōg Christen mē maketh all thynges common.

If thou gene me a thousand pound to pray for thee, I am no more bound then I was before. Mans imagination can make the commaundement of God neither greater nor smaller, neither can to the lawe of God, eyther adde or minishe. Gods commaundement is as great as himselfe. I am bounde to loue the Turke with all my might and power, yea, and aboue my power, euen from the ground of my hart, after the ensample that Christ loued me, neither to spare goods, body, or life, to winne him to Christ. And what can I doe more for thee, if thou gauest me all the world? where I see neede, there can I not but pray, if Gods spirite be in me.

Mans Imaginatiō cannot alter the law of god, neither make it more or lesse.

Almes is a greke worde, and signifieth mercy. One Christian is debter to an other at his neede, of all that he is able to do for him, vntill his neede be sufficed. Euery Christian mā ought to haue Christ alwayes before his eyes, as an ensample to counterfaite and follow, and to do to his neighbour as Christ hath done to him, as Paule teacheth in all his epistles, and Peter in his first, and John in his first also. This order vseth Paule in all his Epistles. First he preacheth the law, & proueth that the whole nature of man is damned, in that the hart lusteth cōtrary to the will of God. For if we were of God, no doubt we shoulde haue lust in his will. Then preacheth he Christ, the Gospell, the promises, and the mercy that God hath set forth to all men in Christes bloud. which they that beleue, & take it for an earnest thing, turne themselues to God, beginne to loue God agayne, and to prepare themselues to his will, by the working of the spirit of God in them. Last of al, exhorteth he to vnitie, peace, and sobernes, to auoyde braulinges, sectes, opinions, disputing and arguing about wordes, and to walke in the plaine and single fayth, and feeling of the spirite, and to loue one an other after the ensample of Christ, euen as Christ loued vs, and to be thankefull, and to walke worthy of the Gospell, and as it becommeth Christ, and with the ensample of pure liuing to draw all to Christ.

Almes is what it is.

1. Pet. 1. 1. John, 1.

Christ is Lord ouer all, and euery Christiā is heyre annexed with Christ, and therefore Lord of all, & euery one Lord of whatsoeuer an other hath. If thy brother or neighbour therfore nede and thou haue to helpe hym, and yet shewest not mercy, but withdrawest thy handes frō him: then robbest thou hym of his owne, and art a thiefe. A Christian man, hath Christes spirite. Now is Christ a mercifull thing: if therefore thou be not mercifull, after ỹ ensample of Christ, then hast thou not his spirite. If thou haue not Christes spirite, thē art thou none of his. Ro. 8. nor hast any part wyth hym. Moreouer, though thou shew mercy vnto thy neighbour, yet if thou do it not with such burning loue, as Christ did vnto thee, so must ỹ knowledge thy sinne, & desire mercy in Christ. A Christian man hath nought to reioyce in concerning his deedes. His reioycing is that Christ dyed for hym, and that he is

He that is mercyfull hath the spirite of God.

Rom. viij.

washed in Christes blonde. Of his deedes reioyceth he not, neither counteth his merites, neither geueth pardons of them, neither seeketh an hyer place in heauen of them, neither maketh himselfe a sauiour of other men, thorough his good workes. But geueth all honour to God, and in his greatest deedes of mercy, knowledgeth himselfe a sinner vnfainedly, and is aboundauntly content with ỳ place that is prepared for him of Christ, and his good deedes are to him a signe onely that Christes spirite is in him, and he in Christ, and thorow Christ elect to eternall life.

Loue seketh not her owne profite.

The order of loue or charitie which some dreame, the Gospell of Christ knoweth not of, that a man should beginne at himselfe, and serue him selfe first, and then diſcend I wot not by what steppes. Loue seketh not her own profite. ỹ. Cor. xiij. but maketh a man to forget him selfe, and to turne his profite to an other man, as Christ sought not him selfe, or his owne profite, but ours. This terme my selfe is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should be preferred in loue aboue an other. But christ is all in all things, Euery Christen man to an other is Christ him selfe, and thy neighbours nede hath as good right in thy goods, as hath Christ him selfe, which is heire and Lord ouer all. And looke what thou owest to Christ, that thou owest to thy neighbours nede. To thy neighbour owest thou thine hart, thy selfe, & all that thou hast & canst do. The loue that springeth out of Christ, excludeth no man, neither putteth difference betwene one and an other. In Christ we are al of one degree, without respect of persons. Notwithstandyng though a Christen mans hart be open to all mẽ, and receaueth all men, yet because that his habilitie of goodes extendeth not so farre, this prouision is made, that euery man shall care for his owne household, as father and mother, and thine elders that haue holpen thee, wife, children and seruauntes. If thou shouldest not care, & prouide for thyne household, then were thou an infidele, seyng thou hast taken on thee so to do, and for as much as that is thy part committed to thee of the congregation. When thou hast done thy dutie to thyne household, and yet hast further aboundance of the blessyng of GOD, that owest thou to the poore that cã not labour, or would labour & can get no worke, and are destitute of frẽdes, to the poore I meane which thou knowest, to them of thyne owne parish. For that prouision ought to be had in the cõgregation, that euery parish care for there poore. If thy neighbours whiche thou knowest be serued, and thou yet haue superfluitie, and hearest necessitie to be among the brethren a thousand myle of, to thẽ art thou detter. Yea, to ỳ very infidels we be detters, if they nede, as farforth as we maynteine thẽ not agaynst Christ, or to blaspheme Christ. Thus is euery man that nedeth thy helpe, thy father, mother, sister, and brother in Christ: euen as euery man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Christ is all in all thynges.

Euery one must care for their owne housholdes.

First looke to thyne owne household, and then to the poore.

Moreouer if any be an infidele and a false Christen, and forsake his household, his wife, childrẽ, and such as can not helpe them selues, then art thou bound to them, and haue wherewith, euen as much as to thyne owne household. And they haue as good right in thy goodes, as thou thy selfe. And if thou withdraw mercy from them, and hast wherewith to helpe them: then art thou a theefe. If thou shew mercy, so dooest thou thy dutie, and art a faythfull minister in the household of Christ, and of Christ shalt thou haue thy reward and thanke. If the whole world were thyne, yet hath euery brother his right in thy goodes, & is heyre with thee, as we are all heyres with Christ. Moreouer the rich and they that haue wisedome with them, must see the poore set a worke, that as many as are able may feede them selues, with the labour of their owne handes, accordyng to the Scripture & commaundemẽt of God.

We must for christes sake shew our cõpassion & charitie to all men, so far as our habilitie will extend.

Now seest thou what almes deede meaneth, and wherfore it serueth. He that seketh with his almes more then to be mercyfull to a neighbour, to succour his brothers nede, to do his dutie to his brother, to giue his brother that he oweth him, the same is blind, and seeth not what it is to be a Christen mã, and to haue felowshyp in Christes blond.

Good workes what they are.

As pertaining to good workes, vnderstand ỳ all workes are good which are done within the law of G O D, in fayth and with thãkesgeuyng to God, and vnderstand that thou in doing thẽ pleasest God, what so euer thou dooest with in the law of God, as when thou makest water. And trust me if either winde or water were stopped, thou

shouldest

ſhouldeſt feele what a preciouſe thyng it were to do either of both, and what thankes ought to be geuen God therfore. Moreouer put no difference betwene worckes, but what ſoeuer commeth into thy handes that do, as time, place, and occaſion geueth, and as god hath put thee in degree hie or low. For as touchyng to pleaſe God, there is no worcke better then an other. GOD looketh not firſt on thy woorcke as the world doth, as though the bewtyfulnes of the worcke pleaſed hym, as it doth the world, or as though he had nede of them. But God looketh firſt on thy hart, what fayth thou haſt to his wordes, how thou beleueſt hym, truſteſt him, and how thou loueſt hym for his mercy that he hath ſhewed thee, he looketh with what hart thou worckeſt, and not what thou worckeſt, how thou acceptеſt the degree that he hath put thee in, & not of what degree thou art, whether thou be an Apoſtle, or a ſhoemaker. Set this enſample before thine eyes. Thou art a kechinpage and waſheſt thy maſters diſhes, an other is an Apoſtle, and preacheth the word of God. Of this Apoſtle harke what Paule ſayth in the. 2. Corinth. ix. If I preach (ſayth he) I haue nought to reioyce in, for neceſſitie is put vnto me as who ſhould ſay, God hath made me ſo, woe is vnto me if I preach not. If I do it willingly (ſayth he) then haue I my reward, that is, then am I ſure that Gods ſpirite is me, and that I am elect to eternall lyfe. If I do it agaynſt my will an office is committed vnto me, that is, if I do it not of loue to God, but to get a liuyng thereby & for a worldly purpoſe, and had rather otherwayes lyue, then do I that office which GOD hath put me in, and yet pleaſe not God my ſelfe. Note now if this Apoſtle preach not (as many do not, whiche not onely make them ſelues Apoſtles, but alſo compell men to take thē for greater then Apoſtles, yea for greater thē Chriſt him ſelfe) thē wo is vnto him, that is, his damnation is iuſt: If he preach & his hart not right, yet miniſtreth he the office that GOD hath put him in, and they that haue the ſpirite of God heare the voyce of God, yea though he ſpeake in an Aſſe. Moreouer how ſoeuer he preacheth he hath not to reioyce, in that he preacheth. But and if he preach willyngly, with a true hart, and of conſcience to God: then hath he his reward, that is, then feeleth he the earneſt of eternall lyfe & the woorkyng of the ſpirite of God in hym. And as he feeleth Gods goodnes and mercy, ſo be thou ſure he feeleth his owne infirmitie, weakenes & vnworthynes, and mourneth and knowledgeth his ſinne, in that the hart will not ariſe to worcke with that full luſt, & loue that is in Chriſt our Lord. And neuertheles is yet at peace with God, through faith and truſt in Chriſt Jeſu. For the earneſt of the ſpirite that worcketh in him, teſtifieth and beareth witnes vnto his hart, that God hath choſen him, and that his grace ſhall ſuffice him, whiche grace is now not idle in hym. In hys woorckes putteth he no truſt.

2. Cor. 9.

We muſt do good worckes & yet put no truſt in them.

Now thou that miniſtreſt in the kechen, & art but a kechenpage, receaueſt all thyng of the hand of God, knoweſt that God hath put thee in that office, ſubmitteſt thy ſelfe to his wil, and ſerueſt thy maſter, not as a man, but as Chriſt him ſelfe with a pure hart, acordyng as Paule teacheth vs, putteſt thy truſt in God, and with hym ſeketh thy reward. Moreouer there is not a good dede done, but thy hart reioyceth therein, yea when thou heareſt that the word of God is preached by this Apoſtle, and ſeeſt the people turne to God, thou conſenteſt vnto the deede, thyne hart breaketh out in ioy, ſpringeth and leapeth in thy breſt, that God is honored. And in thyne hart doeſt the ſame that ỹ Apoſtle doth, and happely with greater delectatiō, and a more feruent ſpirite. Now he that receaueth a Prophet in the name of a Prophet, ſhal receaue the reward of a Prophet. Math. x. that is, he that conſenteth to the dede of a Prophet and maintaineth it, the ſame hath the ſame ſpirite, & earneſt of euerlaſtyng lyfe, whiche the Prophete hath, and is elect as the Prophet is.

God is no accepter of perſons, but receaueth all that ſubmit them ſelues vnto him.

Math. x.

Now if thou compare dede to dede, there is difference betwixt waſhyng of diſhes, and preachyng of the word of God, but as touchyng to pleaſe God none at all. For neither that, nor this pleaſeth, but as farforth as God hath choſen a man, hath put his ſpirite in hym, and purified his hart by fayth and truſt in Chriſt.

All dedes are acceptable to God, that are done in fayth, ſo no deede is alowed good in Gods ſight (howe glorious ſoeuer it appeare to the world) if it be without fayth.

Let euery man therefore wayte on the office, wherin Chriſt hath put hym and therin ſerue his brethren. If he be of low degree let him patiently therin abyde, till God promote him, and exalte hym hyer. Let kyngs and head officers ſeke Chriſt, in their offices & miniſtre peace and quietnes vnto the bre-

thren, punish sinne, and that with mercy, euen with the same sorow and grief of mynde, as they would cut of a finger or ioynte, a legge, or arme of their own body, if there were such disease in them, that either they must be cut of, or els all the body must perish.

Euery mā to walke truly in his vocatiō, is the right ſeruice of God.

Let euery man of what soeuer craft or occupation he be of, whether bruer, baker, tayler, vitailer, merchaunt, or husbandman referre his craft and occupation vnto the commō wealth, and serue hys brethren as hee would doe Christ him selfe. Let him bye and sell truly, and not set dice on his brethren, so sheweth he mercy, and his occupation pleaseth God. And when thou receauest money for thy labour, or ware, thou receauest thy dutie. For wherein so euer thou minister to thy brethren, thy brethren are dettours to geue thee wherewith to maintein thy selfe, and houshold. And let your superfluities succour the poore, of whiche sort shall euer be some in all townes and cities, and villages, and that I suppose the greatest nūber. Remēber that we are members of one body, & ought to minister one to an other mercifully. And remember that whatsoeuer we haue, it is geuen vs of God, to bestow it on our brethren. Let him that eateth, eate and geue God thankes, onely let not thy meate pull thine hart from God. And let him that drinketh do likewise. Let him ỳ hath a wife geue God thākes for his liberty, onely let not thy wife withdraw thine hart from God, and then pleasest thou God, and hast the worde of God for thee. And in all thinges looke on the worde of God, and therein put thy trust, and not in a visure, in a disguised garment, and a cut shoe.

We must be mercyfull one to an other.

Seeke the worde of God in all thinges, and without the worde of God do nothing, though it appeare neuer so glorious. what soeuer is done without the worde of God, that count idolatry. The kingdome of heauen is within vs. Luk. xvij. wonder therefore at no monstrous shape, nor at any outward thyng without the worde. For the world was neuer drawen from God, but with an outward shewe, and glorious appearaunce, and shining of hipocrisy, and of fayned and visured fasting, praying, watching, singing, offering, sacrificing, halowing of superstitious ceremonies, and monstrous disguising.

Luke. 17.

Ipocrites are vayne glorious in in all their workes.

Take this for an ensample. John Baptist which had testimony of Christ and of the Gospell, that there neuer rose a greater among wemens children, with his fasting, watching, praying, rayment, and straight liuing, deceaued the Iewes, and brought them in doubt, whether John were very Christ or not, and yet no Scripture or miracle testifiyng it, so greatly ỳ blinde nature of man loketh on the outwarde shining of workes, and regardeth not the inwarde word, which speaketh to the hart. when they sent to John asking him whether he were Christ, he denied it. when they asked him what he was, and what he sayd of himselfe, he answered not, I am he that watcheth, prayeth, drinketh no wine, nor strong drinke, eateth neyther fishe nor flesshe, but liue wyth wilde hony, and Grashoppers, and weare a coate of camels heare, and a gyrdle of a skinne: but sayd I am a voyce of a cryar. My voyce onely pertaineth to you. Those outward things which ye wonder at, pertayne to my selfe onely, vnto the taming of my bodye. To you am I a voyce onely, and that which I preach. My preaching (if it be receaued into a penitent or repenting hart) shall teach you how to liue and please God, according as God shall shed out his grace on euery man. John preached repentaunce, saying, prepare ỳ Lordes way and make his pathes straight. The Lordes way is repentaunce, and not hipocrisy of mans imagination, & inuention. It is not possible ỳ the Lord Christ should come to a man, except he know himselfe, and his sinne, & truely repent. Make his pathes straight: the pathes are the lawe, if thou vnderstād it a right, as God hath geuen it. Christ sayth in the xvij. of Mat. Helias shall first come, that is, shall come before Christ, and restore all things, meaning of John Baptist. John Baptist did restore the law, and the Scripture vnto the right sence & vnderstanding, which the Pharises partly had darckned, and made of none effect, thorough their owne traditions. Math. xv. where Christ rebuketh them saying: why transgresse ye the commaundementes of God thorough your traditions: and partly had corrupt it with gloses, and false interpretations, that no mā could vnderstand it. wherefore Christ rebuketh them Mat. 23. saying: wo be to you Pharises, hipocrites, which shut vp the kingdome of heauen before mē: ye enter not your selues, neither suffer them

True preachers must preach repentaunce.

Math. 17.

Math. 15.

Math. 23.

The maner & doctrine of hipocrites.

them that come, to enter in: and partly did beguile the people and blinde their eyes in disguising themselues, as thou readest in the same 23. chap. how they made broade and large Philacteries, and did all their workes to be seene of men, that the people should wonder at their disguisinges and visuring of themselues, otherwise then God had made them: and partly mocked them with hipocrisy of false holines in fasting, praying, and almes geuing Mat. 6. and this did they for lucre to be in authoritie, to sitte in the consciences of people, and to be counted as God him selfe, that people shoulde trust in their holynes, and not in God, as thou readest in the place aboue rehearsed Mat. 23. wo be to you Pharises, hipocrites, which deuoure widowes houses vnder a colour of long prayer. Counterfet therfore nothing without ỹ worde of God, whē thou vnderstandest that it shall teach thee all thinges, how to applie outwarde thinges, and whereunto to referre them. Beware of thy good entent, good mynde, good affection or zeale as they call it. Peter of a good minde, and of a good affection or zeale chidde Christ, Math. 16. because he sayde that he must goe to Hierusalem, and there be slayne. But Christ called him Satan for his labour, a name that belongeth to the deuil. And sayde, that he perceaued not godly thinges, but worldly. Of a good entent and of a feruēt affection to Christ, the sonnes of Zebedei would haue had fire to come downe from heauen to consume the Samaritans Luk. 9. But Christ rebuked them, saying that they wist not of what spirite they were: that is, that they vnderstoode not how that they were altogether worldly & fleshly mynded. Peter smote Malchus of a good zeale: but Christ condemned his deede. The very Jewes of a good entēt, and of a good zeale slew Christ, and persecuted the Apostles, as Paule beareth them recorde, Rom. x. I beare them recorde (sayth he) that they haue a feruent mynde to Godward, but not according to knowledge. It is an other thing then to do of a good minde, and to do of knowledge. Labour for knowledge, that thou mayest know Gods will, and what he would haue thee to doe. Our mynde, entent, and affection or zeale, are blinde, and all that we do of them is damned of god, and for that cause hath God made a testament betwene him and vs, wherein is cōteyned both what he would haue vs to do, and what he would haue vs to aske of him. See therefore that thou do nothing to please God withall, but that he commaundeth, neither aske any thing of him, but that he hath promised thee. The Jewes also (as it appeareth Act. vij) slew Steuē of a good zeale: because he proued by the scripture, that God dwelleth not in Churches or temples made wyth handes. The Churches at the beginning were ordeyned that the people shoulde thether resorte to heare the word of God there preached onely, and not for the vse wherein they now are. The temple wherein God will be worshipped, is the hart of man. For God is a spirite (sayth Christ Joh. 4.) and will be worshipped in ỹ spirite & in truth: that is, when a penitent hart consenteth vnto the lawe of God, and with a strong fayth lōgeth for the promises of God. So is God honored on al sides, in that we count him righteous in all his lawes and ordinaunces, and also trust in all his promises. Other worshipping of God is there none, except we make an Idoll of him.

Math. 6.

Math. 23.

Math. 16.

Luke. 9.

Rom. 10.

No zeale without knowledge is good.

Churches why they were first ordeyned.

The true Temple of God is the hart of mā.

IT shalbe recompensed thee at the riseing agayne of the righteous. Lu. xiiij. Reade the text before, and thou shalt perceaue that Christ doth here that same that he doth Math. v. that is, he putteth vs in remembraunce of our dutie, that we be to the poore as Christ is to vs, and also teacheth vs how that we can neuer know whether our loue be right, and whether it spring of Christ or no, as long as we are but kinde to them onely which do as much for vs againe. But and we be mercifull to the poore, for conscience to God, and of compassion and harty loue, which compassion & loue spring of the loue we haue to God in Christ, for the pure mercy and loue that he hath shewed on vs: then haue we a sure token that we are beloued of God, and washed in Christes blond, and iect by Christes deseruing vnto eternall life.

Luke. 14.

Math. 5.

The maner of the speaking of the Scripture.

The scripture speaketh as a father doth to his young sonne, do this, or that, and then will I loue thee, yet the father loueth his sonne first, and studieth with all his power and witte to ouercome his childe with loue, and with kindnes, to make him do that which is comely, honest, and good for it selfe. A kynde father, and mother loue their children, euen when they are

euill, that they would shed their bloud to make them better, and to bring thē into the right way. And a naturall childe studieth not to obtayne his fathers loue with workes, but considereth with what loue his father loueth him with all, and therefore loueth again, is glad to do his fathers will, and studieth to be thankefull.

The wise of this worlde do not vnderstand the speaking of God in his scriptures.

The spirit of the worlde vnderstandeth not the speaking of God, neither the spirite of the wise of thys worlde, neyther the spirite of Philosophers, neither ỹ spirite of Socrates, of Plato, or of Aristotles Ethikes, as thou mayest see in the first and second chapter of the first to the Corint. Though that many are not ashamed to rayle and blaspheme, saying, how shoulde he vnderstand the scripture, seing he is no Philosopher, neyther hath sene his metaphisike? Moreouer they blaspheme, saying, how can he be a deuine and woteth not what is *subiectum in theologia?* Neuertheles as a man without the spirite of Aristoteil or Philosophy, may by the spirite of God vnderstand scripture: Euen so by the spirite of God, vnderstandeth he that god is to be sought in all the Scripture, and in all thynges & yet wotteth not what meaneth *Subiectum in Theologia*, because it is a terme of their owne makyng. If thou shouldest say to hym, that hath ỹ spirite of god, the loue of god is the kepyng of the cōmaundements, & to loue a mans neighbour is to shew mercy, he would without argupng or disputyng vnderstand, how that of the loue of God springeth the keping of his cōmaundementes, and of the loue to thy neighbour springeth mercy. Now would Aristotle deny such speakyng, & a Duns man would make yr. distinctions. If thou shouldest say (as sayth John the 4. of his Epistle) how can he that loueth not his neighbour, whom he seeth, loue God whom he seeth not? Aristotle would say loe, a mā must first loue his neighbour and thē God, and out of the loue to thy neighbour springeth the loue to God. But he that feeleth the working of the spirite of God, and also from what vengeaunce the bloud of Christ hath deliuered hym, vnderstandeth how that it is impossible to loue either father or mother, sister, brother, neighbour, or his owne selfe a right, except it spryng out of the loue to God, and perceaueth that the loue to a mans neighbour, is a signe of the loue to God, as good frute declareth a good tree, and that the loue to a mās neighbour accompanieth, and followeth the loue of God, as heate accōpanieth and followeth fire.

The Papistes arguementes.

Likewise whē the Scripture sayth. Christ shall reward euery man at the resurrection or vprysyng againe accordyng to his dedes, the spirite of Aristotles ethikes would say, loe with ỹ multitude of good workes mayst thou, & must thou obtayne euerlastyng lyfe, & also a place in heauen hye or low, accordyng as thou hast many or fewe good workes, & yet wotteth not what a good worke meaneth, as Christ speaketh of good workes, as he that seeth not the hart, but outward things onely. But he that hath Gods spirite vnderstandeth it. He feeleth that good woorkes are nothyng but frutes of loue, compassion, mercyfulnes, and of a tendernes of hart, whiche a Christen hath to his neighbour, and that loue springeth of that loue which he hath to god, to his will & commaundements, and vnderstandeth also that the loue whiche man hath to God, springeth of the infinite loue, and bottomlesse mercy, which God in Christ shewed first to vs, as saith John in the Epistle and Chap. aboue rehearsed. In this (sayth he) appeared the loue of GOD to vsward, bicause that God sent his onely begotten sonne into the worlde that we might liue thorough hym. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to make agreement for our sinnes. In conclusion a Christē mā feeleth, that that vnspeakeable loue and mercy which god hath to vs, & that spirite which worketh all thinges that are wrought accordyng to the will of God, and that loue wherewith we loue God, & that loue whiche we haue to our neighbour, and that mercy and compassion which we shew on him, & also that eternal lyfe which is layd vp in store for vs in Christ, are altogether the gift of God, through Christes purchasyng.

Aristotles and Papistes doctrine.

God workes are the frutes of loue.

God first loued vs, and not we hym.

If the Scripture sayd alwayes Christ shall reward thee accordyng to to thy fayth, or accordyng to thy hope, and trust thou hast in God, or accordyng to the loue thou hast to god, & thy neighbour, so were it true also as thou seest. 1. Pet. 1. receauyng the end or reward of your faith, ỹ health or saluatiō of your soules. But ỹ spirituall things could not bee knowen saue by theyr workes, as a tree can not be knowen, but by her frute. How could I know that I loued my neighbour, if neuer

occasion

occasion were giuen me to shew mercy vnto hym: how should I know that I loued GOD, if I neuer suffered for hys sake? howe should I know that God loued me, if there were no infirmitie, temptation, perill and ieoperdy whence God should deliuer me?

How we vnderstand the loue of God to be in vs.

THere is no man that forsaketh house, either father, or mother, either brethren, or sisterne, wife, or children for the kyngdome of heauēs sake, which shall not receaue much more in this world, and in the world to come euerlastyng lyfe. Luke. xviij.

Luke. 18.

Here seest thou that a Christen man in all his woorkes hath respect to nothyng, but vnto the glorie of god onely, and to the maintening of the truth of god, and doth and leueth vndone all thynges of loue, to the glory and honor of god onely, as Christ teacheth in the *Pater noster*.

Moreouer when he sayth, he shall receaue much more in this world, of a truth, yea he hath receaued much more already. For except he had felt the infinite mercy, goodnes, loue and kindnes of God, and the felowshyp of the blood of Christ, and the comfort of the spirite of Christ, in his hart, he could neuer haue forsakē any thyng for gods sake. Notwithstāding (as saith Mark. x.) Who soeuer for Christes sake & the gospels forsaketh house, brethren or sisters &c. He shall receaue an hundred fold, houses, brethren &c. that is spiritually. For Christ shalbe all thynges vnto thee. The aungels, all Christen and who soeuer doth the will of the father, shalbe father, mother, sister & brother vnto thee, and all theirs shall be thyne. And god shall take the care of thee, & minister all thynges vnto thee, as long as thou seekest but his honour onely. Moreouer if thou were Lord ouer all the world, yea of ten worldes before thou knewest god: yet was not thyne appetite quenched, thou thyrstedest for more. But if thou seeke his honour onely, then shall he slake thy thyrst, and then shalt haue al that thou desirest, and shalbe content: yea if thou dwell among infidels, and among the most cruelest nation of the world, yet shall he be a father vnto thee, and shall defend thee, as he did Abraham, Isaac and Jacob, & all Saintes whose lyues thou readest in the Scripture. For all that are past and gone before, are but ensamples to strength our fayth, and trust in the word of god. It is the same god, and hath sworne to vs all that he sware vnto them, and is as true as euer he was, and therefore can not but fulfil his promises to vs, as wel as he dyd to them, if we beleue as they dyd.

Whatsoeuer for Christes sake forsaketh any thyng, shall receiue an hundreth folde.

If we once possesse Christ by fayth, then haue we all in all, and are content with that we haue.

The houre shal come when all they that are in the graues shall heare hys voyce, that is to say Christes voyce, & shall come forth, they that haue done good into the resurrection of lyfe, and they that haue done euil, into the resurrection of damnation, John. v. This & all lyke textes declare what foloweth good woorkes, and that our dedes shall testifie with vs, or agaynst vs at that day, and putteth vs in remembraunce to be diligent, and feruent in doyng good. Here by mayst thou not vnderstand that we obtayne the fauor of god, and the inheritaunce of life thorough the merites of good woorkes, as hyrelynges do their wages. For then shouldest thou robbe Christ, of whose fulnes we haue receaued fauour for fauour, Joh. i. that is, gods fauour was so full in Christ, that for his sake he geueth vs his fauour, as affirmeth also Paule Ephe. i. he loued vs in his beloued by whom we haue (sayth Paul) redemptiō through his blood, and forgeuenes of sinnes. The forgeuenes of sinnes then is our redēptiō in Christ, and not ỹ reward of woorkes. In whō (sayth he in the same place) hee chose vs before the making of ỹ world, that is long before we dyd good woorkes. Through fayth in Christ, are we also the sonnes of god, as thou readest Jo. i. in that they beleued on his name, he gaue them power to be the sonnes of god. God with all his fulnes & riches dwelleth in Christ, and out of Christ must we fetch all thynges. Thou readest also John. iij. he that beleueth on the sonne hath eternal life. And he that beleueth not, shall see no lyfe, but the wrath of god abydeth vpon him. Here seest thou that the wrath & vengeance of God possesseth euery man till fayth come. Fayth and trust in Christ, expelleth the wrath of god, and bringeth fauour, ỹ spirite power to do good, and euerlastyng lyfe. Moreouer vntill Christ hath geuē thee light, thou knowest not wherein stādeth the goodnes of thy woorkes, & vntill his spirite hath loosed thyne hart, thou canst not consent vnto good woorkes. All that is good in vs, both wil and woorks, commeth of the fauour of GOD, through Christ to whom be the laude. Amen.

Here note what foloweth of good woorkes.

John. i.

By fayth in Christ we are made the sonnes of God.

John. 3.

Fayth doth expell the wrath of God.

IF any man will do his will (he meaneth the will of the father) he shall

know of the doctrine, whether it be of god, or whether I speake of my selfe.

John.7. John.vij. This text meaneth not that any man of his owne strength, power and free will (as they call it) can do the will of god, before he hath receaued the spirite, and strength of Christ through fayth. But here is ment that, which is spoken in the third of John, when Nicodemus marueiled how it were possible, that a man should be borne agayn. Christ aunswered, that which is borne of the flesh is flesh, and that whiche is borne of the spirite is spirite, as who should say, he that hath the spirite thorough fayth, and is borne agayne, and made a new in Christ, vnderstandeth the thynges of the spirite, and what he that is spirituall meaneth. But he that

1.Cor.2. is flesh, and as Paul sayth. i. Cor. ij. a naturall man, & led of his blind reason onely, can neuer ascend to the capacitie of the spirite. And he geueth an ensãple, saying, the winde bloweth where he lysteth, and thou heareſt his voyce, and wotteſt not whence he cõmeth, nor whether he will. So is euery mã that is borne of the spirite, he that speaketh of the spirite, can neuer be vnderstand of the naturall man, which is but flesh and sauoreth no more thẽ thynges of ẏ flesh. So here meaneth Christ, if any man haue the spirite, & consenteth vnto the will of God, this same at ones wotteth what I meane.

The naturall man which is but flesche, sauoureth not those thinges that are of the spirite.

John.13. If ye vnderstand these thinges, happy are ye if ye do them John. xiij. A Christen mans hart is with the wyll of God, with the lawe and commaundementes of God, and hongreth and thyrsteth after strength to fulfill them, and mourneth day and night, desiring God according to his promises, for to geue him power to fulfill the will of God with loue and lust: then testifieth his deede that he is blessed, and that the spirite which blesseth vs in Christ, is in hym, and ministreth such strength. The outward deede testifieth what is within vs, as thou

John.5. readeſt John.v. The deedes which I do testifie of me sayth Christ. And Joh.13. hereby shall all men know that ye are my Disciples (if ye loue

John.14. one an other. And Joh.14. he that hath my commaundements, & keepeth thẽ, the same it is that loueth me. And agayne, he that loueth me keepeth my commaundementes, and he that loueth me not, keepeth not my cõmaundementes, the outward deede testifiing of the inwarde hart. And Joh.xv. If ye shall kepe my commaundemẽts, ye shall cõtinue in my loue, as I kepe my fathers commaundemẽt, and continue in his loue. That is, as ye see the loue that I haue to my father, in that I keepe his commaundementes, so shal ye see the loue that ye haue to me, in that ye kepe my commaundemẽtes.

We are blessed by God onely in Christ our sauiour, and not by our workes.

Thou mayeſt not thinke that our deedes blesse vs first, and that we present God and his grace in Christ, as though we in our naturall giftes, and beyng as we were borne in Adam, looked on the lawe of God, and of our owne strength fulfilled it, and so became righteous, and then with that righteousnes obtayned the fauour of God. As Philosophers write of righteousnes, and as the righteousnes of temporall lawe is, where the lawe is satisfied with the hipocrisy of the outward deede. For cõtrarie to ẏ, readeſt thou Joh.xv. Ye haue not chosen me (sayth Christ) but I haue chosen you, that ye goe and bring forth fruite, and that your fruite remayne. And in the same chapter. I am a vine, and ye the braunches, and without me can ye do nothing. with vs therefore so goeth it. In Adam are we all as it were wilde crab trees, of which God chuseth whom he will, and plucketh them out of Adam, and planteth them in the garden of his mercy, and stocketh thẽ, and grafteth the spirite of Christ in them, which bringeth forth the fruite of the will of God, which fruite testifieth that God hath blessed vs in Christ. Note this also, that as long as we liue we are yet partly carnall, and fleshly (notwithstãding, that we are in Christ and though it be not imputed vnto vs for Christes sake) for there abideth, & remaineth in vs yet of the olde Adam, as it were the stocke of the crabe tree, and euer among when occasion is geuen hym, shooteth forth his braunches and leues, budde, blossome, and fruit.

John.15.

We must wrestle with our olde man, that we may put on Christ.

Mat.13. Against whom we must fight and subdue hym, and chaynge all his nature by little a and little, with prayer, fasting, and watching, with vertuous meditation and holy workes, vntill we be altogether spirite. The kingdome of heauen sayth Christ Math. 13. is like leuen which a woman taketh & hideth in three peckes of meale, till all be leuened. The leuen is the spirite, and we the meale which must be seasoned with ẏ spirite by a little & a little, till we be throughout spirituall.

which shall rewarde euery man ac-

Roma. 2. cozding to his deede, Rom. 2. that is, according as the deedes are, so shall euery mans rewarde be, the deedes declare what we are, as the fruite the tree, according to the fruite shall the tree be prayed. The reward is geuen of the mercy and truth of God, and by the deserving and merites of Christ. whosoeuer repenteth, beleueth the Gospell, & putteth his trust in Christes merites, the same is heyre with Christe of eternall lyfe, for assurance whereof the spirite of God is poured into his hart as an earnest, which looseth him from the bondes of Sathan, and geueth him lust and strength euery day more and more, according as he is diligent to aske of God for Christes sake. And eternall life followeth good liuing. I suppose (sayth S. Paule in Roma. 8. the same epistle the viij. chapter) that the afflictions of this worlde are not worthy of the glory which shalbe shewed on vs, that is to say, that which we here suffer, can neuer deserue that reward, which there shalbe geuen vs.

Moreouer, if the reward should depēd, and hang of the workes, no man shoulde be saued. For as much as our best deedes, compared to the lawe, are damnable sinne. By the deedes of the lawe is no flesh iustified, as it is written in the thirde chapter to the Rom. The lawe iustifieth not, but vttereth the sinne onely, & compelleth and driueth the penitent, or repenting sinner to flee vnto the sanctuary of mercy in the bloud of Christ. Also repent we neuer so much, be we neuer so well willyng vnto the law of God, yet are we so weake, and the snares and occasiōs so innumerable, that we fall dayly & hourely. So that we coulde not but dispeire, if the rewarde hanged of the worke. Whosoeuer ascribeth eternall life vnto the deseruing, and merite of workes, must faule in one of two incōueniences, either must he be a blinde Pharisey, not seing that the lawe is spirituall and he carnall, and looke and reioyce in the outward shining of his deedes, despising the weake and in respect of them, iustifie himselfe. Or els (if he see how that the lawe is spirituall, and he neuer able to ascend vnto ẏ which ẏ law requireth) he must nedes despaire. Let euery Christen mā therfore reioyce in Christ our hope, trust, and righteousnes, in whom we are loued, chosē, and accept vnto ẏ enheritaunce of eternall lyfe, neyther presuming in our perfectnes, neither despayring in our weakenes. The perfecter a man is, the clearer is his sight, and seeth a thousand thinges which displease him, and also perfectnes that can not be obtayned in this life. And therefore desireth to be with Christ, where is no more sinne. Let hym that is weake, & can not doe that he would fayne doe, not despayre, but turne to him that is strong, and hath promised to geue strength to all that aske of him in Christes name, and complayne to GOD, and desire hym to fulfill his promises, and to God committe hym selfe. And he shall of his mercy & truth strength him, and make him feele with what loue he is beloued for Christes sake, though he be neuer so weake.

Our best workes are damnable in the sight of god with out Christ.

Let no mā despayre, but put his hope in Christ and he shalbe sake.

THey are not righteous before god which heare the lawe, but they which do the lawe shall be iustified. Rom. ij. This text is playner thā that it needeth to be expounded. In the chapter before, Paule proueth that the law naturall, holpe not the Gentiles, (as appeareth by the lawes, statutes, and ordinaunces which they made in their cities) yet kept they them not. The great keepe the small vnder, for their owne profite with the violence of the lawe. Euery man prayseth the lawe as farre forth as it is profitable and pleasant vnto himself. But when his owne appetites should be restrayned, then grudgeth he against the law. Moreouer he proueth that no knowledge holpe the Gentiles. For though the learned mē (as the Philosophers) came to the knowledge of God, by the creatures of the world, yet had they no power to worshippe God. In thys secōd chapter proueth he ẏ the Iewes (though they had the lawe written) yet it holpe them not: they coulde not keepe it, but were idolaters, and were also murtherers, adulterers, & whatsoeuer the lawe forbad. He concludeth therfore that ẏ Iewe, is as well dāned as the Gentill. If hearing of the lawe onely might haue iustified, thē had the Iewes bene righteous. But it required that a mā do the lawe, if he will be righteous. which because ẏ Iewe did not, he is no lesse dāned thē the Gētill. The publishing & declaring of ẏ lawe, doth but vtter a mās sin, & geueth neither strēgth, nor help to fulfill the law. The law killeth thy cōscience, & geueth thee no lust to fulfill the law. Faith in christ, geueth lust & power to do ẏ law. Now is it true, ẏ he which doth ẏ law is righteous, but ẏ doth no mā saue he ẏ

Roma. 2.

Christ is our hope & righteousnes.

No man can fulfill ẏ law but hee that beleueth in Christ.

beleueth & putteth his truſt in Chriſt.

1.Cor.2. IF any mans worke that he hath builte vpon, abide, he ſhall receaue a rewarde. 1.Cor.2. The circumſtance of the ſame chapter, that is to witt, that which goeth before, & that which followeth, declareth playnely what is ment. Paule talketh of learning, doctrine or preaching. He ſayth that he himſelfe hath layde the foundation, which is Jeſus Chriſt: and that no man can laye any other. He exhorteth therfore euery man to take hede what he buildeth vpon, and borroweth a ſimilitude of ỹ goldſmith, which trieth his metalles with fire, ſaying, that the fire (that is) the iudgement of ỹ ſcripture, ſhall trie euery mans worke, that is, euery mās preaching and doctrine. If any builde vpon the foundation layde of Paule, I meane Jeſus Chriſt, golde, ſiluer, or precious ſtone, which are all one thyng, and ſignifie true doctrine, which when it is examined, the ſcripture alloweth, then ſhall he haue his rewarde, that is, he ſhall be ſure that his learning is of God, & that Gods ſpirite is in hym, and that he ſhall haue the rewarde that Chriſt hath purchaſed for hym. On the other ſide, if any man build there on timbre, heye, or ſtubble, which are all one, and ſignifie doctrine of mans imaginatiō, traditions, and fantaſies, which ſtand not with Chriſt when they are examined, and iudged by the Scripture, he ſhall ſuffer damage, but ſhall be ſaued hymſelfe, yet as it were through fire, that is, it ſhall be payneful vnto him, that he hath loſt his labour, and to ſee his buildyng periſh, notwithſtandyng if he repent, and embrace the truth in Chriſt, he ſhall obtaine mercy and be ſaued. But if Paule were now a liue, & would defend his owne learnyng, he ſhould be tried thorough fire, not thorough fire of the iudgement of Scripture (for that light men now vtterly refuſe) but by the popes law, and with fire of Fagots.

Chriſt is ỹ ſure foundation.

Mans foundation is feble.

2.Cor.5. WE muſte all appeare before the iudgement ſeate of Chriſt, for to receaue euery man accordyng to the dedes of his body. 2.Corinth.v. As thy dedes teſtifie of thee ſo ſhal thy reward be. Thy dedes be euill, then is ỹ wrath of God vpon thee, and thyne hart is euil, and ſo ſhall thy reward be, if thou repent not. Feare therfore and crye to God for grace, that thou mayſt loue hys lawes. And whē thou loueſt them ceaſe not til thou haue obtained power of God to fulfill them: ſo ſhalt thou be ſure that a good reward ſhall folow. Which reward not thy deedes, but chriſtes haue purchaſed for thee, whoſe purchaſing alſo is that luſt which thou haſt to Gods law, & that might where with thou fulfilleſt them. Remember alſo, that a reward is rather called that which is giuen freely, then that which is deſerued. That which is deſerued, is called (if thou wilt giue hym hys right name) hyre or wages. A reward is giuen freely to prouoke vnto loue and to make frendes.

Chriſt rewardeth his owne workes in vs.

Remember that what ſoeuer good thyng any man doth, that ſhall he receaue of ỹ Lord. Eph. vj. Remēbryng that ye ſhal receaue of the Lord the reward of inheritaūce. Col. iij. Theſe ỹ. textes are excedyng playne. Paul meaneth as Peter doth. i. Pet. ij. that ſeruauntes ſhould obey their maſters with all their hartes, and with good will, though they were neuer ſo euill. Yea he will that all that are vnder power obey, euen of hart, and of conſcience to God, becauſe God will haue it ſo, be ỹ rulers neuer ſo wicked. The children muſt obey father and mother, be they neuer ſo cruell or vnkynd, likewiſe the wife her huſband, the ſeruaunt his maſter, the ſubiectes and commons their Lord or Kyng. Why? For ye ſerue the Lord ſayth he in the Colloſ. iij. we are Chriſtes, and Chriſt hath bought vs, as thou readeſt. Rom. xiiij. i. Cor. vj. i. Pet. i. Chriſt is our Lord and we his poſſeſſion, & his alſo is the commaūdement. Now vaght not the cruelneſſe & churliſhneſſe of father and mother, of huſband, maſter, Lord, or Kyng, cauſe vs to hate the commaundement of our ſo kynde a Lord Chriſt, which ſpared not his bloud for our ſakes, which alſo hath purchaſed for vs with his bloud, that reward of eternall lyfe, which lyfe ſhal folow the patience of good liuing, and wherunto our good dedes teſtifie that we are choſen. Furthermore we are ſo carnall, that if ỹ rulers be good, we can not know whether we keepe the commaundement for the loue that we haue to Chriſt, and to god through him or no. But and if thou canſt finde in thine hart do good vnto him that rewardeth the euill agayne, then art thou ſure that ỹ ſame ſpirite is in thee, that is in Chriſt. And it foloweth in the ſame Chapter to the Colloſſians. He that doth wrong ſhall receaue for the wrong that he hath done. That is God ſhall auenge thee aboundantly,

We muſt obey the magiſtrates, becauſe God will haue it ſo.

Rom. 14. 1.Cor. 6. 1.Pet. 1.

A good leſſon to teach vs to know when we haue the ſpirite of God.

which seeth what wrong is done vnto thee, and yet suffereth it for a tyme, that thou mightest feele thy patiẽce, and the worckyng of his spirite in thee, and be made perfect. Therefore see that thou not once desire vengeaunce, but remit all vengeaunce vnto GOD, as Christ did. which (sayth Peter. i. Pet. ij.) whẽ he was reuiled, reuiled not agayn, neither threatned when he suffered. Vnto such obedience, vnto such patience, vnto such a poore hart, and vnto such feelyng, is Paules meanyng to bryng all men, and not vnto the vaine disputyng of them, that ascribe so hye a place in heauen vnto their peelde merites. which as they feele not the worckyng of Gods spirite, so obey they no man. If the kyng do vnto them but right, they wil interdicte the whole Realme, curse, excommunicate & send thẽ down farre beneath the bottome of hell, as they haue brought the people out of their wittes, and made them madde to beleue.

Remit all vengeaũce to God.

The fury of the Popish Clergie.

Thy prayers and almes are come vp into remembraunce in the presence of GOD, (in the Actes x.) That is God forgetteth thee not, though he come not at the first calling, he looketh on, and beholdeth thy prayers and almes. Prayer commeth from the hart. God looketh first on the hart, and then on the dede. As thou readest Gene. iiij. God beheld or looked first on Abell, & then on his offering. If the hart be vnpure, the dede veryly pleaseth not, as thou seest in Cain. Marke the order. In the begynnyng of the chapter thou readest, there was a certaine man named Cornelius which feared god, gaue much almes, and prayed God alway. He feared God, that is he trembled & quaked, to breake the cõmaundemẽtes of god. Then prayed he alway. Prayer is the frute, effect, dede or act of fayth & is nothyng but the longing of the hart for thole thyngs, which a mã lacketh & which god hath promised to geue him. He dorh also almes. Almes is ỹ frute, effect or deede of compassion and pitie, which we haue to our neighbour. Oh a glorious fayth and a right, which so trusteth God, and beleueth his promises, that she feareth to breake his commaundementes, and is also mercyfull vnto her neighbour. This is that faith wherof thou readest namely in Peter, Paule and John, that we are thereby both iustified and saued. And who soeuer imagineth any other fayth, deceaueth him selfe, and is a vaine disputer, and a brauler about wordes, and hath no feelyng in his hart.

Actes. 10.

Prayer is the frute of fayth.

Lively fayth is not without workes.

Though thou consent to the law, that it is good, righteous, & holy, sorowest and repentest because thou hast broken it, mournest because thou hast no strength to fulfill it: yet art not thou therby at one with GOD. Yea thou shouldest shortly despayre, and blaspheme God, if the promises of forgiuenes and of helpe were not there by, & fayth in thyne hart to beleue them. Fayth therfore setteth thee at one with God.

Fayth maketh vs at one with God.

Fayth prayeth alway. For she hath alway her infirmities & weakenesses before her eyes, and also Gods promises, for which she alway longeth, and in all places. But blind vnbeleffe prayeth not alway nor in all places, but in the Churche onely, and that in such a Churche, where it is not lawfull to preach gods promises, neither to teach men to trust therein. Fayth when she prayeth setteth not her good dedes before her, saying: Lorde for my good dedes do this or that. Nor bargaineth with god, saying, Lord graũt me this or do this or that, and I wil do this or that for thee, as mumble so much dayly, go so farre, or fast this, or that fast, enter in this Religion or that, with such other pointes of infidelitie, yea rather Idolatrie. But she setteth her infirmities, & her lacke before her face, and Gods promises sayinge: Lorde for thy mercy and truth, whiche thou hast sworne be mercyfull vnto me, and plucke me out of this prison, and out of this hell. And loose the bondes of Sathan, and giue me power to glorifie thy name. Fayth therfore iustifieth in the hart, and before GOD, and the deedes iustifie outwardly before the world, that is, testifie onely before mẽ, what we are inwardly before God.

Fayth prayeth alwayes and in all places.

The prayer of a faithfull man.

Who soeuer looketh in the perfect law of libertie and continueth therein, (if he bee not a forgetfull hearer, but a doer of the worke) he shalbe happy in his dede. James. i. The law of libertie, that is, which requireth a free hart, or (if thou fulfill it) declareth a free hart lowsed from the bondes of Sathan. The preachyng of the law maketh no man free, but bindeth. For it is the key that byndeth all consciences vnto eternall damnation, whẽ it is preached: as the promises or Gospell is the keye, that lowseth all consciences that repẽt, when they are bounde through preachyng of the law. He shalbe happy in

Iaco. i.

his deede, that is, by his deede shall he know, that he is happy, and blessed of God, whiche hath geuen hym a good hart, and power to fulfill the law. By hearyng the law thou shalt not know that thou art blessed, but if thou do it, it declareth ẏ thou art happy & blessed.

James. 3. WAs not Abraham iustified of hys dedes, when he offered hys sonne Isaac vpon the altar? James. ij. hys deede iustified hym before the world, that is, it declared and vttered the faith which both iustifieth him before God, and wrought that wonderfull worke, as James also affirmeth.

Was not Raab the harlot iustified whē she receaued the messengers, and sent them out an other way? James. ij. that is lykewise outwardly, but before GOD she was iustified by fayth, which wrought that outward dede, as thou mayest see Iosue. ij. She had heard what God had done in Egypt, in the redde Sea, in the desert, and vnto the two kynges of the Amorreans, Seō, and Og. And she cōfessed saying: your Lord God, he is God in heauen aboue, and in earth beneath. She also beleued that God as hee had promised the children of Israell, would giue thē the land wherein she dwelt, and cōsented thereunto, submitted her selfe vnto the will of God, and holpe GOD (as much as in her was) & saued his spyes and messengers. The other feared that whiche she beleued, but resisted God with al their might, and had no power to submite themselues vnto the will of God. And therefore perished they, and she was saued, and that through fayth, as we read Heb. xi. where thou mayest see how the holy fathers were saued through fayth, and how fayth wrought in them. Fayth is the goodnes of all the deedes that are done within the lawe of God, and maketh thē good & glorious, seeme they neuer so vile, and vnbeliefe maketh thē damnable, seeme they neuer so glorious.

Fayth is ẏ goodnes of all ẏ deedes that are done within the law of God.

Iacob. 3. AS pertaining to that which James in this 3. chapter sayth. what auaileth though a mā say that he hath faith, if he haue no deedes? can fayth saue hym? And agayne, fayth without deedes is dead in it selfe. And the deuils beleue and tremble. And as the body without the spirite is dead, euen so fayth without deedes is dead. It is manifest and cleare, that he meaneth not of the fayth whereof Peter and Paule spake in their epistles: John in hys Gospell & first epistle, and Christ in the Gospell when he sayth, thy faith hath made thee safe, be it to thee accordyng to thy fayth, or greate is thy fayth, & so forth, and of which James hymselfe speaketh in the first Chapter saying: of his owne wyll begat he vs with the worde of life, that is, in beleuing the promises wherein is life, are we made the sonnes of God.

Which thing I also this wise proue. Paule sayth, how shall or can they beleue without a preacher? how should they preach except they were sēt? Now I pray you whē was it heard that god sent any mā to preach vnto ẏ deuils, or that he made them any good promise? He threatneth them oft, but neuer sent embassadours to preach any atonemēt betwene hym and them. Take an ensample that thou mayest vnderstand. Let there be two poore men both destitute of rayment in a colde winter, the one strong, that he feleth no griefe, the other greuously mourning for payne of the colde. I then come by and moued wyth pitie and compassion, say vnto hym that feeleth his disease, come to such a place, and I will geue thee rayment sufficient. He beleueth, commeth, & obtayneth that which I haue promised. That other seeth all this & knoweth it, but is partaker of nought. For he hath no fayth, and that is because there is no promise made hym. So is it of the deuils. The deuils haue no fayth. For fayth is but earnest beleuing of gods promises. Now are there no promises made vnto the deuils, but sore threatninges. The olde Philosophers knew that there was one God, but yet had no fayth, for they had no power to seeke his wyll, neyther to worshyp hym. The Turkes and the Sarasons know ẏ there is one God, but yet haue no fayth. For they haue no power to worshyp God in spirite, to seeke his pleasure, and to submit thē vnto his will. They made an Idoll of God (as we do for the most part) and worshipped him euery man after hys owne imagination, and for a sundry purpose. what we wyl haue done, that must God do, and to do our will worshyp we hym, and pray vnto hym: but what God will haue done, that wyll neyther Turke nor Sarason, nor the most part of vs do. what soeuer we imagin righteous, that must God admitte. But Gods righteousnes, wyll not our hartes admitte. Take an other ensample. Let there be two such as I spake of before, and I promise both,

In exāple.

Turkes haue no fayth & yet know there is a God.

In exāple.

and

and the one becauſe he feeleth not hys diſeaſe commeth not. So is it of Gods promiſes. No man is holpe by them but ſinners ẏ fele their ſinnes, mourne and ſorrow for them, and repent wyth all their hartes. For John Baptiſt went before Chriſt, and preached repẽtaunce, that is, he preached the lawe of God, right, and brought the people into knowledge of themſelues, and vnto the feare of God, and then ſent them vnto Chriſt to be healed. For in Chriſt and for his ſake onely, hath god promiſed to receaue vs vnto mercy, to forgeue vs, and to geue vs power to reſiſt ſinne. How ſhall God ſaue thee, when thou knoweſt not thy damnation? How ſhall Chriſt deliuer thee frõ ſinne, when thou wilt not knowledge thy ſinne? Now I pray thee how many thouſandes are there of them that ſay, I beleue that Chriſt was borne of a Virgin, that he dyed, that he roſe agayne, and ſo forth, and thou canſt not bring them in beliefe, that they haue any ſinne at all? How many are there of the ſame ſort which thou cãſt not make beleue that a thouſand thinges are ſin, which God damneth for ſinne all the ſcripture throughout? As to bye as good cheepe as he can, and to ſell as deare as he can, to rayſe the market of corne and victuale, for his owne vauntage, without reſpect of his neighbor, or of the poore of the common wealth, and ſuch like. Moreouer how many hundred thouſandes are there, which when they haue ſinned, & knowlẽdge their ſinnes: yet truſt in a baide ceremony, or in a lowſy Fryers coate and merites, or in the prayers of them that deuoure widowes houſes, and eate the poore out of houſe and harbour, in a thyng of hys owne imagination, in a fooliſhe dreame, and a falſe viſion, & not in Chriſtes bloud, and in the truth that God hath ſworne? All theſe are faythleſſe, for they follow their owne righteouſnes, and are diſobediẽt vnto all maner righteouſnes of God: both vnto the righteouſnes of Gods lawe, wherewith he damneth all our deedes (for though ſome of them ſee their ſins for feare of payne, yet had they rather that ſuch deedes were no ſinne) and alſo vnto the righteouſnes of the truth of God in his promiſes, whereby he ſaueth all that repent and beleue them. For though they beleue that Chriſt dyed, yet beleue they not that he dyed for their ſinnes, and that hys death is a ſufficient ſatiſfaction for their ſinnes, and that God for hys ſake will be a father vnto them, and geue them power to reſiſt ſinne.

Sinnes that are accompted no ſinnes.

Faithleſſe fruites.

Paule ſayth (to the Romaynes in the x. chap.) if thou confeſſe wyth thy mouth that Jeſus is the Lord, and beleue wyth thine hart that God rayſed hym vp from death, thou ſhalt be ſafe. That is, if thou beleue he rayſed hym vp againe for thy ſaluation. Many beleue that God is riche and almighty, but not vnto themſelues, and that he he will be good vnto them, and defend them, and be their God. Rom. 10.

Pharao for payne of the plague, was compelled to confeſſe hys ſinnes, but had yet no power to ſubmit hymſelfe vnto ẏ will of God, and to let the children of Iſraell goe, and to looſe ſo great profit for Gods pleaſure. As our Prelates confeſſe their ſinnes, ſaying, though we be neuer ſo euill, yet haue we the power. And agayne, the Scribes and the Phariſes (ſay they) ſate in Moyſes ſeate, do as they teach, but not as they do, thus confeſſe they that they are abhominable. But to the ſecond I anſwere, if they ſate on Chriſtes ſeat, they would preach Chriſtes doctrine, now preach they their owne traditions, and therefore not to be heard. If they preached Chriſt, we ought to heare them though they were neuer ſo abhominable, as they of themſelues confeſſe, and haue yet no power to amende, neither to let looſe Chriſtes flocke to ſerue God in the ſpirit, which they holde captiue, compelling them to ſerue their falſe lyes. The deuils felt the power of Chriſt, and were cõpelled againſt their willes to confeſſe that he was the ſonne of God, but had no power to be contẽt therewith, neither to conſent vnto the ordinaunce & eternall councell of the euerlaſting God, as our Prelates feele the power of God agaynſt them, but yet haue no grace to geue roome vnto Chriſt, becauſe that they (as the deuils nature is) will themſelues ſitte in hys holy temple, that is to witte, the conſciences of men. Pharao confeſſed hys ſinnes. The deuils confeſſed Chriſt to be the ſonne of God.

¶ Simon Magus beleued, Acts. 8. with ſuch a fayth as the deuils confeſſed Chriſt, but had no right fayth, as thou ſeeſt in the ſayd chapter. For he repented not, conſenting vnto the lawe of God. Neither beleued the promiſes, or longed for them, but wondred onely at ẏ myracles which Philip wrought, and becauſe that he himſelfe in Philips preſence had no power to Simon Magus fayth.

vse his witchcrafte, sorcery and arte magike, wherewith he mocked & deluded the wittes of ẏ people. He would haue bought the gifte of God, to haue solde it much dearer, as his successours now do, and not the successours of Simon Peter. For were they Simon Peters successours, they would preach Christ, as he did, but they are Simon Magus his successours, of which Simō Peter well proued in ẏ secōd chapter of hys second epistle, saying, there were false Prophetes among the people (meaning of the Jewes) euen as there shal be false teachers or doctours among you, which priuely shall bring in sectes damnable (sectes is part taking as one holdeth of Fraunces, another of Dominyck, which thyng also Paule rebuketh. 1. Corin. 1. and 3.) euē denying the Lord that bought them (for they will not be saued by Christ, neyther suffer any man to preach hym to other). And many shall follow their damnable wayes (thou wilt say, shall God suffer so many to goe out of the right wayes so long? I aunswere many must folow their damnable wayes, or els must Peter be a false Prophet) by which the way of truth shalbe euill spoken of (as it is now at this present tyme, for it is heresy to preach the truth) and through couetousnes shall they wyth fayned wordes, make merchaundise of you, of their merchaundise and couetousnes it needeth not to make rehearsall, for they that be blinde see it euidently.

1. Pet. 2.

1. Cor. 1. 3.

An Epitome, or briefe recitall of that which is entreated of before.

Thus seest thou that James when he sayth faith without deedes is dead, and as the body without the spirite is dead, so is fayth without deedes: and the deuils beleue, that he meaneth not of the fayth, & trust that we haue in the truthe of Gods promises, and his holy Testament, made vnto vs in Christes bloud, whiche fayth foloweth repentaunce, and the consent of the hart, vnthe lawe of God, and maketh a man safe, and setteth him at peace with god. But speaketh of that false opinion and imagination wherewith some say, I beleue that Christ was borne of a virgine, and that he dyed, and so forth. That beleue they veryly, and so strōgly that they are ready to slay who soeuer would say the contrary. But they beleue not that Christ dyed for their sinnes, and that his death hath peased the wrath of God, and hath obtained for them all that God hath promised in the Scripture. For how can they beleue that Christ dyed for their sinnes, and that he is their onely and sufficiēt Sauiour, seyng that they seeke other Sauiours of their owne imagination, & seyng that they feele not their sinnes neither repent, except that some repent (as I aboue sayd) for feare of payne, but for no loue, nor consent vnto the law of god, nor lōging that they haue, for those good promises which he hath made them in Christes bloud. If they repented, and loued the lawe of God, and longed for that helpe whiche God hath promised to giue to all that call on hym for Christes sake, then veryly must Gods truth giue them power, & strength to do good workes, when so euer occasion were giuen, either must God be a false God. But let God be true, and euery man a lier as Scripture sayth. For the truth of God lasteth euer, to whom onely be all honour and glorie for euer. Amen.

The ende of the Parable of the Wicked Mammon.

Chriſten rulers ought to gouerne, Wherein alſo (if thou marke diligently) thou ſhalt finde eyes to perceaue the craftie conueyaunce of all iugglers.

Set forth by William Tyndall. 1528. Octob. 2.

William Tyndall otherwyſe called Hitchins to the Reader.

GRace, peace, and increaſe of knowledge in our Lord Jeſus Chriſt, be with thee reader, and with all that call on the name of the Lord vnfaynedly, and with a pure conſcience. Amen.

Let it not make thee diſpayre, neither yet diſcourage thee (O Reader,) that it is forbidden thee in payne of life and goods, or that it is made breaking of the Kinges peace, or treaſon vnto his highneſſe to read the worde of thy ſoules health: but much rather be bold in the Lorde, and comforte thy ſoule, for aſmuch as thou art ſure, and haſt an euident token through ſuche perſecution, that it is the true worde of God: which worde is euer hated of the worlde, neyther was euer without perſecution, (as thou ſeeſt in all the ſtories of the Bible, both of the newe Teſtament, and alſo of the olde) neyther can be, no more then the Sunne can be without his light. And foraſmuch as contrariwiſe thou art ſure that the popes doctrine is not of God, which (as thou ſeeſt) is ſo agreable vnto the world, and is ſo receiued of the world, or which rather ſo receaueth the world, and the pleaſures of the worlde, and ſeeketh nothing but the poſſeſſions of the worlde, and auctho*itie in the world, & to beare a rule in the world, & perſecuteth the worde of God, & with all wickneſſe driueth the people from it, and with falſe and ſophiſticall reaſons maketh them afeard of it: he curſeth them, and excommunicateth them, and bringeth them in beleef that they be damned if they looke on it: and that it is but doctrine to deceaue men: and moueth the blinde powers of the world to ſlay with fire, water, and ſworde, all that cleaue vnto it: For the world loueth that which is his, and hateth that which is choſen out of the world to ſerue God in the ſpirite, as Chriſt ſayth to his Diſciples, Joh. 15. If ye were of the world, the world would loue his owne: but I haue choſen you out of the worlde, and therefore the world hateth you.

An other comfort haſt thou, that as the weake powers of the worlde defende the doctrine of the worlde: ſo the mighty power of God, defendeth the doctrine of God. Which thing thou ſhalt euidently perceiue, if thou call to minde the wonderfull deedes whiche God hath euer wrought for his word in extreame neceſſitie, ſince the worlde began, beyond all mans reaſon. Whiche are written (as Paule ſayth, Roma. 15.) for our learning, (and not for our deceauing) that we through patience, and comfort of the ſcripture might haue hope. The nature of Gods word is to fight againſt hypocrites. It begaune at Abell, and hath euer ſince continued, and ſhall (I doubte not) vntyll the laſte daye. And the hypocrites haue alway the world on their ſides, as thou ſeeſt in the time of Chriſt. They had the elders, that is to witte, the rulers of the Jewes, on theyr ſide. They had Pilate, and the Emperors power on theyr ſide: They had Herode alſo on theyr ſide. Moreouer, they brought all theyr worldlye wyſedome to paſſe, and all that they couldе thinke, or imagine, to ſerue for theyr purpoſe. Fyrſt, to feare the people withal, they excommunicated all that beleeued in him, and put them out of the temple, as thou ſeeſt John. 9. Secondly, they founde the meanes to haue him condemned by the Emperors power, and made it treaſon to Ceſar, to beleeue in him. Thirdly, they obtayned to haue him hanged as a theefe, or a murtherer, which after theyr belly wiſedome, was a cauſe aboue all cauſes, that no man ſhould beleeue in him: For the Jewes take it for a ſure token of euerlaſting damnation, if a man be hanged. For it is written in theyr lawe, Deutero. 21. Curſed is whoſoeuer hangeth on tree. Moyſes alſo in the ſame place commaundeth, if any man be hanged, to take him downe the ſame day, and bury him, for feare of polluting or defiling the countrey, that is, leaſt they ſhoulde bring the wrath and curſe of God vpon them. And therfore the wicked Jewes themſelues, which with ſo venemous hate perſecuted the doctrine of Chriſt, and did all the ſhame, that they couldе do vnto him, (though they would fayne haue had Chriſt to hang ſtill on the croſſe, and there to rotte, as he ſhouldе haue done by the Emperors lawe, yet for feare of defiling theyr Sabboth, and of bringing the wrath and curſe of God vpon them,) begged of Pilate to take him downe. Joh. 19. Which was againſt them ſelues.

Finally, when they had done all they couldе, and that they thought ſufficient, and when chriſt was in the hart of the earth, & ſo many billes and pollaxes about him, to keepe him down, and when it was paſt mans helpe, then holpe God. When man couldе not bring him agayne, Gods truth fetched him agayne. The oth that God had ſworne to Abraha, to Dauid, & to other holy fathers & Prophetes, rayſed him vp agayne, to bleſſe, and ſaue all that beleeue in him. Thus became the wiſedome of the hypocrites fooliſhnes. Loe, thys was written for thy learning and comfort.

How wonderfully were the children of Iſraell locked in Egipt: In what tribulation, combraunce, and aduerſitie were they in? The land alſo that was promiſed them, was farre of, and full of great cities, walled with high walles vp to the ſkye, & inhabited with great giantes: yet Gods truth brought them out of Egipt, and planted them in the land of

The nature of Gods word is to be perſecuted.

The Pope is receaued and receaueth and perſecuteth.

Loue of the world is hatred of God and his holy Goſpell.

God defendeth his doctrine hym ſelfe.

Gods word fighteth againſt hypocrites.

Howe our maſter Chriſt was entreated.

The craft of the hypocrites.

Gods truth worketh wonders & maketh the wiſedome of the hypocrites foolyſhnes.

The captiuitie of the Iſraelites vnder Pharao.

If God be with vs, who can be againſt vs?

the giantes. This is also written for our learning: For there is no power against Gods, neyther any wisedome against Gods wisedome: he is stronger and wiser, then all his enemies. What holpe it Pharao, to drowne the men childrē? So little (I feare not) shall it at the last helpe the pope, and his bishops, to burne our men childrē, whiche manfully confesse, that Iesus Christ is the Lorde, and that there is no other name geuen vnto men, to be saued by: as Peter testifieth, Actes. 4.

If God be with vs, who can be against vs? Pharao slaieth the men childrē.

How Moses comforteth the Israelites.

Who dryed vp the red sea? Who slew Golias? Who did all those wonderfull deedes, which thou readest in the Bible? Who deliuered the Israelites euermore from thraldom and bondage, as soone as they repented, and turned to God? Fayth verely, and Gods truth, and the truth in the promises which he had made. Read the xj. to the Hebrues, for thy consolation.

When the children of Israell were ready to dispayre, for the greatnes & the multitude of the Giantes, Moyses comforted them euer, saying: Remēber what your Lord God hath done for you in Egipt, his wonderfull plagues, his miracles, his wonders, his mighty hand, his stretched out arme, and what he hath done for you hetherto. He shall destroye them, he shall take theyr hartes from them, and make them feare, and flye before you. He shall storme them, and stirre vp a tempest among them, and scatter them, and bring them to naught. He hath swoorne, he is true, he will fulfill the promises that he hath made vnto Abraham, Isaac, and Iacob. This is written for our learning: for verely he is a true God, and is our God as well as theyres, and his promises are with vs, as well as with them, and he presente with vs, as well as he was with them. If we aske, we shal obtain: if we knocke, he will open: if we seeke, wee shall finde: if we thyrst, his truth shall fulfill our lust. Christ is with vs vntill the worldes ende. Math. vlt. Let this little flock be bold therefore: for if God be on our side, what matter maketh it who be against vs, be they bishops, cardinalles, popes, or what so euer names they will?

Gods truth fighteth for vs.

God tryeth the fayth of his children.

Marke this also, if God sende thee to the sea, and promise to goe with thee, and to bring thee safe to lande, he will rayse vp a tempest against thee, to proue whether thou wilt abide by his worde, and that thou mayst feele thy fayth, and perceiue his goodnes. For, if it were alwayes fayre weather, and thou neuer brought into such ieoperdy, where his mercy onely deliuered thee, thy fayth should be but a presumption, and thou shouldest be euer vnthanckfull to God, and mercilesse vnto thy neighbour.

God worketh backward.

If God promise ritches, the way therto is pouertie. Whom he loueth, him he chastneth: whome he exalteth, he casteth downe: whome he saueth, he damneth first: he bringeth no man to heauen, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, he casteth all downe first: he is no patcher, he can not builde on an other mans foundation: he will not woorke, vntill all be past remedy, and brought vnto such a case, that men may see, how that his hand, his power, his mercy, his goodnesse, and trueth hath wrought all together: he will let no man be partaker with him of his prayse, and glorye: his workes are wonderful, and contrary vnto mans workes. Who euer (sauing he) deliuered his owne sonne, his onely sonne, his deare sonne vnto the death, and that for his enemies sake, to winne his enemye, to ouercomme him with loue, that he might see loue, and loue againe, and of loue to do likewise to other men, and to ouercome them with well doing?

Ioseph.

Ioseph saw the Sunne and the Moone, and xj. starres worshipping him. Neuerthelesse ere that came to passe, God layed him where he could neither see sunne, nor moone, neyther any starre of the skye, and that many yeares, and also vndeserued, to norture him, to humble, to meeke, and to teach him Gods wayes, and to make him apt and meet for the roome and honor, against he came to it, that he might perceiue and feele, that it came of God, and that he might be strong in the spirite to minister it godly.

Israelites.

He promised the children of Israell a lande with riuers of milke and honny. But brought them for the space of fourty yeares, into a land, where not onely riuers of mylke and honny were not, but where so much as a drop of water was not, to nourture them, and to teach them, as a father doth his sonne, and to do them good at the latter ende, and that they might be strong in their spirite, & soules, to vse his giftes and benefites, godly, and after hys will.

Dauid.

He promised Dauid a kingdome, and immediatly stirred vp king Saule against him, to persecute him, to hunt him as men do hares with greyhoundes, and to ferret him out of euery hole, & that for the space of many yeares to tame him, to meeke him, to kill his lustes, to make him feele other mens diseases, to make him mercifull, to make him vnderstand that he was made king, to minister, and to serue his brethren, and that he shoulde not thinke that his subiectes were made to minister vnto his lustes, and that it were lawfull for him to take away from them life & goods, at his pleasure.

How Bishops instruct kings.

O Oh that our kinges were so nourtured now a dayes, which our holy bishops teache of a farre other maner, saying: your grace shal take your pleasure: yea, take what pleasure you list, spare nothing: we shall dispence with you, we haue power, we are Gods vicars: and let vs alone with the realme, we shall take payne for you, and see that nothing be well: your Grace shall but defende the fayth onely.

Wherunto a christian is called.

Let vs therefore looke diligently whereunto we are called, that we deceaue not our selues. We are called, not to dispute as the popes disciples do: but to dye with Christ, that we may liue with him, and to suffer with him, that we may raigne with him. We be called vnto a kingdome, that must be wonne & suffring only, as a sicke man winneth health. God is he that doth all thing for vs, and fighteth for vs, & we do but suffer onely. Christ sayth, Iohn xx. As my Father sent me, so sende I you. and Iohn xv. If they persecute me, then shall they persecute you. and Christ sayth Math. x. I send you forth, as sheepe among

Our fighting is to suffer while God fighteth for vs.

mong wolues. The sheepe sight not: but the shepheard fighteth for them, and careth for them. Be harmeles as Doues therfore, saith Christ, and wise as serpentes. The doues imagine no defence, nor seeke to auenge themselues. The serpentes wisedome is, to keepe his head, and those partes wherein his life resteth. Christ is our head, and Gods word is that wherin our life resteth. To cleaue therfore fast vnto Christ, and vnto those promises which God hath made vs for his sake, is our wisedome. Beware of men (sayth he) for they shall deliuer you vp vnto theyr counsels, and shall scourge you, and ye shall be brought before rulers, and kinges for my sake: the brother shall betray, or deliuer the brother to death, and the father, the sonne: and the children shall rise against father and mother, and put them to death. Heare what Christ sayth more, The disciple is not greater thē his master, neyther the seruaunte greater or better then his Lorde: if they haue called the goodman of the house Beelzebub, how much rather shall they call his household seruants so? And Luke xiiij. sayth Christ, Which of you disposed to builde a tower, sitteth not downe fyrst, and counteth the cost, whether he haue sufficient to perfourme it? lest when he hath layd the foundation, and then not able to perfourme it, al that beholdit, begin to mocke him, saying: this man beganne to builde, and was not able to make an ende: so likewise none of you that forsaketh not all that he hath, can be my disciple. Whosoeuer therefore casteth not this aforehand, I must ieoperd life, goods, honor, worship, and al that there is, for Christes sake.) deceaueth him selfe, and maketh a mocke of himselfe, vnto the godles hipocrites & infidels. No man can serue two maisters, God, and Mammon (that is to say) wicked riches also. Mathew. vj. Thou must loue Christ aboue all thing: but that doest thou not, if thou be not ready to forsake all for hys sake: if thou haue forsaken all for his sake, then art thou sure, that thou louest him. Tribulation is our right baptisme, and is signified by plunging into the water. Wee that are baptized in the name of Christ (sayth Paul: Rom. vj.) are baptized to dye with him.

The wisedome of the Serpent.

He maketh a mocke of him selfe, that casteth not the ende ere he begin

How is the Pope sure whiche taketh all for Christes sake but forsaketh nought.

Tribulation is our Baptisme.

The spirite through tribulation purgeth vs, and killeth our fleshly witte, our worldly vnderstāding, and belly wisedome: and filleth vs full of the wisedome of God. Tribulation is a blessing that commeth of God, as witnesseth Christ, Math. v. Blessed are they that suffer persecution for righteousnes sake, for theyrs is the kyngdome of heauen. Is not this a comfortable word? Who ought not rather to chuse and desire to be blessed wt Christ in a little tribulation, then to be cursed perpetually with the world for a little pleasure?

Tribulation is a blessing

Prosperitie is a curse.

Prosperitie is a right curse, and a thing that God geueth vnto his enemies. Wo be to you ritch: (sayth Christ, Luke. vj.) loe, ye haue your consolation: wo be to you that are ful, for ye shall hunger: wo be to you that laugh, for ye shall weepe: wo be to you when men prayse you, for so did theyr fathers vnto the false prophetes: yea, and so haue our fathers done vnto the false hypocrites. The hipocrites with worldly preaching, haue not gotten the prayse onely, but euen the possessions also, and the dominion, and rule of the whole worlde.

Tribulation for righteousnes, is not a blessing onely: but also a gift that God geueth vnto none saue his speciall frendes. The Apostles, Act. v. reioyced, that they were counted worthy, to suffer rebuke for Christes sake. And Paule in the second epistle & third chapter to Timothe, sayth: All that will liue godly in Christ Jesu must suffer persecutiō. And Philip. j. he sayth: Vnto you it is geuen not onely to beleue in Christ, but also to suffer for his sake. Here seest thou, that it is Gods gift, to suffer for Christes sake. And in the 1. Pet. 4. sayth: Happy are ye, if ye suffer for the name of Christ, for the glorious spirite of God resteth in you. Is it not an happy thing, to be sure, that thou art sealed with Gods spirite vnto euerlasting life? And verily thou art sure therof, if thou suffer patiently for his sake. By suffring art thou sure: but by persecuting canst thou neuer be sure. For Paule Rom. 5. sayth): Tribulation maketh feeling, that is, it maketh vs feele the goodnesse of God, and his helpe, and the working of his spirite. 2. Cor. 12. the Lord sayd vnto Paul: My grace is sufficiēt for thee: for my strēgth is made perfect through weaknes. Lo, Christ is neuer strong in vs, till we be weake. As our strength abateth, so groweth the strength of Christ in vs: when we are cleane emptied of our own strength, then are we ful of Christes strength: & looke how much of our owne strength remayneth in vs, so much lacketh there of ỹ strength of Christ. Therfore sayth Paule, 2. Cor. 12. Very gladly will I reioyce in my weaknes, that the strength of Christ may dwell in me: therfore haue I delectation (sayth Paule) in infirmities, in rebukes, in need, in persecutions, and in anguish for Christes sake: for when I am weake, then am I strong. Meaning, that the weaknes of the flesh, is the strength of the spirite. And by flesh vnderstand, wit, wisedome, and all that is in a man, before the spirite of God come, and whatsoeuer springeth not of the spirite of God, and of Gods worde. And of like testimonies is all the scripture full.

Tribulation is the gift of God.

Whereby the are the pope and bysh̄ops sure?

The weaker to the world the stronger to Christ.

Weakenes of the flesh e the strength of the spirite

Flesh.

Behold, God setteth before vs a blessing and also a curse. A blessing verely, and that a glorious and an euerlasting, if we will suffer tribulatiō and aduersity with our Lord, and sauiour Christ. And an euerlasting curse, if for a little pleasure sake, we withdrawe our selues from the chastysing & nurture of God, wherewith he teacheth all his sonnes, and fashioneth them after his godly will, and maketh them perfect (as he did Christ,) and maketh them apte, and meete vessels to receiue his grace, and hys spirite, that they might perceaue and feele the exceeding mercy which we haue in Christ, & the innumerable blessinges, and the vnspeakeable inheritance, whereunto we are called, and chosen, and sealed in our sauiour Jesus Christ, vnto whome be prayse for euer. Amen.

In ij. things we are put to our choise

Finally, whome God chuseth to raigne euerlastingly with christ, him sealeth he with his mighty spirite, and poureth strength into his hart to suffer afflictiōs also with Christ, for bearing witnesse vnto the truth. And this is the difference betwene the children of God

The difference between the children of God & of the deuill.

and of ſaluation, and betwene the chyldren of the deuyll, and of damnation: that the chyldren of God haue power in theyr hartes, to ſuffer for Gods worde, which is theyr life and ſaluatiō, their hope, and truſt, and whereby they liue in the ſoule, and ſpirite before God. And the chyldren of the deuyll in time of aduerſity flye from Chriſt, whome they followed fayndely, theyr hartes not ſealed with hys holy & mighty ſpirite, and gett them to the ſtanderde of theyr right father the Deuyll, and take his wages, the pleaſures of this worlde, which ar the earneſt of euerlaſting damnation: which concluſion the xij. chap. to the Hebrues, well confirmeth ſaying, My ſonne deſpiſe not thou the chaſticing of the Lord, neither faint whē thou art rebuked of him: for whom the Lord loueth, him he chaſticeth: yea, & he ſcourgeth euery ſonne whome he receaueth. Lo, perſecution and aduerſitie for the truthes ſake is Gods ſcourge, and Gods rod, and pertaineth vnto all his chyldren indifferently: for when he ſayth, he ſcourgeth euery ſonne, he maketh none exception. Moreouer ſayth the text: If ye ſhall endure chaſticing, God offreth hymſelfe vnto you, as vnto ſonnes: what ſonne is it that the father chaſticeth not? If ye be not vnder correction (whereof all are partakers) then are ye baſtardes, and not ſonnes.

The deuils wages.

All Gods chyldren are vnder chaſticing.

Foraſmuch then as we muſt needes bee baptiſed in tribulations, and thrōugh the red ſea, and a great, and a fearefull wilderne, & a land of cruell Giantes, into our naturall cōtrey, yea, and in aſmuch as it is a playne earneſt, that there is no other way into the kingdome of life, then thrōugh perſecution, & ſuffering of payne, & of very death, after the enſample of Chriſte: therefore let vs arme our ſoules with the comforte of the Scriptures: how that God is euer ready at hand in time of neede to helpe vs: and how that ſuch tyrants and perſecutors, are but gods ſcourge, and his rod to chaſtice vs. And as the father hath alway in time of correction the rod faſt in his hand, ſo that the rod doth nothing, but as the father moueth it: euen ſo hath God all tyrantes in hys hande, and letteth them not do whatſoeuer they would, but as much onely, as he appoynteth them to do, and as far forth as it is neceſſarye for vs. And as when the childe ſubmitteth himſelfe vnto hys fathers correction and nurture, and humbleth himſelf altogether vnto the will of his father, thē the rod is taken away: euen ſo when we ar come vnto the knowledge of the right waye, and haue forſaken our owne will, and offer our ſelues cleane vnto the will of God, to walke which way ſoeuer he will haue vs: then turneth he the tyrantes: or elſ, if they enforce to perſecute vs any further, he putteth them out of the way, according vnto the comfortable enſamples of the ſcripture.

Which way go the Byſhops to hea men then?

The tyrātes haue not power to doe what they would.

Moreouer, let vs arme our ſoules with the promiſes both of helpe and aſſiſtance, and alſo of the glorious reward that followeth. Great is your reward in heauē, ſayth Chriſt, Math. 5. And he that knowledgeth mee before men, him will I knowledge before my father that is in heauen. Math. 10. and, Call on me in time of tribulation, and I will deliuer thee. Pſal. 65. and, Beholde the eyes of the Lord are ouer them thet feare hym, and ouer them, that truſt in hys mercy: to deliuer theyr ſoules from death, and to feede them in time of hunger. Pſal. 46. And in Pſal. 47. ſayth Dauid, The Lorde is nygh them that are troubled in theyr hartes, and the meeke in ſpirite will he ſaue. The tribulations of the righteous are many, and out of them all will the Lord deliuer them. The Lord keepeth al the bones of them, ſo that not one of thē ſhall be bruſed. The Lord ſhal redeeme the ſoules of his ſeruauntes. And of ſuch like conſolation are all the Pſalmes full: wouldo to God, when ye read them, ye vnderſtood them. And Math. 10. When they deliuer you, take no thought what ye ſhall ſay: it ſhall be geuen you the ſame houre what ye ſhall ſay: for it is not ye that ſpeake, but the ſpirite of your Father which ſpeaketh in you. The very heares of your heades are numbred, ſaith Chriſt alſo Math. 10. If God care for our heares, he much more careth for our ſoules, which he hath ſealed with his holy ſpirite. Therefore ſayth Peter, 1. Pet. 4. Caſt all your care vpon him: for he careth for you. And Paule 1. Cor. 10. ſayeth: God is true, he wil not ſuffer you to be tempted aboue your might. And Pſal. 71. Caſt thy care vpon the Lord.

The promiſes of God are comfortable, yea they are all comfort.

Let thy care be to prepare thy ſelfe with all thy ſtrength, for to walke which way he will haue thee, and to beleue that he will goe with thee, & aſſiſt thee, and ſtrengthen thee agaynſt all tyrātes, & deliuer thee out of al tribulatiō. But what way, or by what meanes he will do it, that committe vnto him, and his godly pleaſure, and wiſedome, and caſt that care vpon him. And though it ſeeme neuer ſo vnlikely, or neuer ſo impoſſible vnto naturall reaſon, yet beleue ſtedfaſtly that he will do it: and then ſhall he (according to his olde vſe) chaunge the courſe of the worlde, euen in the twincklyng of an eye, and come ſodenly vpon our Gyantes, as a theefe in the night, and cōpaſſe them in their wyles, and worldly wiſedome, when they crye peace, & all is ſafe, then ſhall theyr ſorrowes beginne, as the pangues of a woman that trauayleth with childe: and then ſhall he deſtroy them, and deliuer thee, vnto the glorious prayſe of hys mercy and truth. Amen.

A Chriſten mans care.

And as pertayning vnto them that deſpiſe Gods worde, counting it as a phantaſie, or a dreame, and to them alſo that for feare of a little perſecution fall from it, ſette this before thyne eyes: how God ſince the beginning of the worlde, before a generall plague, euer ſent his true prophetes, & preachers of his word, to warne the people, and gaue them time to repent. But they for the greateſt part of thē, hardened theyr hartes, and perſecuted the worde that was ſent to ſaue them. And then God deſtroyed them vtterly, and tooke them cleane from the earth. As thou ſeeſt what followed the preaching of Noe in ỹ olde worlde, what folowed the preaching of Loth among the Sodomites, & the preachyng of Moſes, and Aaron among the Egiptians, and that ſodenly againſt all poſſibilitie of mans witte. Moreouer as ofte as the chyldren of Iſraell fel from God to the worſhipping of images, he ſent his prophets vnto them: and they perſecuted and waxed harde harted: and then he ſent them into all places of the worlde captiue.

The deſpiſers, perſecutors & they that fall frō the word are threatened.

Noe. Loth. Moſes and Aaron.

The Prophetes.

Laſt

Christ.

Last of all he sent his owne sonne vnto them: and they waxed more hard harted then euer before: And see what a fearefull example of his wrath, and cruel vengeance he hath made of them vnto all the worlde, now almost fiftene hundred yeares.

Gildas.

Vnto the olde Brittaines also (which dwelled where our nation doth now) preached Gildas, and rebuked them of theyr wickednes, and prophesied both vnto the spirituall (as they will be called,) and vnto the lay men also, what vengeaunce would follow, except they repented. But they waxed hard harted: and God sente his plagues, and pestilences among them, and sent theyr enemies in vppon them on euery side, & destroyed them vtterly.

They be spirituall: that is deuilishe: for the deuill is a spirite.

Marke also how Christ threateneth the that forsake him, for whatsoeuer cause it be: whether for feare, eyther for shame, eyther for losse of honour, frendes, lyfe, or goodes. He that denyeth me before men, him will I deny before my father, that is in heauen. He that loueth, father or mother more then me, is not worthy of me, all thys he sayth Math. 10. And in Mark. 8. he sayth: Whosoeuer is ashamed of me, or my wordes, among this aduiterous and sinfull generation, of him shall the sonne of man be ashamed, when he commeth in the glory of his father, with his holy Angels. And Luk. 9. also: None that layeth his hande to the plowe, and looketh backe, is meete for the kingdome of heauen.

We must in no case deny Christ.

God receiueth them that come again.

Neuertheles yet, if any man haue resisted ignorantly as Paule did, let him looke on the truth which Paule wrote after he came to knowledge. Also if any man cleane against his hart (but ouercome with the weakenes of the flesh) for feare of persecution, haue denied as Peter did, or haue deliuered his booke, or put it away secretly: let him (if he repente) come again, and take better hold, and not dispayre or take it for a signe that God hath forsaken hun: for God ofttimes taketh hys strength euen frō his very elect, whē they either trust in theyr own strength, or are negligent to call to him for his strength. And that doth hee to teach thē, & to make thē feele that in that fire of tribulatiō for his wordes sake, nothing can endure and abide, saue his word, and that strēgth onely, which he hath promised. For the which strength he will haue vs to praye vnto him night and day, wyth all instance.

Why God letteth hys elect fall.

That the Scripture ought to bee in the Englishe tounge.

THat thou mayst perceyue how that ỹ scripture ought to be in the mother tounge: and that the reasons which our spirites make for the contrary, are but sophistry and false wiles to feare thee from the light, that thou mightest follow them blindfolde, and be theyr captiue to honor theyr ceremonies, and to offer to theyr belly.

First God gaue the children of Israell a law by the hande of Moses, in their mother tounge, and all the prophetes wrote in theyr mother tounge, and all the Psalmes were in the mother tongue. And there was Christ but figured, and described in ceremonies, in riddles, in parables, and in darck prophecies. What is the cause that we may not haue the olde Testament, with the new also, which is the light of the olde, and wherin is openly declared before the eyes, that there was darckly prophesied? I can imagine no cause verely, except it be that we should not see the worke of Antechrist, & iuggling of hipocrites: what shoulde be the cause, that we which walke in the broad day, should not see, as well as they that walked in the night, or that wee shoulde not see as well at noone, as they did in ỹ twylight? Came Christ to make the world more blinde? By this meanes, Christ is the darknes of the worlds, and not the light, as he saith him selfe, John. 8.

Whette thē on thy children, that is exercise thy children in them, and put them in vre.

Moreouer Moses saith, Deut. 6. Heare Israell, let these wordes which I cōmaunde thee thys day sticke fast in thine hart, & whet thē on thy children, & talke of thē as thou sittest in thyne house, & as thou walkest by the way, & when thou lyest downe, & when thou risest vp, & binde them for a token to thyne hand, & let them be a remembraunce betwene thine eyes, & write thē on the postes & gates of thine house. This was commaūded generally vnto all men: How cōmeth it that gods word pertaineth lesse vnto vs, thē vnto thē? Yea, howe commeth it, that our Moyseses forbid vs, and commaund vs the contrary, & threaten vs if we do, & will not that we once speake of Gods worde. How can we whette Gods word (that is, to put it in practise, vse, & exercise) vpō our children & household, whē we are violently kepte from it, and knowe it not? How can we (as Peter commaundeth) gene a reason of our hope, when we wot not what it is that God hath promised, or what to hope? Moyses also commaundeth in the sayd chapter: If the sonne aske what the testimonies, lawes, and obseruaunces of the Lorde meane, that the father teach him. If our childrē aske what our cerimonies (which are moe then the Iewes were) meane: no father can tell his sonne. And in the xj. chapter, he repeteth all againe for feare of forgetting.

No not ỹ John hys ghostly children.

They will say, happely, the scripture requireth a pure minde, and a quiet minde. And therefore the lay man because he is altogether combred with worldly busines, can not vnderstand them. If that be the cause, then it is a plaine case, that our prelates vnderstand not the Scriptures them selues: for no lay man is so tangled with worldly busines as they are. The great thinges of the worlde are ministred by them: neyther do the lay people any great thing, but at their assignement.

If the Scripture were in the mother tongue, they will say, then would the lay people vnderstande it, euery man after his owne wayes. Wherfore seeketh the Curate, but to teach him the right way? Wherfore were the holy dayes made, but that the people shoulde come and learne? Are yee not abhominable scholemaisters, in that ye take so great wages if ye will not teach? If ye would teach, how could ye do it so well, and with so great profite, as when the lay people haue the scripture before them in theyr mother tongue? for then should they see by the order of the text, whether thou iugledest or not: and then would they beleue it, because it is ỹ scripture of god, thoughe thy liuyng be neuer so abhominable. Where now, because your liuing, & your preaching are so contrary, and because they grope out in euery sermon your open, and manifest lyes, and smell your vnsatiable conetousnes,

Holy dayes

Our Schole masters take great wages but teach not.

Why the preachers are not beleued when they saye trouth.

The curates wotte not what a Bible meaneth

they beleue you not when you preach truth. But alas, the Curates them selues (for the most part) wot no more what the new or olde Testament meaneth, then do the Turkes: neither know they of any more then that they read at masse, mattens, and euensong, which yet they vnderstande not: neyther care they, but euen to mumble vp so much euery day (as the Pye and Popingay speake, they wot not what) to fill vp theyr bellies withall. If they will not let the lay man haue the woorde of God in hys mother tounge, yet let the priests haue it, whiche for a great part of them do vnderstand no latine at all: but sing, and say, and patter all day with the lips onely, that which the hart vnderstandeth not.

The Priests vnderstand no Latin.

Search the Scriptures.

Christ commaundeth to search the scriptures. Iohn. 5. Though that miracles bare recorde vnto hys doctrine, yet desired he no fayth to be geuen eyther vnto hys doctrine, or vnto hys miracles, without recorde of the scripture. When Paule preached Act. 17. the other searched the scriptures dayly, whether they were as he alleaged them. Why shal not I likewise see, whether it be the scripture ye thou alleagest: yea, why shall I not see the scripture and the circumstaunces, and what goeth before and after, that I may knowe whether thine interpretation be ye right sence, or whether thou iuglest, and drawest the scripture violently vnto thy carnall and fleshlye purpose? or whether thou be about to teache me, or to disceaue me.

Christ sayth, that there shall come false prophets in his name, and say that they them selues are Christ, that is, they shall so preache christ that me must beleue in the, in their holines, and thinges of their imagination bout gods word: yea, & that agaynst Christ or Antechrist that shall come, is nothyng but suche false prophetes that shall iuggle with the scripture, and beguile the people with false interpretatiõs, as all the false prophetes, scribes, & pharisies did in ye old Testamẽt. How shall I know whether ye are agaynst Christ, or fals prophetes, or no, seing ye will not let me see how ye alleage the scriptures? Christ sayth: By theyr deedes ye shall know them. Now when we looke on your deeds, we see that ye are all sweyne together, and haue seperated yourselues from the lay people, and haue a seuerall kingdome amõg your selues, and seuerall lawes of your owne making, wherewith ye violently binde the lay people that neuer consented vnto the making of them. A thousand thinges forbidde ye, which Christ made free, and dispence with them agayne for money: neyther is there any exception at all, but lacke of money. Ye haue a secret counsell by your selues. All other mens secretes & counsels know ye, and no man yours: ye seek but honour, riches, promotion, authoritie, and to raigne ouer all, and will obey no man. If the father geue you ought of curtesie, ye will cõpell the sonne to geue it violently, whether he will or not, by crafte of your owne lawes. These deedes are against Christ.

Agaynste Christ is knowen by his dedes.

A seuerall kyngdome.

Seuerall lawes.

What christ lowseth freely the Pope byndeth to lowse it agayne for money.

A secret counsayle.

When a whole parish of vs hyre a schole maister to teach our children, what reason is it, that we shoulde be compelled to pay thys scholemaister his wages, and he should haue licence to goe where he wil, and to dwell in an other contrey, and to leaue our children vntaught? Doth not the pope so? Haue we not geuen vp our tithes of curtesie vnto one, for to teach vs Gods worde? and commeth not the pope, and compelleth vs to pay it violently to them that neuer teach? Maketh he not one Parson, which neuer commeth at vs? yea, one shall haue v. or vj. or as many as he can get, and wotteth oftentimes where neuer one of them standeth. A nother is made Vicare, to whom he geueth a dispensation to goe where he will, and to set in a parishe priest which can but minister a sort of dumme ceremonies. And he because he hath most labour and least profite, polleth on hys part, and fetteth here a masse peny, there a trentall, ponder dirige money, and for his beadroule with a confession peny, and such like. And thus are we neuer taught, and are yet neuertheles compelled: ye compelde to hyre many costly scholemasters. These deedes are direly agaynst Christ. Shall we therefore iudge you by your dedes, as Christ commaundeth? So are ye false Prophetes, and the Disciples of Antechrist, or agaynst Christ.

Person.

Vicare.

Parishe Priest.

The Sermons which thou readest in the Actes of the Apostles, and all that the Apostles preached, were no doubt preached in the mother tongue. Why then might they not be written in the mother tounge? As if one of vs preach a good sermon, why may it not be written? Saint Hierome also translated the Bible into his mother tounge: Why may not we also? They will say it can not be translated into our tounge it is so rude. It is not so rude as they are false lyers. For the Greeke tounge agreeth more with the English then wyth the Latin. And the properties of the Hebrue tounge agreeth a thousand tymes more wyth the Englishe, then wyth the Latyn. The maner of speaking is both one, so that in a thousand places thou needest not but to trãslate it into the English, worde for worde, when thou must seeke a compasse in the Latin, and yet shalt haue much worke to translate it welfauouredly, so that it haue the same grace & sweetenesse, sence & pure vnderstanding with it in the Latin, & as it hath in the Hebrue. A thousand partes better maye it be translated into the English, thẽ into the Latin. Yea, and except my memory fayle me, and that I haue forgotten what I red whẽ I was a childe, thou shalt finde in the Englishe cronicle, how that kyng Adelstone caused the holy Scripture to be translated into the tounge that then was in Englande, and how the Prelates exhorted him thereunto.

The properties of the Hebrue toung agree with the English.

Kyng Adelston.

Moreouer seyng that one of you euer preacheth contrary to an other: and when two of you meete, the one disputeth & brauleth wyth the other, as it were two scoldes. And forasmuch as one holdeth this Doctor, and an other that: One foloweth Duns, an other Saint Thomas, an other Bonauenture, Alexãder de hales, Raymond, Lyre, Brygot, Dorbell, Holcot, Gorram, Trumbert, Hugo de sancto victore, De monte regio, De noua uilla, De media villa, and such lyke out of nũber. So that if thou haddest but of euery authour one booke, thou couldest not pyle them vp in any ware house

Contrary preachyng.

Contrary Doctours.

in

in London, and euery authour is one contrary vnto an other. In so great diuersitie of spirites, how shall I know who speth, and who sayeth truth? Whereby shall I trye thē and iudge them? Verely by Gods worde which onely is true. But how shall I that do, when thou wilt not let me see scripture?

May say they, the scriptures is so harde that thou couldest neuer vnderstand it but by the Doctours. That is, I must measure the mete yarde by the cloth. Here be twenty clothes of diuers lengthes & of diuers bredthes. How shall I be sure of the length of the mete yarde by them? I suppose rather I must be first sure of the length of the mete yarde, and thereby measure, and iudge the clothes. If I must first beleue the Doctour, then is the Doctour first true, and the truth of the scripture dependeth of hys truth, & so the truth of God springeth of the truth of man. Thus Antechrist turneth the rotes of the trees vpwarde. What is the cause that we damne some of Origenes workes, and alowe some? How know we that some is hereby, and some not? By the scripture I trow. How know we that Saint Augustine (which is the best or one of the best that euer wrote vpon the Scripture) wrote many thynges amisse at the beginning, as many other Doctours doe? Verely by the Scriptures, as he hymselfe well perceaued afterward when he looked more diligently vpon them, and reuoked many thynges agayne. He wrote of many thinges which he vnderstode not when he was newly conuerted, yer he had throughly seene the Scriptures: and folowed the opinions of Plato, and the common perswasions of mans wisedom, that were then famous.

Antechrist turneth the rootes of the tree vpward.

Tht Scripture is the triall of all doctrine, & the right touch stone.

Philosophy

They wyll say yet more shamefully, that no man can vnderstād the Scriptures without Philautia, that is to say, Philosophy. A man muste first bee well seene in Aristotle, yer he cā vnderstand the Scripture say they. Aristotles doctrine is, that the worlde was wythout beginning, and shall be wythout ende, and that the first man neuer was, and the last shall neuer be. And that God doth all of necessitie, neither careth what we doe, neither wyll aske any accomptes of that we do. Wythout thys doctrine how coulde we vnderstande the Scripture that sayth, God created the world of nought, and God worketh all thyng of hys free wyll, and for a secret purpose, & that we shall all ryse agayne, and that God will haue accomptes of all that we haue done in thys lyfe. Aristotle sayth. Geue a man a lawe, and he hath power of hymselfe to doe or fulfill the lawe, and becōmeth righteous wyth workyng righteously. But Paule and all the scripture sayth, that the lawe doth but vtter sinne onely, and helpeth not. Neyther hath any man power to doe the lawe, tyll the spirite of God be geuen hym through fayth in Christ. Is it not a madnes then to say that we coulde not vnderstand the Scripture wythout Aristotle? Aristotles rightcousnes, and all hys vertues spring of mans free wyll. And a Turke and euery Infidell and Idolater may be righteous, and vertuous wyth that rightcousnes & those vertues. Moreouer Aristotles felicitie and blessednes standeth in auoyding of all tribulatiōs, and in riches, health, honour, worship, frendes and authoritie, which felicitie pleaseth our spiritualty well. Now without these and a thousand such lyke pointes, couldest thou not vnderstand Scripture, which sayth that rightcousnes commeth by Christ, and not of mans will, and how that vertues are the fruites, and the gift of Gods spirite, and that Christ blesseth vs in tribulations, persecution, and aduersitie. Now, I say, couldest thou vnderstād the scripture without Philosophy, in as much as Paule in the second to the Collossians warned them to beware least any man should spoyle them (that is to say, robbe them of their fayth in Christ) thorough Philosophy and deceitful vanities, and thorough the traditions of men, and ordinaunces after ỹ worlde, & not after Christ?

Aristotle.

Scripture.

Aristotle.

Paul.

Aristotle.

Scripture.

Philosophy Paul.

By this meanes then, thou wilt that no man teach an other, but that euery man take the Scripture, and learne by hymselfe. May verely, so say I not. Neuertheless, seyng that ye wyll not teach, if any man thyrst for the truth, and read the Scripture by hymselfe, desiring God to open the doore of knowledge vnto him, god for hys truthes sake wil, and must teach hym. Howbeit my meaning is, that as a mayster teacheth his prentice to know all the poyntes of the mete yarde, first how many inches, how many feete, and the halfe yarde, the quarter, and the naple, and then teacheth him to mete other things therby: euen so will I that ye teach the people Gods lawe, and what obedience God requireth of vs vnto father and mother, mayster, Lord, King, and all superiours, and wyth what frendly loue he commaundeth one to loue an other. And teach them to know that naturall bename, and byrth poyson, which moueth the very harts of vs to rebell against the ordinaunces and will of God, and proue that no man is righteous in the sight of God, but that we are all damned by the lawe. And then (whē thou hast meeked them, and feared them wyth the lawe) teache them the testament, and promises which God hath made vnto vs in Christ, and how much he loueth vs in Christ. And teach them the principles, and the ground of the fayth, and what the sacramentes signifie, and then shall the spirite worke wyth thy preaching, & make thē feele. So would it come to passe, that as we know by naturall wit, what followeth of a true principle of naturall reasō: euē so by ỹ principles of ỹ fayth, & by ỹ plaine scriptures, & by the circumstāces of the text, should we iudge all mēs exposition, and all mens doctrine, and should receaue the best, and refuse the worst. I woulde haue you to teach them also the properties, and maner of speakinges of the scripture, and how to expound prouerbes and similitudes. And then if they goe abroad, and walke by the fieldes, and medowes of all maner doctours and Philosophers, they coulde catch no harme. They should discerne the poyson from the hoonny, and bring home nothyng, but that which is holsome.

When no man will teach, if we desire, God will teach.

The order of teachyng.

But now do ye cleane contrary, ye driue them from Gods worde, and will let no man come therto, vntil he haue ben two yeres maister of art. First they noosel them in sophistry, and in *benefiendatum*. And there corrupt they their iudgementes with apparent arguimēts, and wyth alleaging vnto them textes of Logike,

The disorder or ouerthwart order of our schools men.

The schole doctrine as they call it: corrupteth the iudgementes of youth.

gike, of naturall *Philautia*. of metaphisike, and mozall Philosophy, & of all maner bookes of Aristotle, and of all maner Doctours which they yet neuer sawe. Moreouer one holdeth this, an other that. One is reall, an other nominall. What wonderfull dreames haue they of their Predicamentes, vniuersales, second intentions, Quidities, Heceitie. and Relatiues? And whether *Species fundata in chimera.* be *vera species.* And whether this proposition be true, *non ens est aliquid.* Whether *ens* be *equiuocum*, or *vniuocum*. *Ens* is a voyce onely say some. *Ens* is *vniuocum* saith an other, and descendeth into *ens creatum*, and into *ens increatum per modos intrinsecos.* Whē they haue this wise brauled viij. x. or xij. or moo yeares, and after that their iudgementes are vtterly corrupt: then they beginne their diuinitie. Not at the scripture: but euery man taketh a sundry Doctour, which Doctours are as sundry, and as diuers, the one cōtrary vnto the other, as there are diuers fashions and monstrous shapes, none like an other, among our sectes of religion. Euery religion, euery vniuersitie, and almost euery man hath a sundry diuinitie. Now what soeuer opinions euery man fyndeth wyth his Doctour, that is his Gospel, and that onely is true with him, and that holdeth he all his life long, and euery man to maintaine his Doctour with all, corrupteth the Scripture & fashioneth it after his owne imagination, as a Potter doth his clape. Of what text thou prouest hell, will an other proue purgatory, an other *Lymbo patrum*, and an other the assumption of our Lady: And an other shall proue of the same text that an Ape hath a tayle. And of what texte the Grape Fryer proueth that our Lady was without originall sinne, of the same shall the blacke Fryer proue that she was conceaued in originall sinne. And all this do they wyth apparent reasons, with false similitudes, and likenesses, and with argumentes and perswasions of mans wisedome. Now there is no other diuisiō or hereſy in the world saue mās wisedome, and when mans folishe wisedome interpreteth the scripture. Mans wisedome scatereth, diuideth and maketh sectes, while the wisedome of one is that a white coate is best to serue God in, & an other saith a black, an other a graye, an other a blew: And while one saith that God will heare your prayer in this place, an other saith in that place: And while one saith this place is holyer, and an other, that place is holyer, and this religion is holyer then that, and this Saint is greater with God then that, & an hundred thousand like thinges. Mans wisedome is plaine idolatry, neither is there any other idolatry thē to imagine of God after mans wisdome. God is not mans imagination, but that onely which he saith of himselfe. God is nothyng but hys law, and his promises, that is to say, that which he biddeth thee to doe, and that which he biddeth thee beleue and hope. God is but his worde: as Chriſt sayth Iohn. 8. I am that I say vnto you, that is to say, that which I preach am I. My wordes are spirite and life. God is that onely which he testifieth of himselfe, and to imagine any other thing of God then that, is damnable idolatry. Therefore saith the 118. Psalme. Happy are they which search ỳ testimonies of the Lord, that is to say, that which God testifieth, and witnesseth vnto vs. But how shall I that doe, when ye will not let me haue his testimonies, or witnesses in a tonge which I vnderstand? Will ye resist God? Will ye forbid hym to geue hys spirite vnto the laye as well vnto you? Hath he not made ỳ English tounge? Why forbidde ye hym to speake in the Englishe tounge then, as well as in the Latine?

Finally that this threatning and forbidding the laye people to reade the Scripture is not for loue of your soules (which they care for, as the Foxe doth for the Geese) is euident and clearer then the Sunne, in as much as they permitte and suffer you to read Robbin Hode & Beuis of Hampton, Hercules, Hector, and Troylus, with a thousand histories and fables of loue and wantones, and of rybaudry, as filthy as hart can thinke, to corrupt the mindes of youth withall, cleane contrary to the doctrine of Chriſt and of his Apostles. For Paule (Ephes. v.) sayth: see that fornication and all vncleannes or couetousnes be not once named amonge you, as it becommeth Saintes: neither filthines, neither foolishe talking, nor gesting whiche are not comely. For this ye knowe that no whoremonger either vncleane person or couetous person (which is the worshipper of images) hath any enheritaunce in the kyngdome of Chriſt and of God. And after sayth he, thorough such thynges commeth the wrath of God vpon the children of vnbeliefe. Now seyng they permitte you freely to reade those thynges which corrupte your myndes, and robbe you of the kingdome of God and Chriſt, and bring the wrath of God vpon you, how is this forbidding, for loue of your soules?

A thousand reasons moe might be made (as thou mayst see in Paracelsus Erasmi, & in his preface to the paraphasis of Mathew) vnto which they should be cōpelled to holde their peace, or to geue shamefull aunsweres. But I hope that these are sufficient vnto them that thyrst the truth. God for his mercy and truth shall well open them moe: yea, and other secretes of hys Godly wisedome, if they be diligent to cry vnto him, which grace graunt God. Amen.

Dreames.

Schole diuinitie.

Yet in this they all agree, that no mā is saued by Chriſt, but by holy workes. And that Chriſt hath gene hys Godhead to the Pope & all his power: and that the Pope may gene Chriſtes merites to whō he will and take them from whom he will.

Potters: ye mockers or rather iugglers.

False similitudes.

Mans wisedome here & there Cotes.

Place. One religiō is holyer then an other. Mans wisedome is Idolatry. What God is.

Then thinke the papistes their wicked lyfe will shew it selfe to their shame and confusion.

The Pope licenced the people to read & say what they would saue the truth.

But the one forbiddeth not their pompe and belly cheare, as the other doth.

¶ *The Prologue vnto the booke.*

FOr asmuch as our holy Prelates and our ghostly religious, which ought to defēd gods word, speake euil of it and do all the shame they cā to it, & rayle on it & beare their captiues in had, that it causeth insurrectiō & teacheth the people to disobey their heades & gouernours, & moueth thē to rise against their Princes, and to make all common and to make hauoke of other mēs goodes: therfore haue I made this litle treatise that foloweth cōteinyng all obedience, that is of god. In which (who soeuer readeth it) shal easly perceaue, not the cōtrary onely & that they lye: but also the very cause of such

Prelates not professors, but prophaners of Gods word.

The obedience of mōkes & Friers is not here. For they are not of God: but of their owne fayneyng.

ſuch blaſphemy, and what ſtirreth thē ſo furiouſly to rage and to belye the truth?

Howbeit, it is no new thyng vnto the word of God to be rayled vpon; neither is this the firſt tyme that hypocrites haue aſcribed to Gods worde the vengeaunce where of they thē ſelues were euer cauſe. For the hypocrites with their falſe doctrine and Idolatry haue euermore ledde the wrath and vengeaunce of God vpon the people, ſo ſore that God could no léger forbeare nor differre his puniſhmēt. Yet God, which is alwayes mercyfull, before he would take vengeaūce, hath euer ſent hys true Prophetes and true Preachers, to warne the people that they might repent. But the people for the moſt part, and namely the heades and rulers through comfort and perſuadyng of the hyopcrites, haue euer waxed more hard harted then before, and haue perſecuted the word of God and his Prophetes. Thē God whiche is alſo righteous, hath alwayes poured his plagues vppon them without delay. Which plagues the hypocrites aſcribe vnto Gods word ſaying: ſee what miſcheue is come vpō vs ſence this new learnyng came vp and this new ſect and this newe doctrine. This ſeeſt thou Hieremias. xliiij. Where the people cryed to goe to their old Idolatry agayne ſaying: ſence we left it, we haue bene in all neceſſitie and haue bene conſumed with warre and hunger. But the Prophet aunſwered them, that their Idolatry wēt vnto the hart of God, ſo that he could no lenger ſuffer the maliciouſnes of theyr owne imaginations or inuētions, & that the cauſe of all ſuch miſchieues was, becauſe they would not heare the voyce of the Lord and walke in his law, ordinaunces and teſtimonies. The Scribes and the Phariſeis layd alſo to Chriſtes charge (Luke. xxiij.) that he moued the people to ſedition. And ſayd to Pylate, we haue found this felow peruertyng the people and forbiddyng to pay tribute to Cæſar, and ſayth that he is Chriſt a kyng. And agayne in the ſame Chapter, hee moueth the people (ſayd they) teachyng throughout Iury and began at Galile euen to this place. So likewiſe layd they to the Apoſtles charge, as thou mayſt ſee in the Actes. S. Cyprian alſo and S. Auguſtine and many other mo made workes in defence of the word of God againſt ſuch blaſphemies: So that thou mayſt ſee, how that it is no new thyng, but an old and accuſtomed thyng with the hypocrites to wyte Gods word and the true Preachers of all the miſchieue which their lying doctrine is the very cauſe of.

The hypocrites lay that to Gods worde which they themſelues are cauſe of.

God warneth ere he ſtrike.

The God puniſheth idolatry of the hypocrites: then ſay they: that new learning is the cauſe thereof.

Chriſt was accuſed of inſurrection.

Neuer the later in very dede, after the preachyng of Gods worde, becauſe it is not truly receaued, God ſendeth great trouble into the world: partly to auenge hym ſelfe of the tyrauntes and perſecutours of his worde: and partly to deſtroye thoſe worldly people whiche make of Gods word nothyng but a cloke of their fleſhly libertie. They are not all good that folow the Goſpell. Chriſt (Math. xiij.) likeneth the kyngdome of heauen vnto a net caſt in the Sea that katcheth fiſhes both good and bad. The kyngdome of heauen is the preachyng of the Goſpell, vnto which come both good and bad. But the good are fewe. Chriſt calleth them therfore a litle flocke. Luke xij. For they are euer few that come to the Goſpell of a true entent ſeekyng therin nothyng but the glorye and prayſe of God, and offering thē ſelues frely and willingly to take aduerſitie with Chriſte for the Goſpels ſake and for bearyng recorde vnto the truth, that al men may heare it. The greateſt nomber come and euer came and folowed euen Chriſt hym ſelfe for a worldly purpoſe. As thou mayſt well ſee (Iohn vj.) howe that almoſt fiue thouſand folowed Chriſt and would alſo haue made hym a kyng, becauſe he had well fedde them. Whom he rebuked ſaying: ye ſeke me not, becauſe ye ſaw the miracles: But becauſe ye eat of the bread and were filled, and droue them away from him with hard preachyng.

Why trouble folowe the preachyng of the Goſpell.

Chriſtes flocke, a litle flocke.

As our Prelates do not take their vocation to ſeke Gods glory and honour, but to liue eaſily, & promote themſelues to dignitie.

Euen ſo now (as euer) the moſt parte ſeke libertie. They be glad when they heare the vnſatiable couetouſnes of the ſpiritualitie rebuked: When they heare their falſehood and wiles vttered: When tyrāny and oppreſſiō is preached againſt: When they heare how kynges and all officers ſhould rule chriſtenly and brotherly, & ſeke no otherthyng ſaue the wealth of their ſubiectes: and when they heare that they haue no ſuch authoritie of God ſo to pylle and polle, as they doe and to raiſe vp taxes and gatherynges to mayntein their phantaſies and to make warre they wote not for what cauſe. And therefore becauſe the heades will not ſo rule, will they alſo no longer obey, but reſiſte and riſe agaynſt their euill heades. And one wicked deſtroyeth an other. Yet is Gods word not the cauſe of this, neither yet the preachers. For though that Chriſt hym ſelfe taught all obedience, how that it is not lawfull to reſiſte wrong (but for the officer that is appointed thereunto) and howe a man muſt loue his very enemy, & pray for them that perſecute him and bleſſe them that curſe hym, and how

Libertie.

God deſtroyeth one wicked with an other. Gods word is not the cauſe of euill.

that all vengeaunce muſt bee remitted to God, and that a man muſt forgeue, if hee wilbe forgeuen of God. Yet the people for the moſt part receaued it not. They were euer ready to riſe, and to fight. For euer when the Scribes and Phariſeis wēt about to take Chriſt, they were afraide of the people. Not on the holy day (ſayde they Math.xxvj.) leſt any rumour aryſe among the people. And Math.xxi. They would haue takē him, but they feared the people. And Luke.xx. Chriſte aſked the Phariſeis a queſtion vnto whiche they durſt not aūſwere, leſt the people ſhould haue ſtoned them.

Chriſtes Diſciples were long weake and wordly mynded.

Laſt of all for as much as the very Diſciples and Apoſtles of Chriſt, after ſo lōg hearyng of Chriſtes doctrine, were yet ready to fight for Chriſte cleane agaynſt Chriſtes teachyng. As Peter (Math.xxvi.) drew his ſword but he was rebuked. And Luke.ix. Iames and Iohn would haue had fire to come from heauen, to cōſume the Samaritanes, and to auenge the iniury of Chriſte: but were likewiſe rebuked, if Chriſtes Diſciples were ſo long carnall what wonder is it, if we be not all perfect the firſt daye? Yea in as much as we bee taught euen of very babes, to kil a Turke, to ſlea a Iewe, to burne an hereticke, to fight for the liberties and right of the Church as they cal it: yea, and in aſmuch as wee are brought in belefe, if wee ſhed the bloud of our euen Chriſten, or if the ſonne ſhed the bloud of hys father that begat hym, for the defence, not of the Popes Godhead onely, but alſo for what ſo euer cauſe it bee, yea though it be for no cauſe, but that his holynes commaundeth it onely, that we deſerue as much as Chriſt deſerued for vs, when he dyed on the croſſe: or if we be ſlaine in the quarel, that our ſoules goe, nay flye to heauen, and be there ere our bloud be cold. In as much (I ſaye) as we haue ſucked in ſuche bloudy imaginatiōs into the bottome of our harts, euen with our mothers milke, and haue ben ſo long hardened therein, what wonder were it, if while we be yet young in Chriſt, we thought that it were lawful to fight, for the true word of god? Yea and though a man were throughly perſuaded that it were not lawful to reſiſt his kyng, thoughe he would wrongfully take away lyfe and goodes: Yet might he thinke that it were lawful to reſiſt the hipocrites and to riſe, not agaynſt his kyng: but with his kyng to deliuer his kyng out of bondage and captiuitie, wherin the hipocrites hold hym with wyles and falſehode, ſo that no man may bee ſuffered to come at him, to tell him the trouth.

What the Popes doctrine cauſeth: he cōmaundeth murther.

This ſeeſt thou, that it is the bloudy doctrine of the Pope, which cauſeth diſobedience, rebellion and inſurrectiō. For hee teacheth to fight, and to defende hys traditions, and what ſoeuer he dreameth with fire, water and ſworde, and to diſobey Father, Mother, Maſter, Lorde, Kyng and Emperour: Yea, and to inuade what ſo euer lād or natiō that will not receaue and admit his Godhead. Where the peaceable doctrine of Chriſte teacheth to obey, and to ſuffer for the word of God, & to remit the vengeaunce and the defenſe of the word to god, which is mighty and able to defende it, which alſo as ſoone as the worde is once openly preached, and teſtified or witneſſed vnto the world, and when he hath geuen them a ſeaſon to repent, is ready at once to take vengeaunce of his enemies, and ſhoteth arrowes with heades dipte in deadly poyſon at them, and poureth hys plagues from heauen downe vpon them, and ſendeth the moren and peſtilence among them, and ſinketh the Cities of them, and maketh the earth ſwalow them, and cōpaſſeth them in their wyles, and taketh them in theyr owne trappes and ſnares, and caſteth thē into the pittes whiche they digged for other men, and ſendeth them a daſyng in in the head, and vtterly deſtroyeth them with their owne ſuttle councell. Prepare thy mynde therefore vnto this litle treatiſe and read it diſcretly, and iudge it indifferently, and when I alledge any Scripture, loke thou on the text, whether I interprete it right: whiche thou ſhalt eaſely perceaue, by the circumſtance and proceſſe of thē, if thou make Chriſt the foundation and ground, and build all on him, and referreſt all to hym, and findeſt alſo that the expoſitiō agreeth vnto the common Articles of the faith, and opē ſcriptures. And GOD the father of mercy, whiche for hys truthes ſake rayſed our Sauiour Chriſt vp agayne to iuſtifie vs, geue thee hys ſpirite to iudge what is righteous, in his eyes, and geue the ſtrength to abyde by it, and to mayntayne it withall patience, and long ſufferyng, vnto the example and edifying of his congregation, and glory of his name. Amen.

The popes doctrine is bloudy.

Chriſtes doctrine is peaceable.

God auengeth hys doctrine himſelfe.

How a mā ought to behaue himſelfe in readyng of doctours and alſo in the Scripture.

¶ The

The obedience of all degrees proued by Gods word and firſt of children vnto theyr elders.

GOd (which worketh all in all thynges) for a ſecrete iudgement and purpoſe and for hys godly pleaſure, prouided an houre that thy father and mother ſhould come together, to make thee throughe them. He was preſent with thee in thy mothers wombe and faſhioned thee & breathed lyfe into thee, and for ỹ great loue he had vnto thee, prouided milke in thy mothers breſtes for thee agaynſt thou were borne: moued alſo thy father and mother and all other to loue thee, to pitie thee and to care for thee.

And as he made thee through them, ſo hath he caſt thee vnder the power & authoritie of them, to obeye and ſerue them in his ſtede, ſaying: honor thy father and mother. Exo. xx. which is not to be vnderſtand in bowyng the knee and puttyng of the cappe onely, but that thou loue them with al thyne hart and feart and drede them and wayte on their commaundementes, and ſeke their worſhyp, pleaſure, will and profite in all thynges, and geue thy life for them, counting them worthy of all honour, remembryng that thou art theyr good and poſſeſſion, & that thou oweſt vnto thẽ thine owne ſelfe, and all thou art able, yea and more then thou art able to doe.

Our fathers and mothers are to vs in Gods ſtede.

What we doe to our fathers & mothers, that we do to God.

Vnderſtand alſo that what ſoeuer thou doeſt vnto thẽ (be it good or bad) thou doeſt vnto God. whẽ thou pleaſeſt them, ỹ pleaſeſt god: whẽ thou diſpleaſeſt thẽ, thou diſpleaſeſt God: whẽ they are angry with thee, god is angry vẽ thee: neither is it poſſible for thee to come vnto ỹ fauour of God againe (no though all the aungels of heaue̅ pray for thee) vntil thou haue ſubmitted thy ſelf vnto thy father and mother agayne.

The reward of obedience.

If thou obey (though it be but carnally (either for feare, for payne glorie or profite) thy bleſſyng ſhalbe long lyfe vpon the earth. For he ſayth, honour thy father and mother, that thou mayeſt liue long vpon the earth. Exod. xx. Contrarywiſe if thou diſobey them, thy life ſhalbe ſhortened vpon the earth. For it foloweth. Exod. xxi. He that ſmiteth his father or mother ſhalbe put to death for it. And he that curſeth (that is to ſay, rayleth or diſhonoured hys father or mother with opprobrious wordes) ſhalbe ſlayne for it. And Deut. xxi. If any man haue a ſonne ſtubburne and diſobedient, which heareth not the voyce of his father and the voyce of hys mother, ſo that they haue taught hym nurtoure and he regardeth them not, then let his father and mother take hym, & bryng him forth vnto the Seniours, or elders of the Citie and vnto the gate of the ſame place. And let them ſay vnto the Seniours of that Citie: this our ſonne is ſtubburne, and diſobedient. He will not harken vnto our voyce: he is a rioter, and a dronkard. Thẽ let the men of the Citie, ſtone hym with ſtones vnto death: ſo ſhall ye put awaye wickedneſſe from among you, and all Iſraell ſhall heare and ſhall feare.

The reward of diſobedience.

And though that the temporall officers (to their owne damnation) be negligent in puniſhing ſuch diſobedience (as the ſpirituall officers are to teache it) and winke at it or looke on it thorough the fingers: yet ſhall they not ſcape vnpuniſhed. For the vengeance of God ſhall accõpanie them (as thou mayſt ſee Deut. xxviij.) with all miſfortune and euill lucke, & ſhall not departe from them vntill they be murdered, drowned or hanged, either vntill by one miſchaunce or an other they be vtterly brought to nought. Yea & the world often tymes hangeth many a man for that they neuer deſerued, but God hãgeth them becauſe they would not obey and harke̅ vnto their elders: as the conſciences of many well finde when they come vnto the galowes. There can they preach and teach other, that whiche they thẽ ſelues would not learne in ſeaſon.

God aſſureth diſobedience hym ſelfe though the officer will not.

Mariage.

The Mariage alſo of the children perteineth vnto their elders, as thou mayſt ſee. i. Cor. vij. and throughout all the Scripture, by the authoritie of the ſayd commaundement, child obey father and mother. whiche thyng the heathen and gentiles haue euer kept and to this day keepe, vnto thee great ſhame and rebuke of vs Chriſtẽ: in as much as the weddyngs of our virgins (ſhame it is to ſpeake it) are more lyke vnto the laute of a bitche, then the maryng of a reaſonable creature. Se not we dayly three or foure calengyng one woman before the Commiſſary or Officiall, of whiche not one hath the conſent of her father and mother. And yet hee that hath moſt money, hath beſt right, and ſhall haue her in the deſpite of all her frendes and in deſiaunce of

Couetouſnes maketh our ſpiritualtie that they cannot ſee that which a Turke is aſhamed of.

Gods ordinaunces.

Moreouer when she is geuen by the iudge vnto ẏ one party, & also maried, euen then oft tymes shall the contrary party sue before an hyer iudge, or an other that succedeth the same, & for money deuorce her agayne. So shamefully doth the couetousnes and ambition of our Prelates mocke with the lawes of God. I passe ouer with silence how many yeares they will prolog the sentence with cauillations and suttletie, if they be well monyed on both parties, and if a damsel promise ẏ. how shamefull Councel they will geue the second, and also how the religious of Sathan do seperate vnseperable matrimonie. For after thou art lawfully maryed at the commaundemẽt of father and mother, and with the consent of all thy frendes: yet if thou wilt be disgised eke vnto one of them, and sweare obediẽce vnto their traditions, thou mayst disobey father and mother, breake the othe which thou hast sworne to God before his holy congregation, and withdraw loue and charitie the hyest of Gods cõmaundements, and that dutie and seruice which thou owest vnto thy wife: whereof Christ can not dispence with thee. For Christ is not agaynst God, but with God, and came not to breake Gods ordinaunces, but to fulfill them. That is, hee came to ouercome thee vỏ kindnes, and to make thee to do of very loue the thyng which the law cõpelleth thee to doe. For loue onely and to do seruice vnto thy neighbour is the fulfillyng of the law in ẏ sight of God. To be a Monke or a Frier, thou mayst thus forsake thy wife before thou hast lyne with her, but not to be a seculare priest. And yet after thou art professed, the Pope for money wil dispence with thee, both for thy coate and all thy obedience, & make a seculer Priest of thee: likewise as it is simonie to sell a benefice (as they call it) but to resigne vpon a pension, and thẽ to redeme the same, is no simony at all. Oh crafty iugglers and mockers with the word of God.

Get her with child say they so shall thy cause be best.

Gods commaundementes breake they throughe their owne traditions.

Money maketh marchaundise.

Iugglers.

¶ The obedience of wiues vnto their husbandes.

After that Eue was deceaued of the Serpent, God said vnto her Gene. iij. Thy lust or appetite shall perteyne vnto thy husband, and he shall rule thee or raigne ouer thee. God whiche created the woman knoweth what is in that weake vessell (as Peter calleth her) and hath therefore put her vnder the obedience of her husband, to rule her lustes and wanton appetites. i. Peter. iij. exhorteth wiues to bee in subiection vnto their husbandes, after the ensample of the holy women whiche in old tyme trusted in GOD, and as Sara obeyed Abraham and called hym Lord. whiche Sara before she was maried, was Abrahams sister and equall with him: but as soone as she was maried was in subiection, and became without comparison inferior. For so is the nature of wedlocke by the ordinaunce of God. It were much better that our wiues folowed the ensample of the holy wemen of old time in obeyeng their husbands, then to worshyp them with a *Pater noster*, an *Aue* and a *Credo*, or to sticke vp candles before their images. Paul Ephe. v. sayth: wemen submitte your selues vnto your own husbãdes, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the congregation. Therfore as the congregation is in subiection to Christ, likewise let wiues be in subiectiõ vnto their husbãdes in all things. Let the woman therfore feare her husband, as Paul sayth in the sayd place. For her husband is vnto her in ẏ stede of God, that she obey him, and wayte on hys commaundementes. And hys commaundementes are Gods commaundements. If she therfore grudge agaynst him. or resiste hym, she grudgeth against God, and resisteth God.

Marriage altereth the degree of nature.

The husband is to the wife in gods stede.

¶ The obedience of Seruauntes vnto their Maisters.

Seruauntes obey your carnall maisters with feare and trembling, in singlenesse of your hartes as vnto Christ: not with seruice in the eye sight as mẽ pleaseres: but as the seruauntes of Christ doyng the wil of God from the hart with good will, euen as thoughe ye serued the Lord, and not men. Eph. vj. And i. Pet. ij. seruauntes obey your maisters with all feare not onely if they be good and curteous: but also though they be froward. For it commeth of grace, if a man for conscience towarde God endure grief suffering wrongfully. For what prayse is it if when ye be buffeted for your faultes, ye take it patiently? But and if when ye do well, ye suffer wrong and take it patiently, thẽ is there thanke with God. Hereunto Christ

In sufferyng wronges patiẽtly we folow the steppes of Christ.

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verely were ye called. For Christ also suffred for our sakes, leaving vs an example to follow his steppes. In what so euer kynde therefore thou art a seruaunt, during the tyme of thy co-

The master is vnto the seruaut in Gods stede.

nenauntes, thy maister is vnto thee in the stede and rowme of God, and God thorough hym feedeth thee, clotheth thee, ruleth thee, and learneth thee. His cōmaundementes are Gods commaundementes, and thou oughtest to obey hym as God, and in all thinges to seeke his pleasure and profite. For thou art his good and possession, as his Oxe or his Horse, in so much that who so euer doth but desire thee in his hart from him without his loue and licence, is condēned of God, which sayth Exod. xx. See thou once couet not thy neighbours seruauntes.

Our spirituall retayners seruauntes not to honour God, but their traditions and ceremonies only.

Paule the Apostle sent home Onemus vnto his maister (as thou readest in the epistle of Paule to Philemon). In so much that though the sayd Philemon with his seruaunt also was cōuerted by Paul, & obeyed vnto Paule and to the worde that Paule preached, not his seruaunt onely, but also himselfe: yea and though that Paule was in necessitie, and lacked ministers to minister vnto hym in ỹ bondes which he suffered for the Gospels sake: yet would he not retaine the seruaunt necessary vnto the furtheraunce of the Gospell, wythout the consent of the mayster.

Christes doctrine & the Popes differre.

O how sore differeth the doctrine of Christ and his Apostles, from the doctrine of the Pope, and of his Apostles. For if any man wyll obeye neither father nor mother, neither Lord nor maister, neither King nor Prince, the same needeth but onely to take the marke of the beast, that is, to shaue himselfe a Monke, a Fryer, or a priest, and is then immediatly free and exempted from all seruice and obedience due vnto man. Be that will obey no man (as they will not) is most acceptable vnto them. The more disobedient that thou art vnto Gods ordinaūces, the more apt & meete art thou for theirs. Neither is the professing, vowing and swearyng obediēce vnto their ordinaunces, any other thyng, thē the defiyng, denying & forswearyng obedience vnto the ordinaunces of God.

If thy maister please thee not shaue thy selfe a Monke a Frier or a Priest.

To obey no man is a spirituall thyng.

¶ The obedience of Subiectes vnto kinges, Princes, and rulers.

Rom. 13. LEt euery soule submit himself vnto the auctoritie of the hyer powers. There is no power but of God. The powers that be, are ordayned of God. whosoeuer therefore resisteth the power, resisteth the ordinaunce of God. They that resist, shal receaue to themselues damnation. For rulers are not to be feared for good workes, but for euill. Wilt thou be without feare of the power? Do well then, and so shalt thou be praysed of the same. For he is the minister of God, for thy wealth. But and if thou do euill, then feare. For he beareth not a swearde for nought. For he is the minister of god, to take vengeaunce on them that do euill. Wherefore ye must needes obey, not for feare of vengeaunce onely: but also because of conscience. Euen for this cause pay ye tribute. For they are Gods ministers seruing for the same purpose.

Kynges, are chosen to suppresse the wicked, & support the good.

Geue to euery man therefore his dutie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whome feare belongeth: honour to whome honour pertaineth. Owe nothing to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desire, and so forth: if there be any other commaundement, are all comprehended in this saying: Loue thyne neighbour as thy selfe. Loue hurteth not his neighbour: therfore is loue the fulfilling of the lawe.

In apte similitude.

AS a father ouer his children is both Lorde and iudge, forbidding one brother to auenge hymselfe on an other, but (if any cause of strife be betwene them) will haue it brought vnto hymselfe or his assignes, to be iudged and correct: so God forbiddeth all men to auenge themselues, and taketh the auctoritie and office of auenging vnto himselfe, saying: Vengeance is myne, and I will rewarde. Deut. xxxij. which text Paule alleageth Rom. xij. For it is impossible that a man should be a righteous, an egall or an indifferent iudge in his owne cause, lustes and appetites so blinde vs. Moreouer when thou auengest thy selfe, thou makest not peace, but stirrest vp more debate.

God therefore hath geuē lawes vnto all nations, and in all landes hath put kinges, gouerners, and rulers in

hys owne stede, to rule the worlde thorough them. And hath commaunded all causes to be brought before them, as thou readest Exod. xxij. In all causes (sayth he) of iniury or wrong, whether it be Oxe, Asse, shepe or vesture, or any lost thing which an other chalengeth, let the cause of both parties be brought vnto the Gods, whome the Gods condemne, the same shall paye double vnto his neighbour. Marke, the iudges are called Gods in the Scriptures, because they are in Gods rowme, and execute the commaundements of God. And in an other place of the sayde chapter, Moses chargeth saying: see that thou raile not on the Gods, neither speake euill of the ruler of thy people. Who so euer therefore resisteth them, resisteth God (for they are in ỹ rowne of God) and they that resiste, shall receaue the damnation.

Judges are called Gods.

Such obedience vnto father and mother, mayster, husband, Emperor, King, Lordes and rulers, requireth God of all nations, yea of the very Turkes and Infidels. The blessing and rewarde of them that kepe them, is the life of thys worlde, as thou readest Leuit. xviij. Keepe my ordinaunces and lawes: which if a man keepe, he shall liue therein. Which text Paule rehearseth Rom. x. proouing thereby that the righteousnes of the law is but worldly, and the rewarde thereof is the lyfe of thys worlde. And the curse of them that breaketh them, is the losse of thys life: as thou seest by ỹ punishment appointed for them.

Blessyng.

Curse.

And whosoeuer keepeth the lawe (whether it be for feare, for vayne glory or profite) though no man rewarde hym, yet shall God blesse him abundantly, and send hym worldly prosperitie, as thou readest Deut. xxviij. what good blessinges accompany the keping of the lawe, and as we see the Turkes farre exceede vs Christen men in worldly prosperity for their iust keeping of their temporall lawes. Likewise though no man punish the breakers of the lawe, yet shall God send hys curses vpon them till they be vtterly brought to nought, as thou readest most terribly euen in the same place.

God rewardeth al obedience: though no mã els do.

God auengeth all disobedience though no mã els do.

Neither may the inferior person auenge hymselfe vpon the superior, or violently resiste hym for what so euer wrong it be. If he doe, he is condemned in the deede doyng: in as much as he taketh vpon hym that which belongeth to God onely, which sayth, Vengeaunce is mine, and I will rewarde. Deut. xxxij. And Christ sayth Mat. 26. All they that take the sworde shall perishe with the sworde. Takest thou a swoorde to auenge thy selfe? so geuest thou not rowme vnto God to auenge thee, but robbest hym of his most hye honour, in that thou wilt not let hym be iudge ouer thee.

Vengeaunce is Gods.

If any mã might haue auenged him selfe vpon his superior, that might Dauid most righteously haue done vpon kyng Saul which so wrongfully persecuted Dauid, euen for no other cause, thē that God had annointed him kyng and promised him the kyngdome. Yet when God had deliuered Saul into ỹ handes of Dauid, that he might haue done what he would with him as thou seest in the first booke of kynges the xxiiij. Chapter, how Saul came into the caue where Dauid was. And Dauid came to hym secretly, and cut of a peace of his garment. And as soone as he had done it his hart smote him because hee had done so much vnto hys Lord. And when his mē couraged him to slea hym, he answered, the Lord forbid it me, that I should lay myne hand on him. Neither suffered he his men to hurt him. When Saul was gone out, Dauid folowed and shewed hym the peece of his garmēt and sayd: why beleuest thou the wordes of men that say, Dauid goeth about to do thee harme: perceaue and see that there is neither euill nor wickednesse in my hand and that I haue not trespassed against thee, and yet thou layest awayte for my lyfe. God iudge betwene thee and me and auenge me of thee, but myne hand be not vpō thee, as the old prouerbe sayth (sayd Dauid) out of the wicked shall wickednesse proceede (but myne hand be not vpō thee, meanyng that God euer punisheth one wicked by another) And agayne (sayd Dauid) GOD be iudge, and iudge betwen thee and me, and behold & pleate my cause, & geue me iudgement or right of thee.

Dauid.

God destroyeth one wicked by an other

And in the. xxvj. Chapter of the same booke, when Saul persecuted Dauid againe. Dauid came to Saul by night, as he slept and all his men, and tooke away his speare, and a cuppe of water from his head. Then sayd Abisai Dauids seruaūt, God hath deliuered thee thine enemie into thine hand this day, let me now therfore nayle hym to the grounde with my speare, and geue hym but euen one stripe and no more. Dauid

God prouideth a meanes to take the euil out of the way when they haue fulfilled their wickednes

uid forbad him saying. Kill hym not. For who (sayd he) shall lay handes on the Lordes annoynted & be not giltie? The Lord liueth, or by the Lordes life (sayd he) he dyeth not except the Lord smite him or ẏ his day be come to dye, or els go to battaile, & there perish.

Why did not Dauid slea Saul, seyng he was so wicked, not in persecutyng Dauid onely, but in disobeying Gods commaundements, and in that he had slayne. lxxv. of Gods priestes wrongfully? Verely for it was not lawfull. For if he had done it, he must haue sinned agaynst God. For God hath made the kyng in euery Realme iudge ouer all, and ouer him is there no iudge. He that iudgeth the kyng iudgeth God, & he that layeth handes on the king, layeth hand on God, and he that resisteth the kyng resisteth God, and damneth Gods law and ordinaunce. If the subiectes sinne they must be brought to ẏ kynges iudgement. If the kyng sinne he must be reserued vnto ẏ iudgement, wrath and vengeaunce of God. And as it is to resiste the kyng, so is it to resiste his officer, whiche is set or sent to execute the kynges commaundement.

Why Dauid slewe not Saul.

The kyng is in the rowme of god in this worlde.

The kyng must be reserued vnto the vengeaunce of God.

And in the first Chapter of the secõd booke of Kings, Dauid commaunded the young man to be slayne, whiche brought vnto him the crown & bracelet of Saul, and sayd to please Dauid with all, that he hym selfe had slayne Saul. And in the fourth Chapter of the same booke, Dauid commaunded those two to be slayne whiche brought vnto hym the head of Isboseth Sauls sonne, by whose meanes yet the whole kingdome returned vnto Dauid, accordyng vnto the promise of God.

And Luke xiij. when they shewed Christ of the Galileans, whose bloud Pilate mingled with their owne sacrifice: he answered, suppose ye that these Galileãs were sinners aboue all other Galileãs, because they suffred such punishment? I tell you nay: but except ye repent ye shall lykewise perish. This was told Christ, no doubt, of such an entent as they asked him. Math. xxij. whether it were lawfull to geue tribute vnto Cesar? For they thought that it was no sinne to resist an Heathẽ Prince: as few of vs would thinke (if we were vnder the Turke) that it were sinne to rise agaynst him, and to ryd our selues from vnder his dominion, so sore haue our Bishops robbed vs of the true doctrine of Christ. But Christ cõdemned their dedes, and also the secrete thoughtes of all other, that consented thereunto, saying: except ye repẽt ye shall likewise perish. As who should say, I know that ye are within in your hartes, such as they were outward in their dedes, and are vnder the same damnation: except therfore ye repent betimes, ye shall breake out at the last into lyke deedes, and likewise perish, as it came afterward to passe.

It is not lawfull for a Christen subiect to resiste hys Prince, though he be an heathen man.

Hereby seest thou that the kyng is in thys worlde without lawe, & may at his lust doe right or wrong, & shall geue acomptes, but to God onely.

Kynges must make accompt of their doynges onely to God.

An other conclusion is this, that no person, neither any degree may be exempt from thys ordinaunce of God. Neither can the profession of Monkes and Fryers, or any thyng that the Pope or Byshops can laye for themselues, except them from the sworde of the Emperour or kings, if they breake the lawes. For it is written, let euery soule submitte hymselfe vnto the auctoritie of the hyer powers. Here is no man except, but all soules must obey. The hyer powers are the temporall kynges and Princes, vnto whom God hath geuen the sword to punishe who soeuer sinneth. God hath not geuen them swordes to punishe one, and to let an other goe free, and sinne vnpunished. Moreouer, with what face durst ẏ spiritualtie, which ought to be the light, & an example of good lyuing vnto all other, desire to sinne vnpunished, or to be excepted frõ tribute, toll, or custome, that they would not beare paine with their brethrẽ, vnto ẏ maintenaunce of kings and officers ordayned of God to punishe sinne? There is no power but of God (by power vnderstand the auctoritie of kynges and Princes.) The powers that be, are ordayned of God. whosoeuer therfore resisteth power, resisteth god: Yea though he be Pope, Byshoppe, Monke or Fryer. They that resiste shall receaue vnto themselues damnation. Why? For Gods worde is agaynst them which will haue all men vnder the power of the temporall sworde. For rulers are not to be feared for good woorkes, but for euill. Hereby seest thou that they that resiste the powers, or seeke to bee exempt from their auctoritie, haue euil consciences, and seeke libertie to sinne vnpunished, and to be free from bearing payne wyth their brethren. wilt thou be without feare of the power? So do well, and thou shalt haue laude of the same (that is to say of the ruler)

The kyng hath no power but to his damnation to prouidge the spiritualtie to sinne vnpunished.

with good liuing ought ẏ ſpiritualtie to rid them ſelues frō feare of the tēporall ſword, & not with craft and with blyndyng the kynges & byngyng the vengeaūce of God vpō them, & in purchaſing licence to ſinne vnpuniſhed.

For he is the miniſter of God for thy wealth: to defend thee from a thouſand inconueniences, from theeues, murderers and them that would defile thy wife, thy daughter and take from thee all that thou haſt: yea life and al, if thou did reſiſt. Furthermore though he be the greateſt tyraunt in the world, yet is he vnto thee a great benefit of God and a thing wherfore thou oughteſt to thanke God highly. For it is better to haue ſomwhat then to be cleane ſtripte out of altogether: it is better to pay the tenth then to looſe all: it is better to ſuffer one tyraunt then many, and to ſuffer wrong of one then of euery mā. Yea and it is better to haue a tyraunt vnto thy king then a ſhadow, a paſſiue kyng that doth nought him ſelfe, but ſuffer other to do with hym what they wil, and to lead hym whether they liſt. For a tyraūt though he do wrong vnto the good, yet he puniſheth the euill and maketh all mē obey neither ſuffereth any mā to polle but himſelf onely. A kyng that is ſoft as ſilke and effeminate, that is to ſay turned vnto the nature of a woman, what with his owne luſtes, whiche are as the longyng of a woman with child, ſo that he can not reſiſte them, and what with the wyly tyranny of thē that euer rule him, ſhalbe much more greuous vnto ẏ realme then a right tyraunt. Read the Cronicles and thou ſhalt finde it euer ſo.

A kyng is a great benefite though he be neuer ſo euill.

But & if thou do euill, thē feare. For hee beareth not a ſworde for nought. For he is the miniſter of God, to take vengeaunce on them that do euill. If the office of Princes geuen thē of God be to take vengeaunce of euill doers: then by this text and Gods word, are all Princes damned, euen as many as gene libertie or licence vnto the ſpiritualtie to ſinne vnpuniſhed, and not onely to ſinne vnpuniſhed thē ſelues: but alſo to opē ſanctuaries, priuileged places, churchyardes, S. Johns hold: yea and if they come to ſhort vnto all theſe, yet to ſetfoorth a neckeuerſe to ſaue all maner treſpaſſers frō the feare of the ſword of the vengeaunce of God put in the handes of Princes to take vengeaunce on all ſuch.

Princes are ordeined to puniſhe euill doers.

The damnation of Princes.

Sanctuaries.

Neckeuerſe.

GOd requireth the law to be kept of all men let them keepe it for what ſoeuer purpoſe they will. Will they not keepe the law: ſo vouchſafeth he not that they enioy this tēporall life. Now are there three natures of men, one all togeither beaſtly, which in no wiſe receaue the law in their hartes, but riſe agaynſt Princes and rulers when ſoeuer they are able to make their partie good. Theſe are ſignified by them that worſhypped the golden calfe. For Moſes brake the tables of the law ere he came at them.

Three natures.

The ſecond are not ſo beaſtly, but receaue the law, and vnto them the law commeth: but they looke not Moſes in the face. For his countenaunce is to bright for them, that is, they vnderſtād not that ẏ law is ſpirituall, and requireth the hart. They looke on the pleaſure, profite and promotiō that foloweth the kepyng of the law, & in reſpect of the reward keepe they the law outwardly with woorkes, but not in the hart. For if they might obteine like honour, glorie, promotion and dignitie and alſo auoyde all inconueniences, if they broke the law, ſo would they alſo breake the law and folow their luſtes.

What it is to looke Moſes in the face.

The third are ſpirituall and looke Moſes in the open face, & are (as Paul ſayth the ſecōd to the Romains) a law vnto them ſelues & haue the law written in their hartes by ẏ ſpirite of God. Theſe neede neither of kyng nor officers to driue them, neither that any man profer thē any reward for to kepe the law. For they do it naturally.

The firſt worke for feare of ẏ ſword onely. The ſecond for reward. The third worke for loue freely. They looke on the exceadyng mercy, loue & kyndes which God hath ſhewed thē in Chriſt, and therfore loue agayne and woorke freely. Heauen they take of the free gift of God through Chriſtes deſeruyngs, and hope without all maner doubtyng that GOD according to his promiſe, wil in this world alſo defend them and do all thyng for them of hys goodnes and for Chriſtes ſake, and not for any goodnes that is in them. They conſent vnto the law that it is holy and iuſt, & that all men ought to doe what ſoeuer God commaundeth for no other cauſe, but becauſe God cōmaundeth it. And their great ſorow is, becauſe that there is no ſtrength in their members to do that which their hart luſteth to do and is a thyrſt to do.

Heauen commeth by Chriſt.

A Chriſten man ſeketh no more but Gods will.

These of the laſt ſorte keepe the law of their owne accorde and that in the hart, and haue profeſſed perpetuall

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warre against the lustes and appetites of the flesh, til they be vtterly subdued: yet not through their owne strength, but knowyng and knowledgyng their weakenes cry euer for strength to god which hath promised assistance vnto al that call vpon him. These folow God and are led of his spirite. The other ij. are led of lustes and appetites.

Lustes. Lustes & appetites are diuers and many and that in one mā: yea and one lust contrarie to an other and the greatest lust carieth a man altogether away with him. We are also chaunged from one lust vnto an other. Otherwise are we disposed when we are children, otherwise when we are youngmen, and otherwise when we are old, otherwise ouer euen, and otherwise in the morning: yea somtymes altered. vj. tymes in an houre. How fortuneth all this? Freewill. Because that the will of man foloweth the witte, and is subiect vnto the witte & as the witte erreth so doth the will, and as the witte is in captiuitie, so is the will, neither is it possible that the will should be free where the witte is in bondage.

That thou mayst perceaue & feele ỹ thyng in thine hart and not be a vayne sophister, disputyng aboute woordes without perceauyng, marke this. The roote of all euil, the greatest damnatiō and most terrible wrath & vengeaunce of god that we are in, is natural blindnes. we are all out of the right way, euery mā his wayes: One iudgeth this Worldly wits. best, an other that to be best. Now is worldly witte nothyng els but craft & sutletie to obteine that which we iudge falsly to be best. As I erre in my witte, The will is bond and les. so erre I in my wil. whē I iudge that to be euill, which in dede is good, then hate I that which is good. And when I suppose that good whiche is euill in deede, then loue I euil. As if I be persuaded and borne in hād that my most frende is myne enemy, then hate I my best frend: and if I be brought in belefe that my most enemy is my frend, Thē loue I my most enemy. Now when we say, euery man hath his free wil, to do what him lusteth I say verely that men do what they lust. Notwithstandyng, to folow lustes is not fredome, but captiuitie & bondage. If God opē any mans wittes to make him feele in his hart, that lustes and appetites are damnable, and gene hym power to hate and resiste them, then is he free Fredome. euen with the fredome wherewith Christ maketh free, and hath power to do the will of God.

Thou mayst hereby perceaue that All is sinne that springeth not of the spirite of God, and all that is not done in the light of Gods worde. all that is done in the world (before the spirite of God come & geueth vs light) is damnable sinne, and the more glorious the more damnable: so that, that which the world counteth most glorious is more damnable in the sight of GOD, then that which the whore, the thefe, and the murderer do. with blind reasons of worldly wisedome mayst thou chaunge ỹ myndes of youth and make them geue them selues to what thou wilt either for feare, for prayse or for profite, and yet doest but chaūge thē from one vice to an other. As the per- So do our spiritualtie in all their workes, suasions of her frendes made Lucrece chast. Lucrece beleued if she were a good huswife and chast, that she should be most glorious, & that all the world would geue her honour, & prayse her. She sought her own glory in her chastitie and not gods. when she had lost her chastitie, then counted she her selfe most abhominable in the sight of all men, and for very payne and thought which she had, not that she had displeased God, but that she had lost her honour, slew her selfe. Looke how great her paine and sorrow was for the losse of her chastitie, so great was her glorie and reioysing therein, and so much despised she them that were otherwise, and pitied them not. which pride God more abhorreth thē the whoredome of any whore. Of like pride are all ỹ morall vertues of Aristotle, Plato and Socrates, and all the doctrine of the Philosophers the very Gods of our schole men.

In like maner is it for the most part of our most holy Religion. For they of lyke imagination do thynges whiche they of Bedlem may see, that they are but madnes. They looke on the mira- True miracles are wrought to cōfirme the preaching, and not the Godhead of the preacher. cles which God did by the Saintes to moue the vnbeleuyng vnto the fayth and to confirme the trouth of his promises in Christ, whereby all that beleue are made Saintes: as thou seest in the last Chapter of Marke. They preached (sayth he) euery where, the Lord worckyng with them and confirmyng their preachyng with miracles that folowed. And in the fourth of the Actes) the Disciples prayed that God would stretch forth his handes to doe miracles and wonders in the name of Jesus. And Paul. i. Corin. xiij. sayth, that the miracle of speakyng with diuers tounges, is but a signe for vnbeleuers, and not for them that beleue.

Our hypocrites are blinde.

These miracles turne they vnto an other purpose saying in their blynde hartes. See what miracles God hath shewed for this Saint, he must be verely great with GOD. And at once turne them selues from Gods word, and put their trust and confidence in the Saint and his merites, and make an Aduocate or rather a GOD of the Saint, and of their blind imagination make a Testamēt or bond betwene the Saint and them, the Testament of Christes bloud cleane forgotten. They

The religious looke vpon the out side onely.

looke on the Saintes garmentes and lynes or rather lyes, which men lye on the Saintes: and this wise imagine in their hartes saying: the Saint for wearyng such a garmēt and for such dedes is become so glorious in heauen. If I do likewise, so shall I be also. They see not the fayth and trust, whiche the Saintes had in Christ, neither the the word of God whiche the Saintes preached, neither the entent of the Saintes, how that the Saintes dyd such thynges to tame their bodies and to be an ensample to the world, and to teach that such thynges are to be despised which the world most wondreth at and magnifieth. They see not also that some landes are so whote that a man can neither drinke wyne nor eate flesshe therein: neither consider they the complexion of the Saintes, and a thousand lyke thynges see they not. So whē they haue killed their bodies and brought them in that case, that scarce with any restauratiue they can recouer their health agayne, yet had they leuer dye then to eate flesshe. why? for they thinke, I haue now this. xx. xxx. or xl. yeares eaten no flesh and haue obteined I doubt not by this tyme as hye a rowme as the best of them: should I now loose that? nay I had leuer dye: and as Lucretia had leuer haue bene slayne, if he had not bene to strong for her, then to haue lost her glorie, euen so had these. They ascribe heauen vnto their imaginations and mad inuentions, and receaue it not of the liberalitie of God, by the merites and deserunynges of Christ.

The spirituall man.

The naturall man.

He now that is renewed in Christ, kepeth the law without any law written or compulsion of any ruler or officer, saue by the ledyng of the spirite onely: but the naturall man is entised and moued to keepe the law carnally, with carnall reasons and worldly persuasions, as for glorie, honour riches and dignitie. But the last remedy of all when all other fayle, is feare. Beare one & the rest will absteine for feare: as Moyses euer putteth in remembraunce saying: kill, stone, burne. So shalt thou put euill from thee, and all Israell shal heare and feare, and shall no more do so. If feare helpe not, then will God that they be taken out of this life.

Feare is the last remedy.

Kynges were ordeined then, as I before sayd, and the sword put in their handes to take vengeaunce of euill doers, that other might feare, and were not ordeined to fight one against an other or to rise agaynst the Emperour to defende the false authoritie of the Pope that very Antechrist: Bysshops they onely can minister the temporall sword: their office, the preachyng of Gods word layd a part, which the wil neither do nor suffer any mā to do, but slay with the temporall sword (whiche they haue gotten out of the hand of all Princes) them that would. The preachyng of Gods word is hatefull and contrary vnto them: why? For it is impossible to preach Christ except thou preach agaynst Antichrist, that is to say, them whiche with their false doctrine and violence of sword enforce to quenche the true doctrine of Christe. And as thou canst heale no disease, except thou begyn at the roote: euen so canst thou preach agaynst no mischief, except thou begyn, at the Bysshops. Kinges they are but shadowes, vayne names and thynges idle, hauyng nothing to do in the world, but when our holy father nedeth their helpe.

Kinges defend ỳ false authoritie of the pope, their office punishyng of sinne layd apart.

Bishoppes minister the kinges dutie, their owne layde apart: yea, they persecute their owne office.

Kynges do but waite on ỳ Popes pleasure.

The pope contrarie vnto all conscience and agaynst all the doctrine of Christ, which sayth my kyngdome is not of this world (Iohn. xviii.) hath vsurped the right of the Emperour. And by policie of the Bysshops of Almany and with corruptyng the Electours or chosers of the Emperor with money, bryngeth to passe that such a one is euer chosen Emperour that is not able to make his partie good with the Pope. To stoppe the Emperour that he come not at Rome, he bryngeth the French kyng vp to Mylane, and on the other side bryngeth he the Venetians. If the Venetiās come to nye, the Bysshops of Fraunce must bryng in the French kyng. And the Socheners are called and sent for to come and succour. And for their labour he geueth to some a Rose, to an other a cappe of mayntenaunce. One is called most Christen king: an other defender of the fayth: an other the eldest sonne of

The rugling of the Pope.

Bishops of Almany.

Mylane.

Bysshops of Fraunce.

A cappe of maintenaunce.

Most Christen kyng.

Defender of the Popes Fayth.

The eldest sonne of the holy seate.

Blasyng of armes.

of the moſt holy ſeate. He blaſeth alſo the armes of other and putteth in the holy croſſe, the crown of thorne, or the nayles and ſo forth. If the Frēch kyng go to hye, and crepe vp other to Bononie or Naples: then muſt our Engliſh Byſhops bryng in our kyng. The craft of the Byſhops is to entitle one kyng with an others Realme. He is called kyng of Denmearke, and of England: he kyng of England and of Fraunce. Then to blinde the Lordes and the commons, the kyng muſt chalenge his right. Then muſt the lande be taxed and euery man paye, and the treaſure borne out of the Realme and the land beggerde. How many a thouſand mens liues hath it coſt? And how many an hundred thouſand pounde hath it caried out of the Realme in our remembraunce? Beſides how abhominable an exaumple of gatheryng was there? ſuch verely as neuer tyraunt ſence the world began did, yea ſuch as was neuer before heard or thought on, neither among Iewes, Sareſens, Turkes or Heathen ſence God created the Sunne to ſhyne: that a beaſt ſhould breake vp into the Temple of God, that is to ſay, into the hart and conſciences of men, and compell them to ſweare euery man what hee was worthe, to lende that ſhould neuer be payd agayne. How many thouſandes forſware thē ſelues? How many thouſandes ſet them ſelues aboue their habilitie, partly for feare leſt they ſhould be forſworne and partly to ſaue their credence: when the pope hath his purpoſe, then is peace made, no man woteth how, and our moſt enemy is our moſt frend.

The Engliſh Byſhops.

The falſehode of the Byſhops.

O a cruell and an abhominable exaumple of tyranny: iudge them by theyr dedes ſaith Chriſt.

Now becauſe the Emperour is able to obteine his right: French, Engliſh, Venetians and all muſt vpō him. O great whore of Babylon, how abuſeth ſhe the Princes of the world, how dronke hath ſhe made them with her wyne? How ſhamefull licences doth ſhe geue them, to vſe Nichromancy, to hold whores, to diuorſe them ſelues to breake the fayth and promiſes that one maketh with an other: that the confeſſours ſhall deliuer vnto the kyng the confeſſion of whom he will, and diſpēceth with them euen of the very lawe of God, whiche Chriſt him ſelfe can not do.

The whore of Babylō.

Confeſſion.

¶ Agaynſt the Popes falſe power.

MAthew. xxvj. Chriſt ſayth vnto Peter, put vp thy ſwoord into his ſheth. For all that lay hand vpon the ſwoord, ſhal periſh with the ſwoord, that is, who ſoeuer without the cōmaundement of the tempoꝛall officer to whom God hath geuē the ſwoord layeth hand on the ſwoord to take vengeaunce, the ſame deſerueth death in the deede doyng. God did not put Peter onely vnder the tēpoꝛall ſwoord, but alſo Chriſt him ſelfe. As it appeareth in the fourth Chapter to the Galathias. And Chriſt ſayth Math. iij. Thus becommeth it vs to fulfill all righteouſnes, that is to ſay, all ordinaunces of God. If the head be then vnder the tēpoꝛall ſwoord, how can the members be excepted? If Peter ſinned in defendyng Chriſt againſt the tempoꝛall ſwoord (whoſe authoꝛitie and Miniſters the Byſhops then abuſed agaynſt Chriſt as ours do now) who can excuſe our Prelates of ſinne which will obey no man, neither kyng noꝛ Emperour? Yea who can excuſe from ſinne, either the kynges that geue, either the Byſhops that receaue ſuch exemptions contrarie to Gods ordinaunces, and Chriſtes doctrine?

Not Peter onely but Chriſt alſo was vnder the tempoꝛall ſwoꝛd.

The kings ſinne in geuing exēptions & the Prelates in receauyng them.

And Math. xvij. both Chriſt and alſo Peter pay tribute, where the meanyng of Chriſtes queſtion vnto Peter is: if Princes take tribute of ſtraungers onely and not of their children, then verily ought I to be free whiche am the ſonne of God, whoſe ſeruauntes and Miniſters, they are and of whom they haue their authoꝛitie. Yet becauſe they neither knew that neither Chriſt came to vſe that authoꝛitie, but to bee our ſeruaunt and to beare our burthen and to obey all ordinaunces, both in right and wrong foꝛ our ſakes and to teach vs: therfoꝛe ſayd he to S. Peter. Pay foꝛ thee and me leſt we offend thē. Moꝛeouer though that Chriſt & Peter (becauſe they were poore) might haue eſcaped, yet would he not foꝛ feare of offendyng other and hurtyng their conſciences. Foꝛ he might well haue geuen occaſion vnto the tribute gatherers to haue iudged amiſſe both of him and his doctrine: yea and the Iewes might happely haue bene offended thereby, and haue thought that it had not ben lawful, foꝛ them to haue payd tribute vnto Heathen Princes and Idolaters, ſeyng that he ſo great a Pꝛophet payd not: Yea and what other thyng cauſeth the lay ſo litle to regarde their Princes, as that they ſee them both deſpiſed & diſobeyed of the ſpiritualtie? But our Pꝛelates whiche

When the ſpiritualtie payeth tribute.

care for none offendyng of consciences and lesse for Gods ordinaunces, will pay nought: but when Princes must fight in our most holy fathers quarell and agaynst Christ. Then are they the first. There also is none so poore that then hath not somewhat to geue.

Shameles iuggiers.

Marke here how past all shame our schole Doctours are (as Rochester is in his Sermon agaynst Martin Luther) which of this text of Mathew dispute that Peter because he payd tribute, is greater then the other Apostles, and hath more authority and power then they, and was head vnto thē all, cōtrary vnto so many cleare textes, where Christ rebuketh them saying: that is an Heathenish thyng that one should clyme above an other or desire to be greater. To be great in the kingdome of heauē is to be a seruaunt, and he that most humbleth hym selfe and becommeth a seruaunt vnto other (after the ensample of Christ I meane & his Apostles, and not of the Pope and his Apostles, our Cardinals and Byshops) ẏ same is greatest in that kingdome. If Peter in paying tribute became greatest, how commeth it, that they will pay none at all? But to pay tribute is a signe of subiectiō verely, & the cause why Christ payed was because he had an housholde, and for the same cause payed Peter also. For he had an house, a shippe and nettes, as thou readest in the Gospell. But let vs go to Paul agayne.

Wherfore ye must needes obey, not for feare of vengeaunce onely: but also because of conscience. That is though thou be so naughty (as nowe many yeares our Pope and Prelates euery where are) that thou nedest not to obeye the temporall swoord for feare of vengeaunce: yet must thou obey because of conscience. First because of thine owne conscience. For though thou be able to resiste, yet shalt thou neuer haue a good cōscience, as lōg as Gods word, law and ordinaunce are against thee. Secondarily for thy neighbours conscience. For though through craft and violence thou mightest escape and obteyne libertie or priuilege to be free from all maner ducties: yet oughtest thou neither to sue or to seeke for any such thing, neither yet admit or accept, if it were profered, lest thy fredome make thy weake brother to grudge & rebell, in that he seeth thee go emptie and he him selfe more ladē, thy part also layd on his shoulders. Seest thou not if a man fauour one sonne more then an other, or one seruaunt more then an other, how all the rest grudge, and how loue, peace and vnitie is broken? what Christenly loue is in the to thy neighbour ward, when thou canst finde in thyne hart to go vp and down empty by him all day long and see him ouer charged, yea to fal vnder his burthen, and yet wilt not once set to thyne hand to helpe him? what good conscience cā there be among our spiritualtie to gather so great treasure together, and with hypocrisie of their false learnyng to robbe almost euery man of house and landes, and yet not therewith content, but with all craft and wilenes to purchase so great liberties and exemptions from all maner bearyng with their brethren, seekyng in Christ nothyng but lucre? I passe ouer with silence how they teach Princes in euery lande to lade new exactions and tyranny on their subiectes more and more dayly neither for what purpose they do it say I. God I trust shall shortly disclose their iugglynge and bryng their falshode to light, and lay a medecine to thē, to make their scabbes breake out. Neuertheless this I say, that they haue robbed all Realmes, not of Gods word onely: but also of all wealth and prosperitie, and haue driuen peace out of all landes & withdrawen them selues from all obediēce to Princes, and haue separated them selues from the lay men, countyng thē vile ẏ dogges, and haue set vp that great Idole the whore of Babylō Antichrist of Rome whom they call pope, and haue conspired agaynst all common wealthes, & haue made them a seuerall kyngdome, wherin it is lawfull vnpunished to worke all abhomination. In euery Parish haue they spyes and in euery great mans house, and in euery tauerne and alehouse. And thorough confessions knowe they all secretes, so that no man may open his mouth to rebuke what soeuer they do, but that he shalbe shortly made an hereticke. In all Cōcels is one of them, yea the most part and chief rulers of the Councels are of them: But of there Councell is no man.

There is no Christē loue in thē.

What purpose euen to flatter the princes that they may abuse their authoritie to slea who soeuer beleueth in Christ and to maintaine the Pope.

Confessiō.

Prelates know all mens secretes & no man theirs.

Euen for this cause pay ye tribute, that is to witt, for consciences sake, to thy neighbour, and for the cause that foloweth. For they are Gods Ministers seruyng for the same purpose. Because God will so haue it, we must obey, we doe not looke (if we haue

They make no conscience at any euill doyng.

They care for theyr neighbours as ẏ wolfe doth for the shepe.

The euill ensample of the spiritualtie causeth the lay to beleue that they are not bound to obey.

Christes

Christes spirite in vs) what is good profitable, glorious and honorable for vs, neither on our owne will, but on Gods will onely. Geue to euery man therefore his dutie: tribute to whom tribute belongeth: custome to whom custome is due: feare to whō feare belongeth: honour to whom honor perteineth.

That thou mightest feele the worcking of the spirite of God in thee, and lest the bewtie of the deed should deceaue thee, and make thee thinke that the law of God whiche is spirituall were contēt and fulfilled with the outward and bodyly dede it foloweth. Owe nothyng to any mā: but to loue one an other. For he that loueth an other fulfilleth the law. For these commaundementes: thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnes, thou shalt not desire, and so forth if there be any other commaūdement are all comprehended or contained in this saying: loue thy neighbour: therfore is loue the fulfillyng of the law. Here hast thou sufficient agaynst all the sophisters worcke holy & iustifiers in the world, which so magnifie their dedes. The law is spirituall and requireth the hart, & is neuer fulfilled with the dede in the sight of god. With ỹ dede thou fulfillest the law before the world & liuest thereby, that is, ỹ enioyest this preſēt life and auoydest the wrath and vengeaunce the death and punishment which the law threatneth to them that breake it. But before God thou keepest the law if thou loue onely. Now what shal make vs loue? Verely that shall fayth do. If thou beholde how much God loueth thee in Christ, and from what vengeaunce he hath deliuered thee for his sake, and of what kyngdome he hath made thee heyre, then shalt thou see cause inough to loue thy very enemie without respect of reward, either in this lyfe or in the lyfe to come, but because that God will so haue it, and Christ hath deserued it: Yet thou shouldest feele in thyne harte that all thy deedes to come, are abundantly recompensed all ready in Christ.

Thou wilt say haply, if loue fulfill the lawe, then it iustifieth. I say that that wherewith a man fulfilleth the law declareth hym iustified: but that which geueth hym wherewith to fulfill the law, iustifieth hym. By iustifiyng vnderstande the forgeuenesse of sinnes and the fauour of God. Now sayth the text Roma. x. the ende of the law or the cause, wherfore the law was made is Christ, to iustifie all that beleue. That is, the law is geuen to vtter sinne, to kill the consciences, to damne our deedes, to bryng to repentaunce and to drive vnto Christ: in whō God hath promised his fauour and forgenenesse of sinne vnto all that repente and consent to the law that it is good. If thou beleue the promises then doth Gods truth iustifie thee, that is forgeueth thee and receaueth thee to fauour for Christes sake. In a suretie wherof and to certifie thine hart, he sealeth thee with the spirite. Ephe. i. and. iiij. And. ij. Cor. v. sayth Paul. whiche gaue vs his spirite in earnest. How the spirite is geuen vs through Christ, read the viij. chapter of the Epistle to the Romaines and Gallat. iij. and. ij. Cor. iij. Neuertheleſſe the spirit, and his frutes wherewith ỹ hart is purified, as fayth, hope, loue, pacience, long sufferyng and obedience, could neuer be sene without outward experience. For if thou were not brought sometime into combraunce, whence God onely could deliuer thee, thou shouldest neuer see thy fayth, yea except thou foughtest sometyme agaynst desperation, hell, death, sinne and powers of this worlde, for thy faythes sake, thou shouldest neuer know true fayth from a dreame. Except thy brother now and then offended thee, thou couldest not know whether thy loue were Godly. For a Turke is not angre, till he be hurt and offended, but if thou loue him that doth thee euill, then is thy loue of God: likewise if thy rulers were alway kinde, thou shouldest not know whether thyne obedience were pure or no: but & if thou canst paciently obeye euill rulers in all thyngs that is not to the dishonour of God, and when thou hurtest not thy neighbours, then art thou sure, that Gods spirite worcketh in thee, and that thy fayth is no dreame, nor any false imagination.

Therfore counceleth Paule Rom. xij. recompense to no man euill: And on your part haue peace with all men. Dearely beloued auenge not your selues: but gene rowme vnto the wrath of God. For it is written vengeaunce is myne and I will reward, sayth the Lord. Therfore if thy enemie hungre, feede hym: If he thurst, geue hym drinke. For in so doyng thou shalt heape coales of fire on his heed (that

Loue fulfilleth the law before God & not the outward dede.

Agaynst worckemen.

The deede fulfilleth the law before the world.

Faith worcketh a man to loue.

Iustifiyng.

The office or dutie of the law.

The beleuyng of Gods promises iustifieth.

The spirite and the inward vertues are knowen by the outward dede.

Ouercome thyne enemy with well doing.

is, thou ſhalt kindle loue in him.) Be not ouercome of euil (that is, let not an other mans wickednesse make thee wicked also). But ouercome euill with good, that is, with softenes, kindnesse, and all pacience winne him: euen as God with kindnesse wonne thee.

The law. THe law was geuē in thūder, lightenyng, fire, ſmoke and the voyce of a trumpet and terrible ſight. Exod. xx. So that the people quaked for feare and ſtode a farre of ſaying to Moyſes. Speake thou to vs and we wil heare: let not the Lord ſpeake vnto vs, leſt we dye. No eare (if it be awaked and vnderſtandeth the meanyng) is able to abide the voice of the law: except the promiſes of mercy be by. That thunder except the rayne of mercy be ioyned with it, deſtroyeth all and buildeth not. The law is a witneſſe agaynſt vs and teſtifieth that God abhorreth the the ſinnes, that are in vs and vs for our ſinnes ſake.

The kyng. In like maner when God gaue the people of Iſraell a kyng, it thundred and rained that ẏ people feared ſo ſore that they cryed to Samuell for to pray for them, that they ſhould not dye. i. Reg. xij. As the law is a terrible thing: euen ſo is the kyng. For he is ordeined to take vengeaunce and hath a ſword in his hād and not pecockes feethers. Feare him therfore and looke on hym as thou wouldeſt looke on a ſharpe ſword that hanged ouer thy head by an heare.

Rulers are Gods gift. Heades and gouerners are ordeined of God, and are euen the gifte of God, whether they be good or bad. And what ſoeuer is done vnto vs by them, ẏ doth God, be it good or bad. If they be euill, why are they euill? verely for our wickednesse ſake are they euill. Becauſe that whē they were good we would not receaue that goodneſſe of the hand of God and be thankefull: ſubmitting our ſelues vnto his lawes and ordinaunces, but abuſed the goodneſſe of God vnto our ſenſuall & beaſtly luſtes. Therefore doth God make hys ſcorge of them, and turne them vnto wilde beaſtes, cōtrary to the nature of their names and offices, euen into Lyons, Beares, Foxes, and vncleane Swine, to auenge himſelfe of our vnnaturall and blind vnkindneſſe, and of our rebellious diſobedience.

Why the rulers are euill.

In the Cvj. Pſalme thou readeſt, he deſtroyed the riuers, and dryed vp the ſpringes of water, and turned ẏ fruitfull land into barrennesse, for the wickednesse of the inhabiters therein. Whē the children of Iſraell had forgotten God in Egipt, God moued the hartes of the Egiptians to hate them, and to ſubdue them with craft and wilynes. Pſal. Cviij. and Deuteronomium. iij. Moyſes rehearſeth ſaying: God was angry wyth me for your ſakes: ſo that the wrath of God fell on Moyſes for the wickednesse of the people. And in the ſecōd Chap. of the ſecond booke of kynges: God was angry with the people and moued Dauid to number them when Ioab and the other Lords wondred why hee would haue them numbred, and becauſe they feared leſt ſome euil ſhould folow, diſſwaded the kyng: yet it holpe not. God ſo hardened his hart in his purpoſe, to haue an occaſion to ſlay the wicked people.

Euill rulers then are a ſigne that God is angry and wroth with vs. Is it not a great wrath and vengeaunce that the father and mother ſhould hate their children, euen their fleſh and their bloud? or that an huſband ſhould be vnkinde vnto his wife or a maſter vnto the ſeruaunt that wayteth on his profite, or the Lordes and Kynges ſhould be tyrauntes vnto their ſubiectes and tenauntes which pay them tribute, tolle, cuſtome and rente, laboring and toyling to finde them in honour, and to mainteine them in their eſtate: is not this a fearefull iudgemēt of God and a cruell wrath that the very Prelates and ſhepheardes of our ſoules whiche were wont to feede Chriſtes flocke with Chriſts doctrine, and to walke before them in lyuyng there after, and to geue their lyues for them, to their enſample and edifiyng, and to ſtrengthē their weake faythes, are now ſo ſore chaunged that if they ſmell that one of their flocke (as they now cal them and no lenger Chriſtes) do but once long or deſire for the true knowledge of Chriſt, they will ſlay hym, burnyng him with fire moſt cruelly? what is the cauſe of this, and that they alſo teach falſe doctrine confirmyng it with lyes? verely it is the hād of God to auenge the wickednes of them that haue no loue nor luſt vnto the truth of God, when it is preached, but reioyſe in vnrighteouſnes. As thou maiſt ſee in the ſecond Epiſtle of Paul to the Theſſalonians: where he ſpeaketh of the comming of Antichriſt. whoſe commyng ſhalbe (ſayth he) by the worckyng of Sathan with all miracles ſignes and wonders which are

Euill rulers are a ſigne that God is angry with vs.

Why the Prelates are ſo wicked.

but

but lyes, and in all deceauable vnrighteousnes among them that perish, because they receaued not any loue to the truth to haue bene saued. Therefore shall God send them strong delusion, to beleue lyes. Marke how God to auenge his truth, sendeth to the vnthankefull false doctrine and false miracles to confirme them, and to harden their harts in the false way, that afterward it shall not be possible for them to admitte the truth. As thou seest in Exod. vij. and viij. how God suffered false miracles to be shewed in ỹ sight of Pharao to harden his hart, that he should not beleue the truth, in as much as hys sorcerers turned their roddes into Serpẽts, and turned water into bloud, and made frogges by their inchauntment: so thought he that Moses did all his miracles by the same craft and not by the power of GOD. And abode therfore in vnbelefe and perished in resisting God.

The cause of false miracles is: that we haue no lust vnto the truth.

Let vs receaue all thinges of God whether it be good or bad: let vs humble our selues vnder his mighty hand and submitte our selues vnto his nurture and chastising, and not withdraw our selues from his correction. Read Hebr. xij. for thy comfort: and let vs not take the staffe by the end or seke to auenge our selues on his rodde, which is the euill rulers. The child as long as he seketh to auenge him selfe vpon the rodde hath an euill hart. For he thinketh not that the correctiõ is right or that he hath deserued it, neither repenteth, but reioyseth in his wickednes. And so lõg shall he neuer be without a rodde: yea so long shall the rodde be made sharper and sharper. If he knowledge his faute and take the correction mekely and cuẽ kisse the rodde and amende him selfe with the learnyng and nurture of his father & mother, then is the rodde takẽ away and burnt.

The right way to come of bondage.

So if we resiste euill rulers sekyng to set our selues at libertie, we shall no doubt bring our selues into more euill bondage & wrappe our selues in much more miserie and wretchednes. For if the heades ouercome, then lay they more weight on their backes & make their yoke surer and tye them shorter. If they ouercome their euill rulers, then make they way for a more cruell natiõ, or for some tyraunt of their own nation, whiche hath no right vnto the crown. If we submitte our selues vnto the chastisyng of God and mekely knowledge our sinnes for whiche we are scourged, and kisse the rodde, and amende our lyuyng: then will GOD take the rodde away, that is, he will geue the rulers a better hart. Or if they continue their malice and persecute you for well doyng, and because ye put your trust in GOD, then will God deliuer you out of their tyranny for his truthes sake. It is the same God now that was in the old time & deliuered the fathers and the Prophetes, the Apostles and other holy Saintes. And what soeuer he sware to them he hath sworne to vs. And as he deliuered them out of all temptation combraũce and aduersitie, because they consented and submitted them selues vnto his will and trusted in his goodnes and truth: euen so will he do vs if we do likewise.

Euill rulers ought not to be resisted.

God is alwayes one, alwayes true, alwayes mercifull, and excludeth no mã from his promises.

When soeuer the childzen of Israell fel from the way which God cõmaunded them to walke in, he gaue them vp vnder one tyraũt or an other. As soone as they came to the knowledge of thẽ selues and repented crying for mercy and leaning vnto the truth of his promises he sent one to deliuer them, as the hystories of the Bible make mention.

A Christen man in respect of God is but a passiue thing, a thyng that suffereth onely and doth nought, as the sicke in respect of the Surgion or Phisition doth but suffer onely. The Surgen launceth and cutteth out the dead flesh, searcheth the woundes, thrusteth in tentes, sereth, burneth, soweth or sticheth, and leyeth to corsies to draw out ỹ corruption, & last of all leyeth to healyng plaisters & maketh it whole. The Phisitiõ likewise geueth purgations and drinkes to drine out the disease and then with restauratiues bringeth health. Now if the sicke resiste the raser, the searchyng yron, and so forth, doth he not resiste his owne health and is cause of his owne death? So likewise is it of vs, if we resiste euil rulers which are the rodde & scourge wherewith God chastiseth vs, the instrumentes wherewith God searcheth our woundes and bitter drinkes to drine out the sinne and to make it appeare, and corsies to draw out by the rotes the core of the pore of the soule that freateth inward. A Christen mã therfore receaueth all thyng of the hand of God both good and bad, both sweete and sowre, both wealth & wo. If any person do me good, whether it be fa-

A Christe man doth but suffer onely.

Euill rulers are wholesome medicines.

A Christen man receaueth.

ther mother and ſo forth, that receaue I of God and to God gene thankes. For he gaue wherewith, and gaue a commaundement, and moued his hart ſo to do. Aduerſitie alſo receaue I of the hād of God as an wholeſome medicine, though it be ſomewhat bitter. Temptation and aduerſitie do both kill ſinne, and alſo vtter it. For though a Chriſten man knoweth euery thyng how to lyue: yet is the fleſh ſo weake, that he cā neuer take vp his croſſe him ſelfe to kill and mortifie the fleſh. He muſt haue an other to lay it on hys backe. In many alſo ſinne lyeth hidde within and feſtereth and rotteth inward & is not ſene: ſo that they thinke how they are good and perfect & kepe the law. As the younge man. Math. xix. ſayd he had obſerued all of a child, and yet lyed falſly in his hart, as the text folowing well declareth. When all is at peace and no man troubleth vs, we thinke that we are pacīēt and loue our neighbours as our ſelues: but let our neighbour hurt vs in wourde or deede, and then finde we it otherwiſe. Then fume we and rage and ſet vp the briſtels & bend our ſelues to take vengeaunce. If we loued with godly loue for Chriſtes kindnes ſake, we ſhould deſire no vengeaunce, but pitie him and deſire God to forgeue and amend him knowing well that no fleſh can do otherwiſe thē ſinne, except that God preſerue hym. Thou wilt ſay what good doth ſuch perſecution and tyranny vnto the righteous? Firſt it maketh them feele the woorkyng of Gods ſpirite in them, and that theyr fayth is vnfayned. Secondaryly I ſay that no man is ſo great a ſinner, if he repent and beleue, but that he is righteous in Chriſt and in the promiſes: yet if thou looke on the fleſh and vnto the law there is no man ſo perfect that is not founde a ſinner. Nor any man ſo pure, that hath not ſomewhat to be yet purged. This ſhall ſuffice at this time as concernyng obedience.

How profitable aduerſitie is.

The greateſt ſinner is righteous in Chriſt and the promiſes. And the perfectеſt and holyeſt is a ſinner in the lawe & the fleſhe.

BEcauſe that God excludeth no degree from his mercy. But who ſo euer repenteth and beleueth his promiſes (of what ſoeuer degree he be of) the ſame ſhalbe partaker of hys grace: therfore as I haue deſcribed the obedience of them that are vnder power and rule, euen ſo will I with Gods helpe (as my dutie is) declare how the rulers whiche God ſhall vouchſafe to call vnto the knowledge of the truth ought to rule.

¶ The office of a Father, and how he ſhould rule.

FAthers moue not your children vnto wrath: but bring them vp in ỹ nurture and information of the Lord. Ephe. vi. and Colloſ. iij. Fathers rate not your children, leaſt they be of deſperate minde, that is, leaſt you diſcourage thē. For where ỹ fathers and mothers are weywarde haſtie and churliſhe, euer brauling and chiding: there are ỹ children anone diſcouraged and hartleſſe, and apte for nothing, neither can they do any thyng aright. Bryng them vp in the nurture and information of the Lord. Teach thē to know Chriſt, and ſet Gods ordinaunce before them, ſaying: ſonne or daughter, God hath created thee and made thee, thorough vs thy father and mother, and at his commaundement haue we ſo longe thus kindely brought thee vp, and kept thee from all perils, he hath commaunded thee alſo to obey vs, ſaying: childe obey thy father and mother. If thou meekely obey, ſo ſhalt thou grow both in the fauour of God & man, & knowledge of our Lord Chriſt. If thou wilt not obey vs at hys commaundement: thē are we charged to correct thee, yea, and if thou repent not and amende thy ſelf, God ſhall ſley thee by hys officers, or puniſhe thee euerlaſtingly. Nurture thē not worldly, & with worldly wiſedome, ſaying: thou ſhalt come to honour, dignitie, promotion, and riches, thou ſhalt be better then ſuch and ſuch, thou ſhalt haue iij. or iiij. benefices, and be a great doctoure or a Byſhop, and haue ſo many men wayting on thee, and do nothing but hauke and hunte, and lyue at pleaſure, thou ſhalt not neede to ſweate, to laboure or to take any payne for thy lyuyng and ſo forth, filling thē full of pride, diſdaine, and ambition, and corrupting theyr myndes wyth worldly perſwaſions. Let the fathers and mothers marke how they themſelues were diſpoſed at all ages, & by experience of their owne infirmities, helpe their children and keepe them from occaſions. Let them teach their children to ake maryages of their fathers & mothers. And let theyr elders prouide mariages for them in ſeaſon: teaching them alſo to know, that ſhe is not hys wyfe which ỹ ſonne taketh, nor he her huſband which the daughter taketh wythout the conſent and good wyll of their elders, or them that

Rigour in parentes towardes their children is to be eſchued.

The right bringing vp of children.

The deſtruction & marring of children.

The maryage of children without conſent of their parentes is vnlawfull.

that haue auctoritie ouer thē. If their frends wil not marry thē, then are they not to blame, if they marry thēselues. Let not ỹ fathers & mothers alwayes take the vtmost of their authoritie of their childzen, but at a time suffer with them, and beare theyr weaknesses, as Chzist doth ours. Seeke Chzist in your childzen, in your wiues, seruants, and subiectes. Father, mother, sonne, daughter, maister, seruaunt, kyng and subiect, be names in the worldly regiment. In Chzist we are all one thing, none better then other, all bzethzen, & must all seeke Chzist, and our bzothers profit in Chzist. And he that hath the knowledge whether he be Lozde or kyng, is bounde to submitte hymselfe and serue his bzethzē, and to geue hym selfe for them, to winne them to Chzist.

In Chzist we are all seruaunts, and he that hath knowledge is bounde.

¶ The office of an husband and how he ought to rule.

HUsbandes loue your wiues, as Chzist loued the congregation, and gaue hymselfe for it, to sanctifie it, and clense it. Men ought to loue their wiues, as their owne bodyes. For this cause shall a man leaue father and mother, and shall continue with his wife, and shall be made both one flesh. See that euer one of you loue his wyfe euen as hys owne bodye: All thys sayth Paul. Ephe. v. and Collo. iij. he sayth husbādes loue your wiues, and be not bitter vnto thē. And Peter in the thyrd chapter of hys first epistle sayth: Men dwell with your wiues according to knowledge, (that is, according to the doctrine of Chzist) geuing reuerence vnto the wife, as vnto the weaker vessell (that is, helpe her to beare her infirmities) and as vnto them that are heyres also of ỹ grace of lyfe, that your prayers be not let. In many thynges God hath made the men stronger then the women, not to rage vpon them, & to be tyrantes vnto then, but to helpe thē, but to beare their weakenesse. Be curteous thereafore vnto them, and winne thē vnto Chzist, and ouercome them with kyndnes, that of loue they may obey ỹ ordinaunce that God hath made betwene man and wife.

Mē ought to rule their wiues by Gods worde.

Why the man is stronger then the woman.

¶ The office of a maister, and how he ought to rule.

PAule Ephe. vj. sayth: ye maisters do euen ỹ same thinges vnto thē (that is, be maister after ỹ example & doctrine of Chzist, as he before taught ỹ seruauntes to obey vnto their maisters as vnto Chzist), putting away threanings (that is, geue thē fayre wordes, & exhort thē kyndely to do theyr dutie: yea nurtour them as thine owne sonnes with ỹ Lozdes nourtour, that they may see in Chzist a cause why they ought louingly to obey) and remember (sayth he) that your maister also is in heauen. Neither is there any respect of persons wyth hym, that is, he is indifferent and not parciall: as great in hys sight is a seruaunt as a maister. And the third chapter to the Col. sayth he: ye maisters, do vnto your seruaunts that which is iust and equal, remembzing that ye also haue a maister in heauen. Geue your seruaunts kinds wordes, fode, rayment and learnyng. Be not bitter vnto them, raple not on them, geue thē no cruell countenaunce: but according to the ensample and doctrine of Chzist, deale with them. And when they labour sore, cherishe them agayne. When ye correct thē, let Gods worde be by, and do it wyth such good maner that they may see how that ye doe it to amende them onely, and to bzing them vnto the way which God biddeth vs walke in, and not to auēge your selues, or to wzeke your malice on them. If at a tyme thozough hastines ye excede measure in punishyng, recompence it an other way and pardon them an other tyme.

Teach thy seruaunt to know Chzist, and after Chzistes doctrine deale with hym.

Do all thyng with Gods worde.

¶ The dutie of Landlordes.

MEt Chzisten Landlozdes be content wyth their rent and olde customes, not reysing ỹ rent or kynes & bzinging vp new customes to oppzesse their tenauntes: neither letting two or thzee tenauntryes vnto one man. Let them not take in their communes, neyther make parkes nor pastures of whole parishes. For God gaue the earth to men to inhabite, and not vnto sheepe and wilde deare. Be as fathers vnto your tenauntes: yea be vnto them, as Chzist was vnto vs, and shew vnto them all loue, and kyndnes. What soeuer busines is among thē, be not parciall, fauouring one more thē an other. The complaynes, quarels, and strife that are among them, counte diseases of sicke people, and as a mercifull phisition heale them wyth wisdome and good councell. Be pitifull and tender harted vnto them, and let not one of thy tenauntes teare out an others

Landlozdes should raise no rentes, nor bzing vp new customes.

God gaue the earth to men.

throte, but iudge their cauſes indifferently and compell them to make their dyches, hedges, gates and wayes. For euē for ſuch cauſes were ye made landlordes, and for ſuch cauſes payde men rent at the beginning. For if ſuch an order were not, one ſhould ſley an other, and all ſhould goe to waſt. If thy tenaunt ſhall labour and toyle all the yeare to pay thee thy rent, and when he hath beſtowed al his labour, his neighbours cattell ſhal deuoure his frutes, how tedyous and bitter ſhould his life be? Se therefore that ye doe your duties agayne, and ſuffer no man to doe them wrong, ſaue the kyng onely. If he doe wrong, then muſt they abyde Gods iudgement.

Landlordes ſhould withſtand the wrong of the Tenauntes.

¶The dutie of Kynges, and of the Iudges and Officers.

LEt Kynges (if they had leuer be Chriſten in deede then ſo to be called) geue them ſelues all together to the wealth of their Realmes after the enſample of Chriſt: remembryng that the people are Gods & not theirs: ye are Chriſtes inheritaunce and poſſeſſion bought with his bloud. The moſt deſpiſed perſon in his Realme is the kynges brother, and felowmember with hym, and equall with him in the kyngdome of God and of Chriſt. Let him therfore not thinke him ſelfe to good to do thē ſeruice, neither ſeke any other thing in them, then a father ſeketh in his children, yea then Chriſt ſought in vs. Though that the kyng in the tēporal regiment be in the rowme of God and repreſenteth God him ſelf, and is without all compariſon better thē his ſubiectes: yet let him put of that and become a brother, doing and leauing vndone all thinges in reſpect of the common wealth, that all men may ſee that he ſeketh nothing, but the profet of his ſubiectes. When a cauſe that requireth execution is brought before him, then onely let him take ỹ perſon of God on him. Then let him know no creature but heare all indifferently, whether it be a ſtraunger or one of his owne Realme, & the ſmall as well as the great and iudge righteouſly for the iudgemēt is the Lordes. Deut. i. In tyme of iudgement he is no miniſter in the kyngdome of Chriſt: he preacheth no Goſpell, but the ſharpe law of vengeance. Let him take the holy iudges of the olde Teſtament for an example and

There is no reſpect of perſon afore God.

namely Moſes which in executing the law was mercyleſſe, otherwiſe more then a mother vnto them, neuer auengyng his owne wronges but ſuffering all thing, bearing euery mans weakenes, teaching, warning, exhorting and euer caryng for them, and ſo tenderly loued them, that he deſired God either to forgeue them, or to damne hym with them. Moyſes.

Let the iudges alſo priuatly when they haue put of the perſon of a iudge exhort with good counſell and warne the people & helpe, that they come not at Gods iudgemēt: but the cauſes that are brought vnto them, when they ſit in Gods ſtede, let them iudge, and cōdemne ỹ treſpaſſer vnder lawfull witneſſes and not breake vp into the conſciences of men, after the example of Antichriſtes diſciples, and compell thē either to forſweare them ſelues by the almightie God, and by the holy Goſpell of his mercyfull promiſes, or to teſtifie againſt them ſelues. Which abhominatiō our Prelates learned of Cayphas Math. xxvj. ſaying to Chriſt: I adiure or charge thee in the name of the liuing God, that thou tell vs whether thou be Chriſt the ſonne of God: Let that which is ſecret to God onely, where of no profe cā be made nor lawfull witneſſe brought, abyde vnto the commyng of the Lord which ſhall opē all ſecretes. If any malice breake forth, that let them iudge onely. For further authoritie hath God not geuen them. Iudges.

O tyranny to compell a man to accuſe himſelfe.

Our Prelates learned of Cayphas.

Moyſes Deut. xvij. warneth iudges to kepe them vpright and to looke on no mans perſon, that is, that they preferre not the hye before the low, the great before the ſmall, the rich before poore, his acquaintaunce, frende, kinſman, countrey man or one of his own nation before a ſtraūger, a frend or an aliant, ye or one of their own faith before an infidell: but that they looke on the cauſe onely to iudge indifferently. For the rowme that they are in, and the law that they execute are Gods, which as he hath made all, and is God of all and all are his ſonnes: euen ſo is he iudge ouer all, and wil haue al iudged by his law indifferently, and to haue the right of his law, and will auenge the wrong done vnto the Turke or Sarcelon. For though they be not vnder the euerlaſtyng Teſtament of God in Chriſt, as few of vs which are called Chriſten be, and euen no mo thē to whom God hath ſent his promiſes and poured his ſpirite into their harts

Secret ſinnes pertayne vnto God to puniſhe, and open ſinnes vnto the kyng.

Partialitie in Iudges is wicked.

to

to beleue them, and through fayth grauen luſt in their hartes, to fulfill the law of loue; yet are they vnder the Teſtament of ỹ law naturall, which is the lawes of euery land made for the common wealth there, and for peace and vnite that one may lyue by an other. In whiche lawes the infidels (if they kepe them) haue promiſes of worldly things. Who ſoeuer therfore hyndreth a very infidell from the right of that law, ſinneth agaynſt God, and of him will God be auẽged. Moreouer Moyſes warneth them that they receaue no giftes, rewardes or bribes. For thoſe two pointes, fauoryng of one perſon more then an other, and receauyng rewardes, peruerte all right and equitie and is ỹ onely peſtilence of all iudges.

Partiall-tie, & bribe takyng, is the peſtilence of Iuuges.

☞ And the kynges warneth he that they haue not to many wiues, leſt their hartes turne away: and that they read alway in the law of God, to learne to feare him, leſt their hartes be lift vp aboue their brethren. which .ij. pointes, women and pride the deſpiſing of their ſubiectes, which are in very deed their owne brethren, are the common peſtilence of all Princes. Read the ſtories and ſee.

Women, pride and cõtempt of ſubiectes, are the peſtilence of Princes.

The Shyriffes, Bayly arraunges, Conſtables and ſuch like officers may let no man that hurteth his neighbour ſcape, but that they bryng them before the iudges, except they in the meane time agree with their neighbours and make them amendes.

Let Kinges defende their ſubiectes from the wronges of other natiõs, but picke no quarels for euery trifle: no let not our moſt holy father make them no more ſo dronkẽ with vayne names, with cappes of maintenaunce, and like babies, as it were popetry for childrẽ, to begger their Realmes and to murther their people, for defendyng of our holy fathers tyrãny. If a lawfull peace that ſtandeth with Gods woorde be made betwene Prince and Prince, and the name of God taken to recorde and the body of our Sauiour broken betwene them, vppon the bonde whiche they haue made, that peace or bonde can our holy father not diſpence with, neither lowſe it with all the keyes he hath: no verely Chriſt can not breake it. For he came not to breake the law but to fulfill it. Math. v.

Vayne names.

The holy father looſeth peace and vnite truce trouth and al honeſty.

If any man haue broken the law or a good ordinaunce and repent & come to the rightway agayne, then hath Chriſt power to forgeue hym: but licence to breake the law cã he not geue, much more his diſciples and vicares (as they call them ſelues) can not do it. The keyes wherof they ſo greatly boſt them ſelues are no carnall things, but ſpirituall, and nothing els ſaue knowledge of the law and of the promiſes of Goſpell: if any man for lacke of ſpirituall feelyng deſire authoritie of men, let him read the old Doctours. If any man deſire authoritie of Scripture Chriſt ſayth (Luke. xj.) woe be to you lawyers for ye haue takẽ away the key of knowledge, ye enter not in your ſelues, and them that come in, ye forbyd, that is, they had blynded ỹ Scripture whoſe knowledge (as it were a keye) letteth into God, with gloſes and traditions. Likewiſe findeſt thou Math. xvij. As Peter aunſwered in the name of al: ſo Chriſt promiſed him the keyes in the perſon of all: Math. xvj. And in the. xx. of John he payed them ſaying: receaue the holy Ghoſt, who ſoeuers ſinnes ye remitte they are remitted or forgeuen, & who ſoeuers ſinnes ye retaine they are retained or holden. With preachyng the promiſes looſe they as many as repent and beleue. And for that John ſayth receaue ỹ holy ghoſt. Luke in his laſt Chapter ſayth: then opened he their wittes, that they might vnderſtand the Scriptures and ſayd vnto them: thus it is written. And thus it behoued Chriſt to ſuffre and to riſe agayne the thyrd day. And that repentaunce & remiſſion of ſinnes ſhould be preached in his name amõg all nations. At preachyng of the law repent men, and at the preachyng of the promiſes do they beleue & are ſaued. Peter in the ſecond of the Actes practiſed his keyes, and by preachyng the law brought the people into ỹ knowledge of them ſelues, and bound their conſciences, ſo that they were pricked in their hartes, and ſayd vnto Peter and to the other Apoſtles, what ſhall we doe? Then brought they forth the keye of the ſwete promiſes ſaying: repent and be Baptiſed euery one of you in the name of Jeſus Chriſt for the remiſſion of ſinnes, and ye ſhall receaue the gift of the holy ghoſt. For the promiſe was made vnto you, and vnto your children, and to all that are a farre euen as many as the Lord ſhal call. Of like examples is the Actes full, and Peters Epiſtles, and Paules Epiſtles and all the Scripture, neither hath our holy father any other authoritie of Chriſt or by the reaſon of his predeceſſor Peter

What the keyes are & why they are ſo called.

The keyes are promiſed.

The keyes are payde.

To bynde and looſe.

Repentaunce and forgeuenes come by preachyng.

Peter practiſeth his keyes.

The popes authoritie: is to preach gods woꝛd onely.

then to preach Gods word. As Christ cōpareth the vnderstandyng of Scripture vnto a keye, so compareth he it to a net, and vnto leuen and vnto many other thinges for certeine properties.

Beware of the net and of the leuen and of the counterfet keyes of our holy father.

J marueil therfore that they boast not them selues of their nette and leuen, as well as of their keyes, for they are all one thyng. But as Christ biddeth vs beware of ẏ leuē of the Pharisei, so beware of their counterfeted keyes and of their false nette (which are their traditiōs and ceremonies, their hipocrisie & false doctrine, wherewith they katch, not soules vnto Christ, but authoritie and riches vnto them selues.

Not & an heretick sayth the Pope.

Let christen kynges therefore keepe their fayth and truth, and all lawfull promises and bondes, not one wyth an other onely, but euen wyth the Turke or whatsoeuer infidell it be. For so it is right before God, as the scriptures and exāples of the Bible testifie. Whosoeuer voweth an vnlawful vow, promiseth an vnlawful promise, sweareth an vnlawful oth, sinneth against God, and ought therfore to breake it. He needeth not to sue to Rome for a licence. For he hath Gods word, & not a licēce onely: but also a commaundement to breake it. They therefore ẏ are sworne to be true vnto Cardinals & Byshops, that is to say, false vnto God, the king, and the realme, may breake their othes lawfully without grudge of conscience by the authoritie of Gods worde. Jn makyng them they sinned, but in repēting and breakyng them they please God highly, and receaue forgeuenes in Christ.

Vnlawfull vowes or othes men are commaunded to breake.

Let kynges take their dutie of their subiectes, and that is necessary vnto ẏ defence of the realme. Let them rule their Realmes them selues, wyth the helpe of laye men that are sage, wyse, learned, and expert. Js it not a shame aboue all shames & a monstrous thing, that no man should be founde able to gouerne a worldly kyngdome saue byshops and prelates, that haue forsakē the worlde, and are taken out of the worlde and appoynted to preach the kyngdome of God: Christ sayth, ẏ hys kingdome is not of this world. John. 18. And Luk. 12. vnto ẏ young mā that desired hym to bid his brother to geue hym part of the inheritaunce, he answered, who made me a iudge or a deuider among you. No man that layeth his hand to the plowe and looketh backe is apt for the kingdome of heauen. Luke. ix. No man can serue two maisters but he must despise the one Math. vj.

Byshops.

Behold the face of the Pope and of the Byshops in this glasse.

To preach Gods worde is to much for halfe a man. And to minister a temporall kingdome is to much for halfe a man also. Either other requireth an whole man. One therfore can not well do both. He that auengeth himselfe on euery trifle is not mete to preach ẏ patience of Christ, how that a man ought to forgeue and to suffer all thynges. He that is ouerwhelmed with all maner riches, and doth but seeke more dayly, is not meete to preach pouertie. He that will obey no man, is not mete to preach how we ought to obey all men. Peter saith Act. vj. Jt is not meete that we should leaue the word of God and serue at the tables. Paule sayth in the ix. chapter of the first Corinthe. Wo is me if J preach not a terible saying, verely for Popes, Cardinals, and Byshoppes. Jf he had sayd, wo be vnto me, if J fight not & moue Princes vnto warre, or if J encrease not S. Peters patrimonie (as they call it) it had bene a more easy saying for them.

Peters patrimonie.

The popes authoritie is improued.

Christ forbiddeth hys disciples and that oft (as thou mayst see Math. xviij. And also xx. Mark. ix. and also x. Luk. ix. and also xxij. Euen at his last supper) not onely to clime aboue Lordes. kynges, and Emperours in worldly rule, but also to exalt themselues one aboue an other in ẏ kingdome of God. But in vayne: for the Pope would not heare it though he had commaunded it tenne thousand tymes. Gods worde should rule onely and not Byshoppes decrees, or the Popes pleasure. That ought they to preach purely and spiritually, and to fashion their liues after, & wyth all ensample of godly liuyng & long suffering, to draw all to Christ: and not to expounde the Scriptures carnally and worldly, saying: God spake thys to Peter and J am his successour, therefore thys authoritie is myne onely: and then bring in the tyranny of their fleshly wisdome, *in presentia maioris, cessat potestas minoris*, that is, in the presence of the greater, ẏ lesse hath no power. There is no brotherhod where such philosophy is taught.

Byshops haue captiued Gods word with their owne decrees.

Such philosophy, and so to abuse the scriptures, and to mocke with Gods word, is after the maner of the Byshop of Rochesters diuinitie. For he in hys Rochester.
Sermō of the condemnation of Martin Luther, proueth by a shadow of the olde testament, that is, by Moyses and Aaron, that Sathan and Antichrist our

most

moſt holy father the Pope is Chriſtes vicare & head of Chriſtes cõgregation.

Moyſes (ſayth he) ſignifieth Chriſt, and Aaron the Pope. And yet the epiſtle vnto the Hebrues proueth that the hye Prieſt of the olde lawe ſignifieth Chriſt, and his offering and hys going in once in the yeare into the inner temple, ſignifis the offering wherewyth Chriſt offered hymſelfe, and Chriſtes goyng in vnto the father to be an euerlaſting mediator or interceſſor for vs. Neuertheleſſe Rocheſter proueth the contrary by a ſhadow: by a ſhadow verely. For in ſhadowes they walke with out all ſhame, and the light will they not come at, but enforce to ſtoppe and quench it with all craft and falſhod, leſt their abhominable iugling ſhoulde be ſene. If any man looke in the light of ỹ new teſtament, he ſhal clearely ſee, that that ſhadow may not be ſo vnderſtãd.

They walke in ſhadowes.

Vnderſtand therfore that one thing in the Scripture repreſenteth diuers thynges. A Serpent figureth Chriſt in one place, and the Deuill in an other. And a Lyon doth lykewiſe. Chriſt by Leuen ſignifieth Gods worde in one place, and in an other ſignifieth thereby the traditions of ỹ Phareſeis which ſowred & altered Gods word for theyr auauntage. Now Moyſes verely in ỹ ſayd place repreſenteth Chriſt, and Aaron which was not yet hye Prieſt, repreſẽted not Peter onely or hys ſucceſſour, as my Lord of Rocheſter woulde haue it (for Peter was to litle to beare Chriſtes meſſage vnto all the world) but ſignifieth euery diſciple of Chriſt & euery true preacher of Gods worde. For Moyſes put in Aarons mouth, what he ſhould ſay, and Aaron was Moyſes Prophet, and ſpake not hys owne meſſage (as the Pope and Byſhoppes doe) but that which Moyſes had receaued of God and deliuered vnto hym. Exod. 4. and alſo 7. So ought euery preacher to preach Gods worde purely, and neither to adde nor miniſh. A true meſſenger muſt doe his meſſage truely, and ſay neither more nor leſſe then he is commaunded. Aaron when he is hye prieſt, and offereth and purgeth the people of their worldly ſinne, which they had falle in in touching vncleanly thynges, and in eating meates forbidden (as we ſinne in handling the chalice, and the Alter ſtone, & are purged wyth the Biſhops bleſſing) repreſenteth Chriſt, which purgeth vs from all ſinne in the ſight of God, as the epiſtle vnto the Hebrues maketh mentiõ.

Aaron is euery true preacher.

Aaron repreſenteth Chriſt.

when Moyſes was gone vp into the mounte and Aaron left behynde, and made the golden Calfe, there Aaron repreſenteth all falſe preachers, and namely, our moſt holy father ỹ Pope, which in like maner maketh vs beleue in a Bull, as ỹ Biſhop of Rocheſter ful wel alleageth the place in hys ſermon.

If the Pope be ſignified by Aaron and Chriſt by Moyſes, why is not the Pope as well content with Chriſtes law and doctrine, as Aaron was with Moyſes? What is the cauſe that our Biſhops preach the pope and not Chriſt, ſeyng the Apoſtles preached not Peter, but Chriſt. Paul. ij. Cor. iiij. ſayth of hym ſelfe and of his felowapoſtles: we preache not our ſelues but Chriſt Jeſus the Lord, and preach our ſelues your ſeruauntes for Jeſus ſake. And. i. Cor. iij. Let no mã reioyſe in men. For all thynges are yours, whether it bee Paul, or Apollo, or Peter: whether it be the world, or life, or death: whether they be preſent thinges or thynges to come: all are yours & ye are Chriſtes & Chriſt is Gods. He leueth out ye are Peters, or ye are the popes. And in the Chapter folowyng he ſayth. Let men thus wiſe eſteme vs, euẽ the miniſters of Chriſt. &c. And. ij. Cor. xj. Paul was gelous ouer his Corinthians, becauſe they fell from Chriſt, to whom he had maried thẽ, & did cleaue vnto the authoritie of men (for euẽ then falſe Prophetes ſought authoritie in the name of the hye Apoſtles) I am ſayth he gelouſe ouer you with godly gelouſie. For I coupled you to one mã, to make you a chaſt virgine to Chriſt: but I feare leſt as the Serpent deceaued Eue through his ſutteltie, euen ſo your wittes ſhould be corrupt from the ſingleneſſe that is in Chriſt. And it followeth: If he that commeth to you preached an other Jeſus, or if ye receaue an other ſpirite or another Goſpell, then might ye well haue ben content, that is, ye might haue well ſuffered him to haue authoritie aboue me. But I ſuppoſe (ſayth he) that I was not behynd the hye Apoſtles: meaning in preaching Jeſus & his Goſpell, and in miniſtring the ſpirite. And in the ſaid. xj. Chapter, he proueth by ỹ doctrine of Chriſt, that he is greater then the hye Apoſtles. For Chriſt ſayth, to be great in the kingdome of God, is to do ſeruice and take payne for other. Vpon which rule Paul diſputeth ſaying: if they be the miniſters of Chriſt I am more. In labours more abound-

Aaron adeth nothyng to Moſes law.

The Apoſtles preached not Peter: but Chriſt.

Paule is greater the hye Apoſtles.

daunt, in stripes aboue measure in prison more plenteously, in death oft and so forth. If Paul preached Christ more then Peter and suffered more for hys congregation, then is he greater then Peter by ỹ testimony of Christ. And in the xj. he sayth. In nothing was I inferior vnto ỹ hye Apostles. Though I be nothing, yet the tokēs of an Apostle were wrought amōg you with all patience, with signes & wōders & mighty dēdes. So proued he his authority & not with a bulle frō Peter sealed with cold lead, either with shadowes of the old Testament falsly expounded.

Paule is greater thē Peter.

Paul proued his Apostleshyp with preachyng and sufferyng: The Bysshops proue there Apostleshyp & bulles & shadowes.

Moreouer the Apostles were sent immediatly of Christ and of Christ receaued they their authoritie, as Paul boasteth him selfe euery where. Christ (sayth he) sent me to preach the Gospell. i. Cozint. i. And I receaued of the Lord that which I deliuered vnto you i. Cor. xj. And Gal. i. I certifie you brethē that the Gospell which was preached of me, was not after the maner of men (that is to witte, carnal or fleshly) neither receaued I it of man, neyther was it taught me: but I receaued it by ỹ reuelation of Jesus Christ. And Gal. ij. He that was mighty in Peter in the Apostleshyp ouer the circumcision, was mighty in me among the Gētiles. And i. Timoth. i. Readest thou lykewyse. And John xx. Christ sent them forth indifferently, and gaue them lyke power. As my father sent me (sayth he) so send I you: that is, to preach and to suffer, as I haue done, and not to conquer enemyes and kyngdomes, and to subdue all temporall power vnder you wyth disguised hypocrisie. He gaue thē the holy Ghost to bynde and loose indifferently, as thou seest: And afterward he sent forth Paule wyth like authority, as thou seest in the Actes. And in the last of Mathew sayth he: all power is geuen me in heauē and in earth, goe therfore and teach all naciōs, baptising them in the name of the father, & of the sonne, and of the holy Ghost, teaching them to obserue whatsoeuer I commaunded you. The authoritie that Christ gaue thē was to preach, yet not what they would imagine, but what he had commaunded. Loe sayth he, I am with you alwayes, euen vnto the ende of the world. He sayde not I goe my way, and loe here is Peter in my stede: But sent them euery man to a sundry countrey, whether soeuer the spirite caried them, and went with thē hym self. And as he wrought with Peter where he went, so wrought he with the other where they went, as Paul boasteth of him selfe vnto the Galathians. Seyng now that we haue Christes doctrine and Christes holy promises, and seyng that Christ is euer present with vs his owne selfe, how commeth it that Christ may not raigne immediatly ouer vs, as well as the Pope which commeth neuer at vs? Seyng also that the office of an Apostle is to preach onely, how can the Pope chalenge with right, any authoritie where he preacheth not? How commeth it also that Rochester will not let vs be called one congregation be the reason of one God, one Christ, one spirite, one Gospell, one fayth, one hope, and one Baptisme, as well as because of one Pope?

The Apostles were sent of Christ & like authorite.

The authoritie that Christ gaue was to preache Christes word.

If any naturall beast with hys worldly wisedome strine, that one is greater then an other, because that in congregations one is sent of an other, as we see in the Actes. I aūswere that Peter sent no man, but was sent him selfe, and Iohn was sent, and Paul, Sylas and Barnabas were sent. Howbeit such maner sendynges are not worldly, as Princes send Ambassadours, nor as Friers send their limiters to gather their brethrenhedes which must obey whether they will or will not. Here all thyng is free and willyngly. And the holy ghost bringeth thē together whiche maketh their willes free, and ready to bestow them selues vpon their neighbours profit. And they that come, offer thē selues, and all that they haue or cā do, to serue the Lord & their brethrē. And euery mā, as he is found apt and meete to serue his neighbour, so is he sent or put in office. And of the holy Ghost are they sent with the consent of their brethren and with their owne consēt also. And Gods word ruleth in that congregation, vnto which word euery man confirmeth his will. And Christ which is alway present is the head. But as our Bishops beare not Christes voyce, so see they him not present: and therfore make them a God on the earth, of the kinde (I suppose) of Aarons calfe. For he bringeth forth no other frute but Bulles.

Why Bysshops make them a god on earth.

Aarō made a calfe. And the Pope maketh Bulles.

For as much also as Christ is as great as Peter, why is not his seate as great as Peters? Had the head of the Empire ben at Ierusalem, there had ben no mention made of Peter. It is verely, as Paul sayth in the xj. Chap. of the ij. Epistle to the Cozinthians.

The

The false Apostles are disceatful workers, and fashion them selues like vnto the Apostles of Christ. That is the shamen nation preached Christ falsly, yea vnder the name of Christ preached them selues, and raigne in Christes stede: haue also taken away the keye of knowledge and haue wrapped ẏ people in ignorannce, and haue taught thē to beleue in them selues, in their traditions and false ceremonies: so that Christ is but a vayne name, and after they had put Christ out of his rowme, they gate them selues to the Emperour and kynges, and so long ministred their busines till they haue also put thē out of their rowmes, & haue got their authorities from them and raigne also in their stede: so that ẏ Emperour and kynges are but vayne names and shadowes, as Christ is, hauyng nothyng to do in the world. Thus raygne they in the stede of God and man and haue all power vnder them, and do what they list.

The shamē nation hath put Christ out of hys rowme, and all kinges and the Emperour.

Christ is but a vaine name.

Proper ministers.

Let vs see an other poynt of our great clarke. A litle after the beginning of hys Sermon, entendyng to proue that which is clearer then the sonne & serueth no more for his purpose then Ite missa est serueth to proue that our Lady was borne without originall sinne: he alledgeth a saying that Martin Luther sayth, which is this, if we affirme that any one Epistle of Paul or any one place of his Epistles pertei neith not vnto the vniuersall Church, that is, to all the congregation of them that beleue in Christ, we take away all S. Paules authoritie. wherupō sayth Rochester. If it be thus of the woordes of S. Paule, much rather it is true of the Gospels of Christ and of euery place of them. O malicious blyndnes. First note his blindnes. He vnderstādeth by this woorde Gospell no more but the foure Euangelistes, Mathew, Marke, Luke and Iohn, and thinketh not that the Actes of Apostles and the Epistles of Peter, of Paul & of Iohn and of other like, are also the Gospell. Paul calleth his preachyng the Gospell. Rom. i. and. i. Cor. iiij. and Gal. i. and. i. Timoth. i. The Gospel is euery where one though it be preached of diuers, and signifieth glad tidynges, that is to witte, an open preachyng of Christ and the holy Testament & gracious promises that God hath made in Christes bloud, to all that repent and beleue. Now is there more Gospell in one Epistle of Paule, that is to say,

Rochester is proued both ignorant and malicious.

The Epistles of Paule are the Gospell.

What Gospell signifieth.

Christ is more clearely preached, and moe promises rehearsed in one Epistle of Paul, then in the. iiij. first Euangelistes, Mathew, Marke & Luke.

Consider also his maliciousnes, how wickedly and how craftely he taketh away ẏ authoritie of Paule. It is much rather true of the Gospelles, and of euery place in them then of Paule. If that which ẏ foure Euangelistes wrote be truer then that which Paule wrote, then is it not one Gospell that they preached, neither one spirit that taught them. If it be one Gospell and one spirite, how is one truer then the other? Paule proueth his authoritie to ẏ Galathians and to the Corinthians, because that he receaued his Gospell by reuelation of Christ and not of man: & because that when he commuued wyth Peter and ẏ hye Apostles of hys Gospell & preaching, they coulde improue nothyng, neither teach hym any thing: and because also that as many were cōuerted and as great miracles shewed by his preaching, as at the preaching of the hie Apostles, and therefore will be of no lesse authoritie, thē Peter and other hie Apostles: Nor haue his Gospell of lesse reputation then theirs.

One Gospell, one spirite, one truth.

The authoritie of Paule, and of hys Gospell.

Fynally that thou mayst know Rochester for euer, and all the remnaunt by him, what they are within ẏ skinne, marke how he playeth bo pepe with ẏ Scripture. He allegeth the beginning of the tenth chapter to the Hebrues. *Vmbram habens lex futurorum bonorum*, the lawe hath but a shadow of thynges to come. And immediatly expoundeth the figure cleane contrary vnto the chapter folowing, and to all the whole epistle, making Aaron a figure of ẏ Pope, whom the Epistle maketh a figure of Christ.

Rochester playeth bo pepe.

He allegeth halfe a texte of Paule. i. Timoth. iiij. In the latter dayes some shall depart from the faith, geuing hede vnto spirites of error and deuilish doctrine: but it foloweth in the text, geuing attendaunce or hede vnto the deuelishe doctrine of them which speake false throw hypocrisy, and haue their consciences marked with a hote yron, forbidding to mary, and commaūding to abstaine from meates which God hath created to be receaued wyth geuing thākes. Which two thynges who euer did saue ẏ Pope Rochesters God, makyng sinne in the creatures which God hath created for mās vse to be receaued wyth thankes: The kyngdome of heauē is not meate and drinke sayth

Neuer mā forbad to marry saue the Pope.

S. iiij. Paul,

Paule, but righteousnes, peace, and ioye in the holy Ghost. For whosoeuer in these thynges serueth Christ, pleaseth God, and is alowed of men. Rom. xiiij. Had Rochester therfore not a cõscience marked wyth the hote yron of malice, so that he can not consent vnto the will of God and glory of Christ, he woulde not haue so alleaged the texte which is contrary to none saue themselues.

He alleageth an other text of Paule in the second chapter of his second epistle to the Thessalonians. *Erit discessio primum*, that is sayth Rochester, before the comming of Antichrist, there shall be a notable departing from the fayth. And Paule sayth. The Lord commeth not except there come a departing first. Paules meaning is, that the last day commeth not so shortly, but that Antichrist shall come first and destroy the faith, and sit in the temple of God, and make all men worshipp him, and beleue in hym (as the Pope doth) and then shal Gods worde come to light againe (as it doth at thys tyme) and destroy hym and vtter his iuggling, and then cõmeth Christ vnto iudgement. What say ye of this crafty cõueyar? would he spare, suppose ye to alleage & to wrest other doctours pestilently, which feareth not for to iugle wyth ỹ holy scripture of God, expounding ỹ vnto Antichrist which Paule speaketh of Christ? No be ye sure. But euen after this maner wise peruert they the whole scripture and all doctours, wrestyng thẽ vnto their abhominable purpose, cleane contrary to the meaning of the text, & to the circumstaunces that goe before and after. which deuelishe falshod lest the lay men should perceaue, is the very cause why ỹ they will not suffer the Scripture to be had in the Englishe tounge, neither any worke to be made, that should bring the people to knowledge of the truth.

The cause why they will not haue the scripture in Englishe.

He alleageth for the Popes authoritie, Saint Ciprian, Saint Augustine, Ambrose, Hierome, and Origene: of which neuer one knew of any authoritie, that one Bishop should haue aboue an other. And Saint Gregory alleageth he, which would receaue no such authoritie aboue hys brethren when it was profered hym. As the maner is to call Tully chiefe of Oratours for hys singular eloquence, and Aristotle chiefe of Philosophers, and Virgill chiefe of Poets, for thir singular learnyng, and not for any authoritie that they had o-

Tully chiefe of Oratours.

uer other: so was it the maner to call Peter chiefe of the Apostles for his singular actiuitie and boldnes, and not that he shoulde be Lord ouer his brethren, contrary to hys owne doctrine. Yet compare that chiefe Apostle vnto Paule, and he is found a great way inferior. This I say not that I would that any man shoulde make a God of Paule, contrary vnto hys owne learning. Notwithstãding yet this maner of speaking is left vnto vs of our elders, that when we say the Apostle sayth so, we vnderstand Paule for hys excellency aboue other Apostles. I would he would tel you how Hieroim, Augustine, Bede, Origene, and other doctours expound this texte vpon this rocke I will builde my congregation: and how they enterpret the keyes also. Thereto, *Pasce, pasce, pasce,* which Rochester leaueth without any Englishe, signifieth not Pole, shere, and shaue. Vpon which texte beholde the faithfull exposition of Bede.

Note also how craftely he would enfeoffe the Apostles of Christ with their wicked traditions and false Ceremonies, which they themselues haue fayned, alleaging Paule. ij. Thessal. ij. I aunswere that Paule taught by mouth such things as he wrote in his epistles. And his traditions were the Gospell of Christ, and honest maners & liuing, and such a good order as becommeth the doctrine of Christ. As that a woman obey her husband, haue her head couered, keepe silence, and goe womanly and christenly apparelled: that children and seruauntes be in subiection: and that the younge obey their elders, that no man eate but he that laboureth and worketh, and that men make an earnest thing of Gods word, and of hys holy Sacramentes: and to watch, fast, and pray, and such lyke, as the Scripture commaundeth. Which thynges he that woulde breake were no christen man. But we may well cõplayne and crye to God for helpe, that it is not lawful for the Popes tyranny, to teach ỹ people what prayer is, what fasting is, and wherefore it serueth. There were also certayne customes alway which were not commaunded in paine of hell or euerlasting dãnatiõ, as to watch all night, and to kysse one an other: which as soone as the people abused, then they brake thẽ. For which cause the Bysshops myght breake many thynges now in lyke maner. Paule also in many thynges which God had

Rochester alleageth Paule for his blinde ceremonies contrary to Paules doctrine.

It is not lawfull for vs to tell what prayer is, what fasting is, or wherefore it serueth.

made

made free, gaue pure and faythfull coũcell without tangling of any mans cõscience, and without all maner commaundyng vnder payne of cursing, payne of excommunication, payne of heresie, payne of burnyng, payne of deadly sinne, payne of hell, and payne of damnatiõ. As thou mayst see. i. Cor. 7. where he counceleth the vnmaried, the widowes, and virgines that it is good so to abyde, if they haue the gift of chastitie. Not to winne heauẽ therby (for neither Circumcision neither vncircumcision is any thyng at all, but the kepyng of the commaundementes is altogether) But that they might be without trouble, and might also the better wayte on Gods worde and frelyer serue their brethren. And sayth (as a faithfull seruaunt) that he had none authority of the Lord to geue them any commaundement. But that the Apostles gaue vs any blynd ceremonies, wherof we should not know the reason that I denye and also defie, as a thyng cleane contrary vnto the learnyng of Paul euery where.

Payne of cursing, damnatiõ, and so forth.

If Paule had none authoritie: thẽ had Peter none, where had then the Pope this authoritie?

For Paul commaundeth that no man once speake in the Church, that is, in the congregation, but in a toung that all men vnderstand, except that there be an interpreter by: he cõmaundeth to labour for knowledge, vnderstandyng, and feelyng and to beware of superstition, & persuasions of worldly wisedome, philosophy, and of hypocrisie and ceremonies, and of all maner disguising, & to walke in ẏ playne and open truth. Ye were once darkenes (sayth he) but now are ye light in the Lord, walke therefore as the children of light. Ephe. v. how doth Paul also wish them encrease of grace in euery Epistle? How crieth he to God to augment their knowledge, that they should be no more children waueryng with euery winde of doctrine, but would vouchsafe to make them full men in Christ, and in the vnderstandyng of the mysteries or secretes of Christ? so that it should no be possible for any man to disceaue them with any entisyng reasons of worldly wisedom, or to beguile them with blind ceremonies, or to lead them out of the waye with superstitiousnes of disguised hypocrisie: vnto which ful knowledge are the spirituall officers ordeined to bring them. Ephes. iiij. So farre it is away that Christes Apostles should geue them traditions of blind ceremonies without signification, or of whiche no man should know the reason as Rochester whiche loueth shadowes and darkenes lyeth on them: God stoppe his blasphemous mouth.

Rochester is improued.

Wherefore the spirituall officers are ordayned.

Consider also how studiously Rochester alledgeth Origene, both for his Pope, and also to stablish his blind ceremonies with all: which Origene of all heretickes is condemned to be the greatest. He is an auncient Doctour sayth he, yea and to whõ in this point great fayth is to be geuen: yea verely Aristotle and Plato and euen very Robynhode is to beleued in such a point, that so greatly mainteineth our holy fathers authoritie, and all his disguisinges.

Rochester alleageth heretikes for his purpose for lacke of scripture.

Robynhode is of authoritie enough to proue the Pope withall.

Last of all as once a craftie theefe whẽ he was espied and folowed, cryed vnto the people. Stoppe the thefe, stop the thefe. And as many to begyn with all, cast first in an other mans teth that which he feareth should be layd to his owne charge: euen so Rochester layeth to Martin Luthers charge the slaying & murtheryng of Christen men, because they will not beleue in his doctrine, which thing Rochester and his brethrẽ haue not ceased to do now certein hundred yeares, with such malice that whẽ they be dead, theyrage burnyng their bodies, of which some they them selues of lickelyhode killed before secretly. And because that all the worlde knoweth that Martin Luther slayeth no mã, but killeth onely with the spirituall sword, the word of God, such cankred cõsciences as Rochester hath. Neither persecuteth, but suffereth persecution: yet Rochester with a goodly Argument proueth that he would do it if he could. And marke I pray you what an Oratour he is, and how vehemently he persuadeth it. Martin Luther hath burned the Popes decretals: a manifest signe, sayth he, that he would haue burnt the Popes holines also, if he had had him. A like Argument (which I suppose to be rather true) I make. Rochester and his holy brethrẽ haue burnt Christes Testament: an euident signe verely that they woulde haue burnt Christ him selfe also if they had had him.

Rochester is an Oratoure.

I had almost verely left out the chiefest point of all. Rochester both abhominable and shamelesse, yea & sterke mad with pure malice, and so adased in the braines with spite, that he cã not ouercome the truth that he seeth not, or rather careth not what he sayth: in the ende of his first destruction, I would

Rochester is cleane beside hymselfe.

say instructiō as he calleth it, intēding to proue that we are iustified thorough holy workes, alleageth halfe a texte of Paule of the fift to the Galathians (as his maner is to iuggle and cōuey craftely) *fides per dilectionem operans.* Which texte he thys wise Englisheth: fayth which is wrought by loue, and maketh a verbe passiue of a verbe deponent. Rochester will haue loue to goe before and fayth to spring out of loue. Thus Antichrist turneth the rotes of the tree vpward. I must first loue a bitter medicine (after Rochesters doctrine) and then beleue that it is wholsome. When by naturall reason, I first hate a bitter medicine, vntill I be brought in belief of the phisition, that it is holesome, & that the bitternes shall heale me, and then afterward loue it of that beliefe. Doth the childe loue the father first, & thē beleue that he is his sonne or heire, or rather because he knoweth that he is his sonne or heire and beloued, therfore loueth agayne? John sayth in the third of his first epistle. See what loue the father hath shewed vpon vs, that we should be called his sonnes. Because we are sonnes therefore loue we. Now by fayth are we sonnes as John sayth in the fyrst chapter of his Gospel. He gaue them power to be the sonnes of God, in that they beleued on hys name. And Paule sayth, in the thyrd chapter of hys Epistle to the Galathians, we are all the sonnes of God by the faith which is in Jesus Christ. And John in the sayd chapter of hys epistle sayth. Hereby perceaue we loue, that he gaue hys life for vs. We coulde see no loue nor cause to loue agayne, except that we beleued that he dyed for vs, and that we were saued thorough his death. And in the chapter folowing sayth John. Herein is loue: not that we loued God: but that he loued vs, and sent his sonne to make agreement for our sinnes. So God sent not hys sonne for any loue that we had to hym: but of the loue, that he had to vs, sent he hys sonne, that we myght so loue & loue agayne. Paule lykewise in the 8. chapter to the Romaynes, after that he hath declared the infinite loue of God to vs ward, in that he spared not hys owne sonne, but gaue hym for vs, cryeth out saying: who shall separate vs from the loue of God? shall persecution, shall a sworde? &c. No, sayth he, I am sure that no creature shall separate vs from the loue of God, that is, in Christ Jesus our Lorde: as who should say, we see so great loue in God to vs warde in Christes death, that though all misfortune should fall on vs, we can not but loue agayne. Now how know we that God loueth vs? verely by fayth. So therefore, though Rochester be a beast faythlesse, yet ought naturall reason to haue taught hym, that loue springeth out of fayth and knowledge: and not fayth and knowledge out of loue. But let vs see the text. Paule sayth thus. In Christ Jesu, neither circumcision is any thyng worth, nor incircumcision: but fayth which worketh thorow loue, or which thorow loue is strōg or mighty in working, & not which is wrought by loue, as the iuggler sayth. Faith that loueth Gods cōmaundemēts iustifieth a mā. If thou beleue gods promises in christ, and loue his commaūdementes, then art thou safe. If thou loue ỹ commaūdemēt, then art thou sure ỹ thy fayth is vnfained, & that gods spirit is in thee.

How fayth iustifieth before God in the hart, & how loue springeth of fayth, and compelleth vs to worke, and how the workes iustifie before the worlde, & testifie what we are, & certifie vs that our fayth is vnfayned, and that ỹ right spirit of God is in vs, see in my booke of ỹ iustifiyng of faith, and there shalt thou see all thyng aboundantly. Also of the controuersie betwene Paul and James see there. Neuer the later, whē Rochester sayth, if faith onely iustified, then both the deuils and also sinners that lie still in sinne should be saued, hys argument is not worth a strawe. For neyther the deuils nor yet sinners that continue in sinne of purpose & delectation, haue any such fayth as Paul speaketh of. For Paules fayth is to beleue Gods promises. Fayth (sayth he) Rom. x. cōmeth by hearing, and hearing commeth by the worde of God. And how shall they heare wythout a preacher, and how shall they preach except they be sent? As it is writtē (saith he) how beautifull are the feete that bring glade tydinges of peace, and bringe tydynges of good thynges. Now when sent God any messengers vnto the deuils to preach them peace, or any good thyng: The deuill hath no promise: he is therefore excluded from Paules fayth. The deuill beleueth that Christ dyed, but not that he dyed for hys sinnes. Neither doth any that cōsenteth in the hart to continue in sinne, beleue that Christ dyed for him. For to beleue that Christ dyed for vs, is to see our

If Rochester be such a iuggler: What suppose ye of the rest? let Rochester be an example therfore to iudge them all.

Faith is the roote: and loue springeth of fayth.

Though Rochester haue not the spirite to iudge spirituall thinges, yet ought reason to haue kept him from so shamefully lying. But God hath blynded him to bring their falthod to light.

The controuersy betwene James & Paule.

Why deuills haue none of Paules fayth, nor sinners that repent not.

A mā may beleue that Christ died and many other thynges, & not beleue in Christ.

What it is to beleue in Christ.

our horrible damnation, and how we were appointed vnto eternall paines, and to feele, and to be sure that we are deliuered therefro thorough Christ: in that we haue power to hate our sins, and to loue Gods commaundements. All such repent and haue their hartes loosed out of captiuitie and bondage of sinne, and are therefore iustified thorough fayth in Christ. Wicked sinners haue no fayth, but imaginations and opinions about Christ, as our schole men haue in their principles, about whiche they braule so fast one with an other. It is an other thyng to beleue ẏ the kyng is rich, & that he is rich vnto me, and that my part is therein: and that he will not spare a peny of his riches at my neede, when I beleue that the king is rich I am not moued. But when I beleue that he is rich for me, & that he will neuer faile me at my nede, then loue I, and of loue am ready to worke vnto the vttermost of my power: But let vs returne at the last vnto our purpose agayne.

Why lay men can not rule.

WHat is the cause that laye men can not now rule, as well as in times past, and as the Turkes yet doe? Verely because that Antichrist wyth the mist of hys iugglyng hath beguiled our eyes, and hath cast a superstitious feare vpon the world of christen men, & hath taught the to dread, not God & his worde, but hymselfe and his word: not Gods law and ordinaunces, princes and officers which God hath set to rule the world, but his owne law and ordinaunces, traditions and ceremonies, and disguised disciples, which he hath set euery where to deceaue the world, and to expell the lyght of Gods worde, that his darckues may haue roome. For we see by dayly experience of certayne hundred yeares log, that he which feareth neyther God nor hys worde, neyther regardeth father, mother, mayster, or Christ hymself, which rebelleth against God ordinaunces, riseth agaynst the kynges, and resisteth hys officers, dare not once lay handes on one of the Popes annoynted: no though he sley hys father before hys face, or do violence vnto his brother, or defile his sister, wife or mother. Like honour geue we vnto his traditions & ceremonies. what deuotion haue we when we are blessed (as they call it) with the chalice, or when the Bysshop lifteth vp his holy hand ouer vs? who dare handle the chalice, touch the Alter stone, or put his hand in the fount, or hys finger into the holy oyle? what reuerence geue we vnto holy water, holy fyre, holy bread, holy salt, halowed belles, holy waxe, holy bowes, holy candels, and holy ashes? And last of all vnto the holy cadle commit we our soules at our last departyng. Yea and of the very cloute which the Bysshop or his chapplen that standeth by, knitteth about childrens neckes at confirmatiō, what lay person durst be so bold as to to vnloose the knot? Thou wilt say, do not such thinges bring the holy Ghost and put away sinne and driue away spirites? I say that a stedfast fayth or belefe in Christ & in the promises that God hath sworne to geue vs for hys sake, bringeth the holy Ghost as all the Scriptures make mention, & as Paul sayth (Actes. xix.) haue ye receaued the holy Ghost through fayth or beleuing?

Men feare the Popes oyle more then Gods cōmaundement.

Fayth driueth ẏ deuils away.

Fayth is the rocke where on Christ buildeth hys congregation, agaynst whiche sayth Christ Math. xvj. hell gates shall not preuaile. As soone as thou beleuest in Christ, the holy Ghost commeth, sinne falleth away and deuils flye: when we cast holy water at the deuill or ryng the belles, he fleeth, as men do from young children, and mocketh with vs, to bring vs from the true fayth that is in Gods word vnto a superstitious, and a false belefe of our owne imagination. If thou haddest fayth & threwest an vnhalowed stone at his head, he would earnestly flee and without mockyng, yea though thou threwest nothyng at all, he would not yet abyde.

Why doe not the Bysshops make hym flee from shotyng of gunnes.

Though that at the beginnyng miracles were shewed through such ceremonies, to moue the infidels to beleue the word of God. As thou readest how the Apostles annoynted the sicke with oyle and healed them, and Paul sent his pertelet or Jirkyn to the sicke and healed them also. Yet was it not the ceremonie that did the miracle, but fayth of the preacher and the truth of God, which had promised to confirme and stablish his Gospell with such miracles. Therfore as soone as the gift of miracles ceased, ought the ceremonie to haue ceased also: or els if they will needes haue a ceremonie to signifie some promise or benefite of G O D (whiche I prayse not but would haue Gods word preached euery Sonday, for which entent Sondayes and holy dayes were ordeined) then let them tel the people what it meaneth: and not set vp a bauble and a naked ceremonie

Ceremonies dyd not the miracle but fayth.

Let them tell what the ceremony meaneth.

without significatiō, to make the people beleue therein, and to quenche the fayth that ought to be geuen vnto the word of God.

The priest disguiseth hym selfe with the passion of Christ.

What helpeth it also that the Priest whē he goeth to Masse disguiseth him selfe with a great part of the passion of Christ, and playeth out the rest vnder silence with signes and profers, with noddyng, beckyng and mowyng, as it were Jacke an apes, when neither he him selfe neither any man els woteth what he meaneth? not at all verely, but hurteth and that excedyngly. For as much as it not onely destroyeth the fayth & quencheth the loue that should be geuen vnto the commaundements, and maketh the people vnthankefull, in that it bringeth them into such superstition, that they thinke that they haue done aboundantly ynough for God, yea & deserued aboue measure, if they be present once in a day at such mummyng: But also maketh the infidels to mocke vs and abhorre vs, in that they see nothyng but such apes play among vs, where of no man can geue a reason.

Domme ceremonies quench fayth and loue and make the infidels to mocke vs.

The prophesie of Christ is fulfilled.

All this commeth to passe to fulfill the prophesie which Christ prophesied. Marke. xiij. And Luke. xxj. that there shall come in his name which shall say that they them selues are Christ. That do verely the Pope and our holy orders of Religion. For they vnder the name of Christ preach thē selues, their own word, and their own traditions, and teach the people to beleue in them. The Pope geueth pardons of his full power, of the treasure of the Church and of the merites of Saintes. The Friers lykewise make their benefactours (which onely they call their brethren and sisters) partakers of their masses, fasting, watchynges, prayings and wolward goynges. Yea and whē a nouice of the obseruauntes is professed, the father asketh him, will ye kepe the rules of holy S. Fraunces? and he sayth yea: will ye so in dede sayth he? the other aunswereth: yea forsoth father. Then sayth the father, and I promise you agayne euerlastyng lyfe. O blasphemy. If eternall life be due vnto the pilde traditions of lowsie Friers, where is the Testament become that God made vnto vs in Christes bloud? Christ sayth Math. xxiiij. And Mark. xiij. that there shal come *Pseudo-Christi*. which though I, for a consideration haue translated false Christes, kepyng the Greeke word: yet signifieth it in the English false annoynted and ought so to be translated. There shall come (saith Christ) false annoynted and false Prophetes, and shall do miracles and wonders, so greatly that if it were possible, the very elect or chosen should be brought out of the way. Compare the Popes doctrine vnto the word of GOD, and thou shalt finde that there hath ben, and yet is a great goyng out of the way, and that euill men and deceauers (as Paul prophesied. ij. Timo. iij.) haue preuailed and waxed worse and worse, beguiling other as they are beguiled them selues. Thou tremblest and quakest saying: shall God let vs go so sore out of the right way? I aunswere it is Christ that warneth vs, which as he knew all that should follow, so prophesied he before and is a true Prophet, and his prophesie must nedes be fulfilled.

The testament of the obseruauntes.

False annoynted.

Christes prophesie: be it neuer so terrible must be yet fulfilled.

Christ was neither shauen nor shorne nor annoynted with oyle.

GOd annoynted hys sonne Jesus with the holy Ghost, and therfore called him Christ, which is as much to say as annoynted. Outwardly he disguised him not but made hym like other mē and sent him into the world to blesse vs, and to offer him selfe for vs a sacrifice of a swete sauour, to kill the stench of our sinnes, that God hence forth should smell them no more, nor thinke on them any more: and to make full & sufficient satisfaction or amendes for all them that repent, beleuyng the truth of god, and submitting them selues vnto his ordinaūces both for their sinnes that they do, haue done and shal do. For sinne we through fragilitie neuer so oft, yet as soone as we repente and come into the right way agayne, and vnto the Testament whiche God hath made in Christes bloud, our sinnes vanish away as smoke in the winde, and as darkenes at the commyng of light, or as thou cast a litle bloud or milke into ẏ mayne see. In so much that who soeuer goeth about to make satisfactiō for his sinnes to God ward, saying in his hart, this much haue I sinned, this much will I doe agayne, or this wise will I lyue to make amendes with all, or this wil I do to get heauen with all, the same is an infidell, faythlesse and damned in his deede doing, and hath lost his part in Christes bloud: because he is disobedient vnto Gods Testamēt, and setteth vp an other of his owne imagination, vnto which he will compell God to obey. If we loue God we haue a cōmaundemēt to loue our neighbour also, as

Hee that doth ought to make satisfaction or to get heauen hath lost his parte of Christes bloud.

To our neighbour make we amendes.

so, as sayth Iohn in his Epistle. And if we haue offended him to make him amendes, or if we haue not wherewith, to aske him forgeuenesse, and to doe and suffer all thynges for his sake, to wynne him to God & to norish peace and vnitie: but to Godward Christ is an euerlastyng satisfaction and euer sufficient.

The Apostles were neither chosē nor chosen nor annoynted with oyle.

Christ when he had fulfilled hys course, annoynted hys Apostles and disciples with the same spyrite, and sent them forth without all maner disguising, like other men also, to preach the attonemēt and peace which Christ had made betwene God and man. The Apostles likewise disguised no man, but chose men annoynted wyth the same spirit: one to preach the worde of God, whom we call after the greeke tounge a Bysshop or a Priest, that is, in Englishe, an ouerseer and an Elder. How he was annoynted, thou readest. 1. Timothe. iij. A Bysshoppe or an ouerseer must be faultlesse, the husband of one wife. (Many Iewes and also Gentils that were conuerted vnto the faith, had at that tyme diuers wiues, yet were not compelled to put any of thē away, which Paule because of ensāple would not haue preachers for as much as in Christ we returne agayne vnto ỹ first ordinaunce of God, that one man and one woman should goe together) he must be sober, of honest behauiour, honestly apparelled, harbarous (that is,

Bysshop: an ouerseer.

The true annoynting of a Priest.

This oyle is not among our Bysshops.

ready to lodge straungers, apte to teach, no dronckard, no fighter, not geuen to filthy lucre: but gentle, abhorring fyghting, abhorring couetousnes, and one that ruleth hys owne housholde honestly, hauing children vnder obedience wyth all honestie. For if a man can can not rule hys owne house, how can he care for the congregation of God? he may not be younge in the fayth, or as a man would say a Nouice, least he swell and fall into ỹ iudgement of ỹ euill speaker, that is, he may not be vnlearned in the secretes of the fayth. For such are attonce stubburne, and headstrong, and set not a little by themselues. But alas, we haue aboue twenty thousand that know no more scripture then is written in their portoues, and among them is he exceding well learned that can turne to his seruice. He must be well reported of thē ỹ are without: least he fal into rebuke, and into the snare of the euill speaker, that is, least the infidels which yet beleue not, should be hurt by hym, and driuen from the fayth, if a man that were defamed were made head or ouerseer of the congregation.

Priestes ought to to haue wiues & why.

He must haue a wife for two causes, one, that it may therby be knowē who is mete for the towne. He is vnapt for so chargeable an office, which had neuer housholde to rule. An other cause is, that chastity is an exceeding seldom gift, and vnchastitie exceding perilous for that degree. In as much as ỹ people looke as well vnto the liuyng as vnto the preachyng, and are hurte at once if the liuing disagree, and fall frō the fayth, and beleue not the worde.

What the Priestes dutie is to do: & what to haue.

This ouerseer, because he was takē from hys owne busines and labour, to preach Gods word vnto the parishe, hath right by the authoritie of hys office, to chalenge an honest liuyng of ỹ parishe, as thou mayst see in ỹ Euangelistes, and also in Paule. For who will haue a seruaunt and will not geue hym meate, drinke, and rayment, and all things necessary? How they would pay hym, whether in money, or assigne hym so much rent, or in tithes, as the guise is now in many countreies, was at their libertie.

Men are not bound to pay the Priest in tithes, by Gods law.

Lykewise in euery congregation chose they an other after the same ensample, and euen so annointed, as it is to see in the sayd chapter of Paule, and Act. vj. whom after the Greeke word we call Deacon, that is to say in English, a seruaunt or a minister, whose office was to helpe and assiste ỹ Priest, and to gather vp his dutie, and to gather for the poore of the parishe, which were destitute of frends and could not worke, common beggers to runne frō doore to doore, were not thē suffered. On ỹ Saintes dayes, namely, such as had suffered death for the worde sake, came men together into the church, and the Priest preached vnto them, and exhorted them to cleaue fast vnto the worde, and to be strong in the fayth, and to fight against the powers of the world, wyth suffering for their faythes sake, after the ensample of the Saintes. And taught thē not to beleue in the saintes and to trust in their merites, and to make Gods of them: but tooke the saintes for an example only, and prayed God to geue them lyke fayth and trust in hys worde, and lyke strength and power to suffer therefore, and to geue them so sure hope of the lyfe to come, as thou mayst see in the collectes of Saint Laurence and of Saint Stephen in our Lady matens. And in such

Deacon what it signifieth and what is his office.

No beggers.

How holy dayes and offerynges came vp.

Saintes were not yet Gods.

dayes, as we now offer, ſo gaue they euery mā his portion according to his abilitie, and as God put in their hart, to the maintenaunce of the prieſt, Deacō, and other common miniſters, and of the poore, and to finde learned men to teach, and ſo forth. And all was put in the handes of the Deacon, as thou mayſt ſee in ỹ lyfe of Saint Laurence, and in the hiſtories. And for ſuch purpoſes gaue men landes afterwarde to caſe the pariſhes, and made hoſpitals, and alſo places to teach their children, and to bring them vp, and to nourtour them in Gods worde, which landes our Monkes now deuour.

Why lādes were geuē vnto the ſpirituall officers before we fell from the faith.

Antichriſt.

Antichriſt of an other maner hath ſent forth his diſciples, thoſe falſe annointed of which Chriſt warneth vs before, that they ſhould come & ſhewe miracles and wonders, euen to bring the very elect out of the way, if it were poſſible. He annointeth them after the maner of ỹ Jewes, and ſhaueth them & ſhoeth them after the maner of the Heathen Prieſtes, whiche ſerue the Idoles. He ſendeth them forth not with falſe oyle onely, but with falſe names alſo. For compare their names vnto their deedes, and thou ſhalt finde them falſe. He ſendeth them forth as Paule prophecied of them. ij. Theſſ. ij. wyth lying ſignes & wonders. What ſigne is the annointing? that they be full of the holy ghoſt. Compare them to the ſignes of the holy ghoſt which Paule reckoneth, and thou ſhalt fynde it a falſe ſigne. A Biſhop muſt be faultles, the huſband of one wyfe. May ſayth ỹ Pope, the huſband of no wife, but the holder of as many whores as he liſteth. God commaundeth all degrees, if they burne, and can not liue chaſt, to marry. The Pope ſaith, if thou burne take a diſpenſation for a Concubine, and put her away when thou art olde, or els as our Lawyers ſay, *ſi non caſte tamen caute*, that is, if ye liue not chaſte, ſee ye cary cleane, and play the knaue ſecretly. Barbarous, yea to whores and baudes, for a poore man ſhall as ſoone breake his necke as his faſt with them, but of the ſcraps and wyth the dogges, when dinner is done. Apt to teach, and as Peter ſayth. j. Pet. iij. ready alwayes to geue an anſwere to euery man that axeth you a reaſon of the hope that ye haue, and that wyth meekenes, which thing is ſignified by

False annoynted.

Shauyng is borowed of the heathen, and oylyng of ỹ Jewes.

False names.

Lying ſignes.

No wife but an whore.

Take a diſpenſation.

Knaueate.

the bootes which doctours of diuinitie are created in, becauſe they ſhould be ready alwayes to goe thorough thicke and thinne, to preach Gods worde, & by the Byſhoppes two horned miter, which betokeneth the abſolute & perfect knowledge that they ought to haue in the new Teſtamēt and the olde. Be not theſe falſe ſignes? For they beate onely and teach not. Yea ſaith ỹ Pope if they will not be ruled, cite them to appeare, and poſe them ſharply, what they hold of the Popes power, of hys Pardons, of his Bulles, of Purgatory, of ceremonies, of confeſſion and ſuch like creatures of our moſt holy fathers. If they miſſe in any point, make heretickes of them and burne them. If they be of mine annoynted and beare my marke, diſgreſſe them, I would ſay diſgraduate them and (after the example of noble Antiochus. ỹ. Mach. vỹ.) pare the crownes and the fingers of them, and tormēt them craftly, and for very payne make them deny the truth. But now ſay our Biſhops, becauſe the truth is come to farre abroad, and ỹ lay people begyn to ſmell out wiles, it is beſt to oppreſſe them with craft ſecretly, & to tame them in priſon. Yea let vs finde the meanes to haue them in the kyngs priſon, and to make treaſon of ſuch doctrine: Yea we muſt ſtyrre vp ſome warre one where or an other, to bryng the people into an other imagination. If they be Gentlemen abiure them ſecretly.

Rootes.

Miters.

Cite them.

Poſe thē.

Make thē heretickes.

Burne thē

Curſe them iiij. times in the yeare. Make them afrayde of euery thyng and namely to touch mine annoynted, and make them to feare the ſentence of the Church, ſuſpentiōs, excōmunicatiōns and curſes. Be the right or wrōg, beare them in hand that they are to be feared yet. Preach me and mine authoritie, & how terrible a thyng my curſe is, and how blacke it maketh their ſoules. On the holydayes which were ordeined to preach Gods word, ſet vp long ceremonies, long Matines, long Maſſes, and lōg Euenſonges, and all in Latin that they vnderſtand not: and roule them in darkenes, that ye may lead them whether ye will. And leſt ſuch thinges ſhould be to tedious, ſing ſome, ſay ſome, pype ſome, ryng the belles and lulle them and rocke them aſlepe. And yet Paul ỹ. Cor. xiiij. forbiddeth to ſpeake in the church or congregatiō ſaue in the toung that all vnderſtand. For the lay man thereby is not edified or taught. How ſhall the

Curſe thē.

Feare thē.

All in Latine.

Rolle thē.

Syng.

Ryng.

Lulle thē.

Rocke thē aſlepe.

lay

lay man say *Amen* (sayth Paule) to thy blessing or thankes geuyng, when he woteth not what thou sayst? He wotted not whether thou blesse or curse.

Pray in Latin.

What then sayth the Pope, what care I for Paul. I commaunde by the vertue of obedience to read the Gospell in Latine. Let them not pray but in Latine, no not there *Pater noster*.

Say them a Gospell.

If any be sicke, go also and say them a Gospell and all in Latin: yea to the very corne and frutes of the field in the procession weeke, preach the Gospell in Latine. Make the people beleue, that it shall grow the better. It is verely as good to preach it to swyne as to men, if thou preach it in a toung they vnderstand not. How shall I prepare my selfe to Gods commaundementes? How shal I be thankefull to Christ for his kindnes? How shall I beleue the truth and promises which GOD hath sworne, while thou tellest them vnto me in a toung which I vnderstand not?

What quod my Lord of Canterbury.

What then saith me Lord of Canterbury to a Priest that would haue had the new Testament gone forth in Englishe: What (sayth he) wouldest thou that the lay people should wete what we do?

Crosse.

No fighter, which I suppose is signified by the crosse that is borne before the hye Prelates and borne before thē in procession: Is that also not a false signe? what Realme can be in peace for such turmoylers? what so litle a Parishe is it, but they will picke one quarell or an other with them, either for some syrplis, cresome or mortuary, either for one trifle or other, and cyte them to the arches? Traytors they are to all creatures and haue a secret conspiration betwene them selues.

Turmoylers.

The craft of the Prelates.

One craft they haue, to make many kyngdomes and small, and to norish olde titles or quarels, that they may euer moue them to warre at their pleasure. And if much landes by any chaunce, fall to one man, euer to cast a bone in the way, that he shall neuer be able to obteine it, as we now see in ỹ Emperour. Why? For as lōg as the kyngs be small, if God would open the eyes of any to set a reformation in his Realme, then should the Pope interdict his land, and send in other Princes to conquere it.

Interdict.

Not geuen to filthy lucre, but abhorryng couetousnes. And as Peter sayth. i. Pet. v. Takyng the ouersight of them, not as though ye were compelled thereunto: but willingly. Not for desire of filthie lucre, but of a good minde: not as though ye were Lordes ouer the Parishes (ouer the Parishes quoth he) O Peter Peter thou wast to long a fisher, thou wast neuer brought vp at the arches, neither wast master of the Rolles, nor yet Chaunceler of England. They are not content to raigne ouer kyng and Emperour and the whole earth: but chalenge authoritie also in heauen and in hell. It is not inough for them to raigne ouer all that are quicke, but haue created them a Purgatory, to raigne also ouer the dead, and to haue one kyngdome more then God him selfe hath. But that ye be an ensample to the flocke (sayth Peter.) And whē the chief shepheard shal appeare ye shall receaue an incorruptible crowne of glory. This abhorring of couetousnes is signified as I suppose by shauyng and sheryng of the of the heare, that they haue no superfluitie. But is not this also a false signe? yea verely it is to them a remēbraunce to shere and shaue, to heape benefice vpon benefice, promotion vpon promotion, dignitie vpon dignitie, Bysshoprycke vppon Bisshoprycke, with pluralities, vnions and *Tot quots*.

Peter wēt neuer to schole at the arches.

The Pope hath one kyngdome more then God him selfe.

Shering what it signifieth.

Tot quot.

First by the authoritie of the Gospell they that preach the word of God in euery Parish and other necessary ministreys, haue right to chalenge an honest liuyng like vnto one of the brethren, and therewith ought to be content. Bisshops and priestes that preach not, or that preach, ought saue Gods word, are none of Christes, nor of hys annoyntyng: but seruauntes of the beast whose marke they beare, whose worde they preache, whose law they maintein cleane agaynst Gods law, and with their false sophistry geue him greater power then God euer gaue to his sonne Christ.

Bisshops that preach not.

But they as vnsatiable beastes not vnmindfull why they were shauen and shoren, because they will stand at no mans grace, or bee in any mans daunger, haue gotten into their owne handes, first the tyth or tenth of all the realme. Then I suppose with in a litle or all together the third foote of all the temporall landes.

Tithes.

Marke well how many personages or vicarages are there in the Realme, which at the least haue a plow land a peece. Then note the landes of Byshoppes, Abbotes, Priors, Nunnes, knyghtes of Saint Johns, Cathedrall Churches, Colleges, Chauntryes and

Temporall landes.

Frechapell. Frechapels. For though the house fall in decay, and the ordinaunce of the fou[n]der be lost, yet will not they loose the landes. what commeth once in, may neuer more out. They make a Frechapell of it, so that he which enioyeth it shall do nought therefore. Besides all this, how many chaplaynes do Gentlemen finde at their owne cost in their houses. How many sing for soules by

Testamentes. testamentes. Then the proving of Testamentes, the prising of goodes, the Bysshop of Caunterburies prerogatiue. Is that not much thorough the

Offering dayes. Realme in a yeare? Foure offeryng dayes and priuy tythes. There is no

Priuy tythes. seruaunt, but that he shall paye somewhat of his wages. None shal receaue the body of Christ at Easter, be he neuer so poore a begger, or neuer so younge a lad or mayde, but they must

Mortuaries. paye somewhat for it. Then mortuaryes for forgotten tythes (as they say) And yet what parson or Vicar is there that will forget to haue a Pygin house to pecke vp somewhat both at sowing tyme, and at harueste whē corne is ripe. They will forget nothing. No man shall die in their debt, or if any mā do, he shall pay it when he is dead. They will loose no thing. why? It is Gods, it is not theirs. It is Saint Cudberts rentes, Saint Albans landes, Saint Edmondes right, Saint Peters patrimony say they, and none of ours. I=

If he die frō home. tem if a man die in an other mans parishe, besides that he must pay at home a mortuary for forgotten tythes, he

Thou must paye ere thou passe. must there pay also ỹ best that he there hath. whether it be an horse of twenty pound, or how good so euer he be: eyther a chayne of golde of an hundreth marke, or fiue hundreth pounde, if it so chaunce. It is much verely for so little payne taking in confession and in ministring the Sacraments. Then beadrolles. Item chrysome, Churchinges, banes, weddinges, offering at weddinges, offering at buriynges, offe=

Petty pillage. ring to Images, offering of ware & lightes, which come to their vauntage, besides the superstitious waste of ware in torches and tapers thoroughout the land. Then brotherhoodes and pardoners. what get they also by confes=

Confession. sions? Yea, and many enioyne penāce to gene a certayne for to haue so many Masses sayde, and desire to prouide a chappellayne themselues. Soule masses, diriges, monethmyndes, yeare myndes, Alsouldays and trentals. The mother Church and the hie altar must haue some what in euery Testament. Offeringes at Priestes first Masses. Item no mā is professed, of what soeuer religion it be, but he must bring somewhat. The halowing or rather coniuring of Churches, chappels, altars, superaltares, chalice, vestimēts & belles. Then booke, bell, cādlesticke, organes, chalice, vestimentes, copes, altere clothes, surplises: towels, basens, ewars, shepe, senser and all maner ornaments must be founde them freely, they will not gene a myte thereunto. Last of all what swarmes of beggyng Friers are there. The Parson shereth, the Vicare shaueth, the Parish Priest polleth, the Frier scrapeth, and the Pardoner pareth, we lacke but a butcher to pulle of the skinne.

First Masse. Professinges. Coniuracions. Parson. Vicare. Parishe priest. Fryers.

What get they in their spirituall law (as they call it) in a yeare, at the Spirituall lawe. arches & in euery dioces? what get the Cōmissaries, and Officials with their somners and apparitors by bewdery in a yeare? Shall ye not finde Curates inough which to flatter the Commissaries and Officials with all that they may go quite them selues, shall open vnto them the confessiōs of the richest of their Parishes. whom they cite priuely, and lay to their charges secretly. If they desire to know their accusers, nay say they, the matter is knowen well inough, and to more then ye are ware of. Come lay your hand on the booke, if ye forswere your selfe, we shal bring proues, we will handle you, we will make an example of you. Oh how terrible are they? Come and sweare (say they) that ye wilbe obedient vnto our iniunctions. And by that craft wryng they their purses and make them drop as long as there is a peny in them. In three or foure yeares shall they in those offices get ynough to pay for a Bysshops bulle. what other thyng are these in a Realme saue horseleches and euen very maggotes, cankres, & caterpillers, which deuour no more but all that is grene, and those wolues which Paul prophesied should come & should not spare the flocke. Actes. xx. Chapter. And whiche Christ sayd should come in lambes skynnes, and bad vs beware of them and iudge them by their workes.

A proper commoditie of confession. Laye your hand on the booke.

THough as I before haue sufficiētly proued, a Christen mā must suffer all thyng, be it neuer so great vnright, as long as it is not agaynst Gods commaundement, neither is it lawfull for him to cast any burthen of

No man may auēge saue the kyng. and he is bound by his office.

hys

his backe by his owne authoritie, tyll God pull it of which layd it on for our deseruinges, yet ought the kynges euery where to defend their realmes frō such oppression, if they were Christen, which is seldom seene: and is an harde thyng verely, though not impossible. For alas they be captiues or euer they be kyngs, yea almost er they be borne. No man may be suffered about hym but flatterers, and such as are fyrst sworne true vnto our most holy fathers the Byshops, that is to say, false to God and man.

Kinges are in captiuitie.

If any of the nobles of the realme be true to the kyng, and so bolde that he dare councell him that which should be to hys honour, and for the wealth of the realme. They will waite a seasō for hym (as men say) They wyll prouide a ghostly father for hym. God bring their wickednes to light. There is no mischife wherof they are not the roote, nor bloudshedde, but thorough their cause, either by their counsell, or in that they preach not true obedience, and teach not the people to feare God. If any faythfull seruaunt be in all the courte, he shall haue twēty spies wayting vpon him, he shalbe cast out of the courte, or (as the saying is) conuayed to Callice, and made a captayne, or an Ambassadoure, he shalbe kepte farre inough from the kynges presence.

The dutie of kynges.

The kinges ought I say to remember that they are in Gods steede, & ordayned of God, not for themselues, but for the wealth of their subiectes. Let them remember that their subiectes are their brethren, their fleshe & bloud, members of their owne body, and euē their owne selues in Christ. Therefore ought they to pitie them, & to rid them from such wylye tyrāny which encreaseth more and more dayly. And though that the kynges by the falshod of the Byshops and Abbottes, be sworne to defend such liberties: yet ought they not to keepe their othes, but to breake them. For as much as they are vnright and cleane agaynst Gods ordinaunce, and euen but cruell oppression, contrary vnto brotherly loue and charitie. Moreouer the spirituall officer ought to punish no sinne, but and if any sinne breake out the kyng is ordained to punishe it, and they not: but to preach & exhort thē to feare God, and that they sinne not.

Unlawfull othes ought to be broken, and may without dispensation.

The kyng only ought to punish sinne: I meane that is broken forth, the hart must remaine to God.

And let the kinges put downe some of theyr tyranny, and turne some vnto a common wealth. If the tenth part of such tyranny were geuen the kyng yearely, & laide vp in the shyre townes agaynst the realme had neede, what would it grow to in certayne yeares? Moreouer one kyng, one lawe, is Gods ordinaunce in euery realme. Therefore ought not the king to suffer them to haue a seuerall lawe by themselues, and to draw hys subiectes thether. It is not mete will they say, that a spirituall man should be iudged of a worldly or a temporall man. O abhomination: see how they deuide and separate themselues? If the laye man be of the worlde, so is he not of God. If he beleue in Christ, then is he a mēber of Christ, Christes brother, Christes fleshe, Christes bloud, Christes spouse, coheyre wyth Christ, and hath his spirite in earnest, and is also spirituall. If they woulde robbe vs of the spirite of God, why should they feare to robbe vs of worldly goodes? Because thou art put in office to preach Gods word, art thou therefore no more one of the brethren? is the Maior of London no more one of the Citie, because he is the chiefe officer? Is the kyng no more of the realme because he is head thereof? The king is in the roome of God, and hys lawe is Gods lawe, and nothyng but the lawe of nature and naturall equitie, which God graued in the harts of men. Yet Antichrist is to good to be iudged by the lawe of God, he must haue a new of hys owne making. It were mete verely that they went to no lawe at all. No more needed they, if they woulde studie to preach Gods worde truely, and be contented wyth sufficient, and to be lyke one of theyr brethren.

The sprite pertemeth vnto the shauen onely.

The kings law is Gods law.

If any question arose about ẏ fayth, or of the scripture, that let them iudge by the manifest and open scriptures, not excluding the laye men. For there are many founde among the laye men, which are as wise as the officers. Or els when the officer dyeth, how coulde we put an other in hys roome? wylt thou so teach xx.xxx.xl. or fifty yeares, that no man shall haue knowledge or iudgement in Gods worde saue thou onely? Is it not a shame that we Christē come so oft to Church in vaine, whē he of foure score yeare olde knoweth no more then he that was borne yesterday.

How men ought to iudge, questions of the scripture.

We come oft to schole. But are neuer taught.

Moreouer when the spirituall officers haue excommunicate any man, or haue condemned any opinion for heresy: Let not the kyng nor temporall

Kinges ought to see what they doe and not to beleue the Byshoppes, namely, seing their liuing is so fore suspects.

officers punish & sley by & by at their commaundement. But let them looke on Gods worde, and compare theyr iudgement vnto the scripture, and see whether it be right or no, and not beleue them at the fyrst choppe, whatsoeuer they say, namely in thynges that pertayne vnto their owne authorities and power. For no mā is a right iudge in his owne cause. why doth Christ cōmaunde the Scripture to be preached vnto all creatures, but that it pertaineth vnto all mē to know them? Christ referreth him selfe vnto the scriptures John. v. And in the. xj. Chapter of Mathew, vnto the question of John Baptistes Disciples hee aunswered. The blind see, the lepers are clensed, the dead arise againe &c. meanyng that if I do the workes which are prophesied that Christ should do when he cōmeth, why doubt ye whether I be hee or no, as who should say, aske ẏ scripture whether I be Christ or no, & not my selfe. How happeneth it then that our Prelates wil not come to the light also that we may see whether their workes be wrought in GOD or no? why feare they to let the lay men see what they do? why make they all their examinations in darkenes? why examine they not their causes of heresie openly, as the lay men do their fellons and murtherers? wherfore did Christ and his Apostles also warne vs so diligently of Antichrist, and of false Prophetes that should come? Because that we should slomber or sleepe carelesse, or rather that we should looke in the light of the Scripture with all diligēce to spie them when they came, and not to suffer our selues to be disceaued and led out of ẏ way? John biddeth iudge the spirites. whereby shall we iudge them but by the Scripture? How shalt thou know, whether the Prophet be true or false, or whether hee speake Gods word of his owne head, if thou wilt not see the Scriptures? why sayd Dauid in the second Psalme be learned ye that iudge the earth, lest the Lord be angry with you, and ye perish frō the right way?

It perteineth vnto all men to know the scriptures.

Be learned ye that iudge the earth.

A terrible warnyng verely: yea and looke on the stories well, & thou shalt finde very few kinges sence the beginning of the world that haue not perished from the right way, and that because they would not be learned.

The kings are become Antichrists hangmen.

The Emperour and Kynges are nothyng now a dayes but euen hangmen vnto the Pope and Byshops, to kill who soeuer they condemne, without any more a do, as Pylate was vnto the Scribes and Phariseis and the hye Byshops, to hang Christ. For as those Prelates aunswered Pylate (whē he asked what he had done) if he were not an euill doer, we would not haue brought him vnto thee. As who should say, we are to holy to do any thyng amisse, ẏ mayst beleue vs well inough: yea and his blonde on our heades, sayd they, kill him hardly, we will beare the charge, our soules for thyne: we haue also a law by which he ought to dye, for he calleth him selfe Gods sonne. Euen so say our Prelates, he ought to dye by our lawes, he speaketh agaynst the Church. And your grace is sworne to defend the liberties and ordinaunces of the Church, and to maynteine our most holy fathers authoritie: our soules for yours, ye shall do a meritorious dede therin. Neuertheles as Pylate escaped not the iudgement of God, euen so is it to be feared lest our temporall powers shall not. wherfore be learned ye that iudge the earth lest the Lord be angry with you and ye perish from the right way.

Be learned ye that iudge the earth.

Who slew the Prophetes? who slew Christ? who slew his Apostles? who the martirs and all the righteous that euer were slayne? The kynges and the temporall sword at the request of the false Prophetes. They deserued such murther to do, and to haue their part with ẏ hypocrites, because they would not be learned, and see the truth them selues. wherfore suffered ẏ Prophets? because they rebuked the hypocrites which beguiled the world, and namely Princes and rulers and taught them to put their trust in thynges of vanitie and not in Gods word. And taught them to do such deedes of mercy as were profitable vnto no man but vnto the false Prophetes them selues onely, makyng marchaūdise of Gods word. wherfore slew they Christ? euen for rebuking the hipocrites: because he said, wo be to you Scribes and Phariseis hypocrites, for ye shut vp the kyngdome of heauē before men Math. xxiij. that is, as it is writtē. Luke. xj. ye haue taken away the keye of knowledge. The law of God whiche is the keye wherewith men bynde, and the promises which are the keyes wherewith men loose, haue our hypocrites also taken away. They will suffer no man to know Gods word, but burne it and make heresie of it: yea and because the peo-

Who slew the prophetes.

Why were the prophetes slayne?

What deedes of mercy teach the hipocrites?

Why slew they christ?

The keyes.

people begyn to smell their falsehode they make it treason to the kyng and breakyng of the kynges peace to haue so much as their *Pater noster* in English. And in stede of Gods law, they bynde wt their owne law. And in stede of Gods promises they lose & iustifye with pardons and ceremonies, which they them selues haue imagined for their owne profite. They preach it were better for thee to eate fleshe on good Friday then to hate thy neighbour: but let any man eate flesh but on a Saterday or breake any other tradition of theirs, and he shalbe bounde & not losed, till hee haue payd the vtter most farthing, either with shame most vyle, or death most cruell, but hate thy neighbour as much as thou wilt and thou shalt haue no rebuke of them, yea robbe him, murther him, and thē come to them and welcome. They haue a sāctuary for thee, to saue thee, yea and a neckuerse, if thou canst but read a litle Latinly, though it be neuer so sorryly, so that ye be ready to receaue ye beastes marke. They care for no vnderstandyng: it is inough, if thou canst rowle vp a payre of Mattens or an Euensong and mumble a few ceremonies. And because they be rebuked, this they rage. Be learned therefore ye that iudge ye world lest God be angry with you, and ye perish from the right way.

Christ is a traitor and a breaker of the kynges peace.

How the hypocrites bynde and lose.

Be learned ye that iudge the earth.

Wo be to you scribes, and phariseis ypocrites, sayth Christ, Math. xriij. for ye deuoure widdowes houses vnder a coulor of long prayer. Our hypocrites robbe not the widdowes onely: but Knight, Squyre, Lord, Duke, Kyng, and Emperour, and euen the whole world vnder the same couloure: teaching the people to trust in their prayers, and not in Christ, for whose sake God hath forgeuen all the synne of the whole worlde, vnto as many as repēt and beleue. They feare thē with purgatory, and promyse to pray perpetually, least the lādes should euer returne home agayne vnto the right heyres. What hast thou bought with robbyng thy heyres, or wyth geuing the hypocrites that which thou robbest of other men? Perpetuall prayer? Yea perpetuall payne. For they appoint thee no tyme of deliueraunce, their prayers are so mighty. The Pope for money can empty purgatory when he will. It is verely purgatory. For it purgeth and maketh cleane riddaunce: yea it is hel. For it deuoureth all thynges. Hys fatherhode sendēth them to heauen with *scala cœli*: that is, wyth a ladder to scale the walles. For by the dore Christ, wil they not let them come in. That dore haue they stopped vp, and that because ye should buye ladders of them. For some they pray dayly which gaue thē perpetuities, and yet make Saintes of them, receauing offeringes in theyr names, and teaching other to pray to them. None of them also which taketh vpon them to saue other wyth their prayers, trusteth to be saued thereby themselues, but hyre other to pray for them.

For rebukyng this was Christ slayne. And for the same cause are we persecuted.

They bee not a litle afrayde of Purgatory that make perpetuities.

Why it is called Purgatory.

Scala Cœli.

The doore is stopt vp: ye must clyme and scale the walles.

Some are prayed for and prayed to also.

The craft that helpeth other helpeth not his owne master.

Moyses taketh recorde of God that he tooke not of any of the people so much as an Asse, neither vexed any of them. Numeri. xvj. Samuell in ye fyrst booke of kynges the xij. chapter, asked all Israell whether he had taken any mans Oxe, or Asse, or had vexed any man, or had taken any gift or rewarde of any man. And all the people testified nay, yet these two both taught the people, and also prayed for them as much as our prelates doe. Peter. j. Peter. v. exhorteth the elders to take the ouersight of Christes flocke, not for filthy lucre: but of a good will euen for loue. Paul. Act. xx. taketh the Priestes or elders to recorde, that he had taught repentaunce and fayth, and all ye councell of God. And yet had desired no mans golde, siluer, or vesture: but fedde himselfe with the labour of hys handes. And yet these two taught and prayed for the people as much as our Prelates doe, wyth whom it goeth after the common saying, no penny, no Pater noster. Which Prelates yet as they teach not, but beate onely, so wote they not what prayer meaneth.

Prayer was not sold in the old tyme.

Moreouer the lawe of loue which Christ left among vs, is to geue and not to receaue. What prayer is it then that thus robbeth all the world cōtrary to that great commaundemēt which is the ende of all commaundementes, and in which all other are conteyned. If men should continue to buie prayer foure or fiue hundred yeares moe, as they haue done, there would not be a foote of grounde in Christendome, neither any worldly thyng, which they ye will be called spirituall onely shoulde not possesse. And thus all shoulde be called spirituall.

Their prayer breaketh the great commaundement of God. It is tyme that they were tyed vp therfore.

Wo be to you Lawyers, for ye lade men wyth burdēs, which they are not able to beare, & ye yours selues touch not the packes wyth one of your fingers saith Christ Luke. xj. Our Law-

The burdens of our spirituall lawyers.

yers verely haue laden vs a thousand tymes more. what spirituall kynred haue they made in baptime, to let matrimonie, besides that they haue added certaine degrees vnto the law naturall for the same purpose. what an vnbearable burthen of chastitie do they violently thrust on other mēs backes, and how easely beare they it themselues? How sore a burden? How cruell a hāgman? How greuous a torment? yea & how paynefull an hell is this eare confession vnto mens consciences. For the people are brought in beliefe, that without that they can not be saued. In so much that some faste certayne dayes in the yeare, and pray certayne superstitious prayers all their lyues longe, that they may not die without confession. In perill of death, if the Priest be not by, the shippemen shrine themselues vnto the Mast. If any be present, they runne then euery mā into his eare, but to gods promises eye they not: for they know them not. If any man haue a deathes wounde, he cryeth immediatly for a Priest. If a man die without shrift many take it for a signe of damnation. Many by reason of that false beliefe die in desperation. Many for shame keepe backe of their confession xx. xxx. yeares, and thinke all the while that they be damned. I knew a poore woman with childe which longed, and being ouercomen of her passion, eate flesh on a Friday, which thing she durst not confesse in the space of xviij. yeares, and thought all that while that she had ben damned, and yet sinned she not at all. Is not this a sore burden that so weyeth downe the soule vnto the bottome of hell? what shoulde I say? A great booke were not sufficient to rehearse y snares which they haue layde to robbe men both of their goodes, and also of the trust which they shoulde haue in Gods worde.

Confession tormenteth the conscience & robbeth the purse of money, and the soule of fayth.

The Scribes and Pharisei's do all their workes to be sene of men. They set abroade their Philacteries, & make long borders on their garmentes, and loue to sit vppermost at feastes, and to haue the chiefe seates in the synagoges, that, is in the congregations or councels, and to be called Rabby, that is to saye maisters sayth Christ. Math. xxiij. Beholde the deedes of our spiritualtie, and how many thousand fashions are among them to be knowen by? which as none is like an other, so loueth none an other. For euery one of them supposeth that all other polle to fast and

Wagges or babies to be knowen by.

make to many captiues: yet to resiste Christ, are they all agreed least they shoulde be all compeld to deliuer vp their prisoners to hym. Beholde the monsters how they are disguised, with miters, croses, and hatts, with croses, pillers, and poliaxes, and wyth thre crownes. what names haue they? my Lord Prior, my Lord Abbot, my Lord Bysshop, my Lord Archbishop, Cardinall and Legate: if it please your fatherhod, if it please your Lordshyp, if it please your grace, if it please your holines, and innumerable such like. Beholde how they are esteemed, and how hie they be crept vp aboue all, not into worldly seates onely: but into the seate of God, the hartes of men, where they sit aboue God himselfe. For both they & whatsoeuer they make of their owne heades is more feared and dread then God and his commaundements. In them and their deseruinges put we more trust, then in Christ and hys merites. To their promises geue we more fayth, then to the promises which God hath sworne in Christes bloud.

Glorious names.

How are they esteemed?

The hypocrites say vnto the kings and Lordes, these heretickes would haue vs downe first, and then you, to make of all cōmon. May ye hypocrites and right heretickes approued by open Scripture, the kinges and Lordes are downe already, & that so low that they can not go lower. Ye treade them vnder your feete, and lead thē captiue and haue made them your bonde seruaunts to waite on your filthy lustes, and to auenge your malice on euery man, contrary vnto the right of Gods word. Ye haue not onely robbed them of their lād, authoritie honour and due obediēce, which ye owe vnto them, but also of their wittes, so that they are not without vnderstādyng in Gods word onely: but euē in worldly matters that pertaine vnto their offices, they are more then childzen. Ye beare them in hand what ye will, and haue brought them euē in case like vnto them which when they daunce naked in nettes, beleue they are inuisible. we would haue them vp agayne, and restored vnto the rowme and authoritie which GOD hath geuen them, and whereof ye haue robbed them. And your inward falsehode we do but vtter onely with the light of Gods word, that your hypocrisie might be sene. Be learned therfore ye that iudge the world, lest God be angry with you, and ye perish from the right way.

Kinges are down: they can not go lower.

Wo be to you Scribes and Phariseis, hypocrites. For ye make cleane ye vtterside of the cuppe and of the platter, but within they are full of bryby & excesse, saith Christ. Mat. xxiij. Is that which our hypocrites eate and drinke and all their riotous excesse any other thyng saue robbery, & that which they haue falsly gotten with their lying doctrine? Be learned therefore ye that iudge the world, and compell them to make restitution agayne.

Our hypocrites lyue by theft.

Ye blinde guides sayth Christ, ye strayne out a gnat & swalow a camell. Math. xxiij. do not our blinde guides also stomble at a straw, and lepe ouer a blocke, makyng narow consciences at trifles, and at matters of weight none at all? If any of them happen to swalow hys spitle or any of the water wherewith he washeth his mouth, ere he goe to Masse: or touch the Sacramēt with his nose, or if the Asse forget to breath on him, or happen to handle it with any of his fingers whiche are not annoynted, or say *Alleluia* in stede of *Laus tibi Domine*, or *Ite Missa est* in stede of *Benedicamus Domino*, or poure to much wine in the chalice, or read the Gospell without light, or make not his crosses a right, how trembleth he? how feareth he? what an horrible sinne is committed? I cry God mercy, sayth he, and you my Ghostly father. But to hold an whore or an other mans wife, to bye a benefice, to set one Realme at variaunce with an other, and to cause xx. thousand mē to dye on a day is but a trifle and a pastime with them.

Consciēces that are so narrow about traditions, haue wyde mouthes about gods cōmaundemēnes.

The Iewes boasteth them selues of Abraham. And Christ sayd vnto them. John. viij. If ye were Abrahams children, ye would do the deedes of Abraham. Our hypocrites boast them selues of the authoritie of Peter, and of Paul & the other Apostles, cleane contrary vnto the deedes and doctrine of Peter, Paul and of all the other Apostles. Which both obeyed all worldly authoritie and power, vsurpyng none to them selues, and taught all other to feare the kynges and rulers, and to obey them in all things not contrary to the commaundement of God, and not to resiste them, though they tooke away life and goodes wrongfully, but patiently to abyde Gods vengeaunce. This did our spiritualtie neuer yet, nor taught it. They taught not to feare God in his commaundementes, but to feare them in their traditions. In so much that the euill people which feare not to resist a good kyng and to rise against him, dare not lay handes on one of them, neither for defilyng of wife daughter or very mother. When all men lose lyfe & landes, they remaine alwayes sure and in safetie, and euer wynne somewhat. For who soeuer cōquereth other mens landes vnrightfully, euer geueth thē part with them. To them is all thyng lawfull. In all Councels and Parlamentes are they the chief. without them may no kyng be crowned, neither vntil he be swoorne to their liberties. All secretes know they, euen the very thoughtes of mens hartes. By them all thinges are ministred. No kyng nor Realme may thorough their fallehode liue in peace. To beleue they teach not in Christ, but in them and their disguised hypocrisie. And of them compell they all men to buy redemptiō & forgeuenes of sinnes. The peoples sinne they eate & thereof waxe fat. The more wicked the people are, the more prosperous is their common wealth. If kinges and great men do amisse, they must builde Abbayes & Colledges, meane men builde chauntreis, poore finde trētals and brotherhodes and beggyng Friers. Their owne heyres do men disherite to endote them. All kynges are compelled to submitte them selues to them. Read the story of kyng John, and of other kynges. They will haue their causes auenged, though whole Realmes should therefore perishe. Take from them their disguising, so are they not spirituall. Compare that they haue taught vs vnto the Scripture, so are we without fayth.

As the Iewes are the children of Abrahā: so are the Bysshops the successours of the Apostles.

The spiritualty haue taught to feare their traditions.

Christ sayth John. v. Chapter: how can ye beleue which receaue glory one of an other. If they that seke to be glorious, can haue no fayth, then are our Prelates faythlesse verely. And John. vij. he sayth: he that speaketh of hym selfe, seeketh his owne glory. If to seke glorie and honour be a sure token, that a man speaketh of his owne selfe, and doth his owne message & not his masters: then is the doctrine of our Prelates of them selues, and not of God. Be learned therefore ye that iudge the earth, lest God be angry with you and ye perish from the right way.

They that seke honor haue no fayth, neither can they do Gods message.

Be learned lest the hypocrites bring the wrath of God vppon your heades & compel you to shed innocent blonde: as they haue compelled your predecessours to slay the Prophetes, to kill Christ & his Apostles and all the righ-

Be learned.

They wynne somewhat alwayes.

Gods worde ought all men to know.

teous ye lence were slayne. Gods worde pertaineth vnto all men: as it perteineth vnto all seruaunts to know their masters will and pleasure: and to all subiectes to know the lawes of theyr prince. Let not the hypocrites do all thing secretly. what reason is it that myne enemy should put me in prison at his pleasure and their diet me, and handle me, as he lusteth, and iudge me him selfe and that secretly, and condemne me by a law of his owne making, and then deliuer me to Pylate to murther me? Let Gods worde try euery mans doctrine, and whom so euer Gods worde proueth vncleane let him be taken for a leper. One Scripture will helpe to declare an other. And the circumstaūces, that is to say, the places that go before and after, wil geue light vnto the middle text. And the opē and manifest Scriptures will euer improue the false and wrong exposition of the darker sentences. Let the temporall power to whō God hath geuen the sword to take vengeaunce, looke or euer that they leape, & see what they do. Let the causes be disputed before them, and let him that is accused haue rowme to aunswere for him selfe. The powers to whom God hath committed the sword shall geue acountes for euery droppe of bloud that is shed on the earth. Then shall their ignorauncе not excuse them, nor the saying of the hypocrites helpe them, my soule for yours, your grace shall do a meritorious deede, your grace ought not to heare them, it is an old heresy cōdemned by the Church. The king ought to looke in the Scripture, and see whether it were truly condemned or no, if he will punish it. If the king or his officer for him, will slay me, so ought the kyng or his officer to iudge me. The kyng can not, but vnto his damnatiō, lend his sword to kill whom he iudgeth not by his owne lawes. Let hym that is accused stand on the one syde and the accuser on the other syde, and let the kynges iudge sit and iudge the cause, if the kyng will kill and not be a murtherer before God.

They do all secretly.

Gods worde ought to iudge.

The right way to vnderstād the scripture.

The kings haue a iudge before whom my soule for yours helpeth not.

Preach what thou wilt but rebuke not hypocrisie.

Hereof may ye see, not onely that our persecution is for the same cause that Christes was, and that we say nothing that Christ sayde not: but also that all persecution is onely for rebuking of hypocrisy, that is to say, of mās righteousnes, and of holy dedes which man hath imagined to please God, & to be saued by, without Gods worde, and beside the testamēt that God hath made in Christ. If Christ had not rebuked ye Pharesees because they taught the people to beleue in their traditions and holynes, and in offeringes that came to their auantage, and that they taught the widowes and thē that had their frendes dead, to beleue in their prayers, & that through their prayers the dead should be saued, and thorough that meanes robbed them both of their goodes, and also of the testament and promises that God had made, to all that repented, in Christ to come, he might haue bene vncrucified vnto this day.

If Saint Paule also had not preached against circumcision, that it iustified not: and that vowes, offeringes, and ceremonies iustified not: and that righteousnes and forgeuenes of sinnes came not by any deseruing of our deedes, but by faith or beleuing ye promises of God, and by the deseruing & merites of Christ onely, he might haue liued vnto this houre. Likewise if we preached not against pride, couetousnes, lechery, extorcion, vsury, symony, and against the euill lyuing both of the spiritualtie as well of the temporalitie, and against inclosings of parkes, reising of rent and fines, and of the carying out of wolle out of the realme, we might endure long enough. But touch the scabbe of hipocrisie or popeholynes, and goe about to vtter their false doctrine wherewith they reigne as Gods in the hart and consciences of men, and robbe them not of landes, goodes, and authoritie onely, but also of the testament of God, and saluation that is in Christ: then helpeth thee neither Gods worde, nor yet if thou diddest miracles, but that thou art not an heretike onely, and hast the deuill within thee, but also a breaker of the kinges peace, and a traytor. But let vs returne vnto our lying sygnes agayne.

The Prelates are clothed in red.

What signifieth that the Prelates are so bloudy, and clothed in red? that they be ready euery houre to suffer martyrdome for the testimony of Gods worde. Is that also not a false signe? when no man dare for them once open his mouth to aske a question of Gods worde, because they are ready to burne him.

Pollaxes.

what signifieth the pollaxes that are borne before hye Legates *A Latere*: what so euer false signe they make of them, I care not: but of this I am sure, that

that as the olde hypocrites when they had slayne Christ, set pollaxes to keepe him in his sepulcre that he should not rise againe: cue so haue our hypocrites buried the testament that God made vnto vs in Christes bloud, and to kepe it downe, that it rise not againe, is all their studie: wherof these pollaxes are the very signe.

Is not that shepardes hoke the Bishopes crose a false signe? Is not that white rochette that the Byshops and Chanons weare so like a Nunne, and so effeminatly, a false signe? what other thinges are their sandals, gloues, myters, & all the whole pompe of their disguising, then false signes in which Paule prophesied that they shoulde come? And as Christ warned vs to beware of wolues in lambes skinnes, & had vs looke rather vnto their fruites and deedes, then to wonder at theyr disguisinges. Runne throughout all our holy religious, and thou shalt finde them likewise all clothed in falshod.

Judge the tree by hys fruite, and not by his leaues.

¶ *Of the sacramentes.*

FOrasmuch as we be come to signes, we wil speake a word or two of the signes which God hath ordeined, that is to say, of the sacramentes which Christ left amongest vs for our comfort, that we may walke in light and in truth, & in feling of the power of God. For he that walketh in ỹ day, stumbleth not, when contrariwise he that walketh in the night stumbleth. Joh. xi. And they that walke in darknes wote not whether they goe. Joh. xij.

Sacramentes are signes of Gods promises.

This worde sacrament is as much to say as an holy signe, and representeth alway some promise of God. As in the olde Testament God ordeined that the raynebowe should represent and signifie vnto all men an oth that God sware to Noe, & to all men after hym, that he woulde no more drowne the worlde thorough water.

¶ The sacrament of the body and bloud of Christ.

SO the Sacrament of the body and blonde of Christ, hath a promise annexed, which the Priest should declare in the Englishe tounge. This is my body that is broken for you. This is my bloud that is shed for many vnto the forgeuenesse of sinnes. This do in remembrance of me sayth Christ. Luk. xx. And i. Cor. xi. If when thou seest the Sacramẽt, or eatest his body, or drinkest his bloud, thou haue thys promise fast in thine hart (that his body was slayne, and his bloud shed for thy sins) and beleuest it, so art thou saued and iustified thereby. If not, so helpeth it thee not, though thou hearest a thousand masses in a day, or though thou dost nothing els all thy life long then eate his body or drinke his bloude: no more thẽ it should helpe thee in a dead thyrst, to beholde a bushe at a tauerne doze, if thou knewest not thereby that there were wine within to be solde.

The promise which the Sacrament preacheth, iustifieth onely.

¶ *Baptime.*

BAptime hath also his worde and promise, which the Priest ought to to teach the people, and Christen them in the Englishe tounge, and not to play ỹ popengay with *Credo* say ye, *Volo* say ye, and *Baptismum* say ye, for there ought to be no mumming in such a matter. The Priest before he baptiseth, asketh saying: beleuest thou in God the father almighty, and in his sonne Jesus Christ, and in the holy ghost, and that the congregation of Christ is holy? And they say, yea. Then the Priest vppon thys fayth baptiseth the childe in ỹ name of the father, and of ỹ sonne, and of the holy ghost, for the forgeuenes of sinnes, as Peter saith. Act. ij.

The washing without the worde helpeth not: but through the worde it purifieth and clenseth vs. As thou readest Ephe. v. How Christ clenseth the congregation in the fountayne of water through the worde. The word is the promise that God hath made. Now as a preacher, in preaching the worde of God saueth the hearers that beleue, so doth the washing, in that it preacheth and representeth vnto vs the promise that God hath made vnto vs in Christ. The washing preacheth vnto vs, that we are clesed with Christes bloudshedding, which was an offering and a satisfaction for the sinne of all that repent and beleue, consenting and submitting themselues vnto the will of God. The plunging into the water signifieth that we die, and are buried with Christ, as concerning the olde life of sinne which is Adam. And the pulling out againe, signifieth that we rise againe with Christ in a newe life full of the holy ghost, which shall teach vs & guide vs, & worke the will of God in vs, as thou seest. Rom. vj.

How the Sacramẽtes worke in vs.

Of wedlocke.

MAtrimony or wedlocke is a state or a degree ordeined of God, and an office wherein the husband serueth the wife, and the wife the husband. It was ordeined for a remedy and to encrease the worlde, and for the man to helpe the woman, and the woman the man with all loue and kyndnes, and not to signifie any promise that euer I heard or redde of in ỹ scripture. Therfore ought it not to be called a Sacrament. It hath a promise that we sinne not in that state, if a man receaue hys wife as a gift geuen to him of God, & the wife her husband likewise: as all maner meates and drinkes haue a promise that we sinne not, if we vse them measurably with thankes geuing. If they call matrimony a Sacrament because the scripture vseth the similitude of matrimonie, to expresse the mariage or wedlocke that is betwene vs and Christ. (For as a woman though she be neuer so poore, yet when she is maried, is as rich as her husband: euen so we whē we repent and beleue the promises of God in Christ, though we be neuer so poore sinners, yet are as rich as Christ, all his merits are ours with all that he hath). If for that cause they call it a sacrament: so will I muster de seede, leuen, a net, keyes, bread, water, and a thousand other things which Christ and the Prophetes, and all the scripture vse, to expresse the kingdome of heauen and Gods worde wythall. They prayse wedlocke wyth their mouth, and say it is an holy thyng, as it is verely: but had leuer be sanctified wyth an whore, then to come wythin the sanctuary.

Matrimony was not ordeined to signifie any promise.

If wedlocke be holy, why had they leuer haue whores thē wines?

¶ Of Order.

SUbdeacon, Deacō, Priest, Byshop, Cardinall, Patriarch and Pope, be names of offices and seruice, or should be, and not Sacraments. There is no promise coupled therwith. If they minister their offices truly, it is a signe that Christes spirite is in them, if not, that the deuill is in them. Are these all Sacramentes, or which one of them? Or what thyng in them is that holy signe or Sacrament? The shauyng or the annoynting? what also is the promise that is signified thereby? But what word printeth in them that character: that spirituall seale? O dreamers and naturall beastes without the seale of the spirite of God: but sealed with the marke of the beast and with cankred consciences.

Character.

There is a word called in Latine *Sacerdos* in Greeke *Hiereus*, in Hebrue *Cohan*, that is, a Minister an officer, a sacrificer or a Priest, as Aaron was a Priest and sacrificed for the people and was a mediator betwen God & them. And in the English should it haue had some other name then Priest: But Antichrist hath deceaued vs with vnknowen and straūge termes, to bring vs into confusion and superstitious blyndnes. Of that maner is Christ a Priest for euer, and all we Priests thorough hym and neede no more of any such Priest on earth to be a meane for vs vnto god. For Christ hath brought vs all into the inner temple within the vayle or forehanging, and vnto the mercy stoole of God. And hath coupled vs vnto God, where we offer euery man for himselfe ỹ desires & petitions of his hart, & sacrifice and kil the lustes & appetits of his flesh with prayer, fasting, & all maner godly liuing.

Sacerdos.

An other worde is there in Greeke called *Presbiter*, in latin, *Senior*, in englishe an elder, and is nothing but an officer to teach, and not to be a mediator betwene God and vs. This needeth no annointing of man. They of ỹ olde testament were annointed with oyle, to signifie the annointing of Christ and of vs thorough Christ with the holy ghost. This wise is no man Priest but he that is chosen, saue as in time of necessitie euery parson Christeneth, so may euery man teach his wife & houshold, and the wife her children. So in time of neede if I see my brother sinne, I may betwene hym and me rebuke him, and damne his deede by the lawe of God. And may also comfort them that are in dispayre with the promises of God, and saue them if they beleue.

Presbiter.

Priestes now ought not to be annointed with oyle.

By a Priest then in the new testament vnderstand nothing but an elder to teach the younger, and to bring thē vnto the full knowledge and vnderstanding of Christ and to minister the Sacramentes which Christ ordeyned, which is also nothyng but to preach Christes promises. And by them that geue all their studie to quench the light of truth, and to holde the people in darcknes, vnderstand the disciples of Sathan and messengers of Antichrist, what soeuer names they haue, or what soeuer they call themselues. And as concerning that our spiritualtie (as they will be called) make themselues holyer

The office of a Priest.

They will be holier, but their deedes be not holy at all.

holyer then the lay people, and take so great landes and goodes to pray for them, and promise them pardons and forgeuenes of sinnes, or absolution, without preachyng of Christes promises, is falsehode and the woorkyng of Antichrist: and (as I haue sayd) the rauenyng of those wolues which Paul (Act. xx.) prophesied, should come after hys departyng not sparyng the flocke. Their doctrine is that marchaundise wherof Peter speaketh saying: through couetousnes shall they with fayned wordes make marchaundise of you. ij. Pet. ij. And their reasons wherewith they proue their doctrine are (as sayth Paul. i. Timo. vi.) superfluous disputynges, argumynges or braulyngs of mē with corrupt mindes and destitute of truth, whiche thinke that lucre is godlynes. But Christ sayth. Math. vij. by their frutes shalt thou know them, that is by their filthy couetousnes and shameleße ambition and dronken desire of honor, contrary vnto the example & doctrine of Christ and of his Apostles. Christ sayd to Peter, the last Chapter of John. Fede my sheepe, and not shere thy flocke. And Pet. sayth. i. Pet. v. Not being Lordes ouer the Parishes: but theße shere, and are become Lordes. Paul saith. ij. Cor. ij. Not that we be Lordes ouer your faith: but theße will be Lordes & compel vs to belene what soeuer they lust, without any witnes of Scripture, yea cleane contrary to the Scripture, whē the opē text rebuketh it. Paul sayth, it is better to geue, thē to receaue. Act. xx. But theße do nothyng in the world but lay snares to katch and receaue what so euer cōmeth, as it were the gapyng mouth of hell. And. ij. Cor. xij. I seeke not yours but you: but theße seeke not you to Christ, but yours to thē selues, and therfore lest their dedes should be rebuked will not come at the light.

Compare their dedes to the doctrine and deedes of Christ, and of his Apostles, and iudge their frutes.

Neuertheleße the truth is, that we are all equally beloued in Christ, and God hath swoorne to all indifferently. According therfore as euery man beleueth Gods promises, longeth for thē, and is diligent to pray vnto GOD to fulfill them, so is his prayer heard, and as good is the prayer of a cobler, as of a Cardinall: and of a bocher, as of a Byshop: & the blessing of a baker that knoweth the truth, is as good as the blessyng of our most holy father the Pope. And by blessing vnderstand not the wagging of the popes or Bishops hand ouer thyne head, but prayer, as when we say, God make thee a good man, Christ put his spirite in thee, or geue thee grace and power to walke in the truth, & to folow hys cōmaūdementes &c. As Rebeccas frendes blessed her whē she departed, Gene. xxiiij. saying. Thou art our sister: grow vnto thousand thousandes, and thy seede possesse the gates of their enemies. And as Isaac blessed Iacob Gene. xxvij. saying. God geue thee of the dew of heauen, and of the fatnes of the earth, aboundaunce of corne, wyne and oyle &c. And Gene. xxviij. Almighty God blesse thee and make thee grow, and multiply thee, that thou mayst be a great multitude of people, and geue to thee and to thy seede after thee the blessings of Abraham, that thou mayst possesse the land wherin thou art a straūger which he promised to thy graundfather and such lyke.

What blessing meaneth.

Last of all one singular doubt they haue: what maketh the Priest, the annoynting or puttyng on of the handes or what other ceremonie or what wordes. About which they braule and scolde one ready to teare out an others throte. One sayth this, & an other that, but they cā not agree. Neither cā any of them make so strong a reason which an other can not improue. For they are all out of the way, and without the spirite of God to iudge spirituall things. Howbeit to this I aūswere, that whē Christ called. xij. vp into the mountaine and chose them, then immediatly without any annointing or ceremony were they his Apostles, that is to witte, ministers chosen to be sent to preach his Testament, vnto all the whole world. And after the resurrection whē he had opened their wittes, and geuen them knowledge to vnderstand the secretes of hys Testament, & how to bynde & loose, and what he would haue thē to do in all thynges, then he sent them forth with a commaundemēt to preach and bynde the vnbeleuyng that continue in sinne, and to loose the beleuyng that repent. And that commaundemēt or charge made thē Byshops, Priestes, Popes and all thyng. If they say that Christ made thē Priestes at his Maundey or last Supper when he sayd, do this in the remembraūce of me. I aunswere, though the Apostles wist not then what hee ment, yet I will not striue nor say that agaynst. Neuer the latter the commaundement and the charge which he gaue them made thē Priestes.

The commaundement maketh Priestes.

And Actes the firſt, when Mathias was choſē by lotte, it is not to be douted but that the Apoſtles, after their common maner, prayed for him that God would geue him grace to miniſter his office truely, and put their handes on him, and exhorted him and gaue him charge to be diligent & faithfull, and then was he as great as the beſt. And Actes. vj. when the Diſciples that beleued had choſen. vij. Deacons to miniſter to the widdowes, the Apoſtles prayed and put their handes on them, and admitted them without more adoc. Their putting on of hands was not after the maner of the dome bleſſing of our holy byſhops with two fingers: but they ſpake vnto them, and tolde them their dutie and gaue them a charge and warned them to be faythfull in the Lordes buſines: as we chuſe tempozall officers and read their duty to them, and they promiſe to be faythfull miniſters, and then are admitted. Neither is there any other maner or ceremonie at all required in makyng of our ſpirituall officers, then to chuſe an able perſon, and thē to rehearſe him his dutie and geue him his charge and ſo to put him in his rowme. And as for that other ſolemne doubte, as they call it whether Iudas was a Prieſt or no, I care not what he then was: but of this I am ſure, that he is now not onely Prieſt, but alſo Byſhop, Cardinall and Pope.

Putting on of hāds.

what Iudas is now.

¶ *Of Penaunce.*

PEnaunce is a word of their owne forgyng to diſceaue vs with all, as many other are. In the Scripture we finde *pœnitentia* repentaunce. *Agite pœnitentiam*, do repent: *Pœniteat Vos*, let it repēt you. *Metanoyte* in Greeke, to thinke ye, or let it forthinke you. Of repentaunce they haue made penaunce, to blinde the people and to make them thinke that they muſt take payne and do ſome holy dedes to make ſatisfaction for their ſinnes, namely ſuch as they enioyne them. As thou mayſt ſee in the Cronicles, when great kynges and tyrauntes (which with violence of ſword conquered other kynges landes and ſlew all that came to hand) came to them ſelues, and had conſcience of their wicked dedes, then the Byſhops coupled them, not to Chriſt: but vnto the Pope, and preached the Pope vnto them, and made them to ſubmit them ſelues and alſo their realmes vnto the holy father the Pope, and to take penaunce, as they call it, that is to ſay, ſuch iniunctions as the Pope and Biſhops would commaund them to do, to build Abbays, to endote them with liuelode, to be prayed for for euer: and to geue them exemptions and priuilege and licence to do what the luſt vnpunniſhed.

☞ A point of practiſe.

Repentaunce goeth before faith and prepareth the way to Chriſt, and to the promiſes. For Chriſt, commeth not, but vnto them that ſee their ſinnes in the law and repent. Repentaunce that is to ſay, this mornyng and ſorrow of the hart laſteth all our liues long. For we finde our ſelues all our liues long to weake for Gods law, and therfore ſorrow & morne longyng for ſtrength. Repentaunce is no Sacrament: as faith, hope, loue, and knowledge of a mans ſinnes are not to be called Sacramentes. For they are ſpirituall and inuiſible. Now muſt a Sacrament be an outward ſigne that may be ſene to ſignifie, to repreſent, and to put a man in remēbraunce of ſome ſpirituall promiſe which can not be ſene but by faith onely. Repentaunce and all the good dedes which accompanie repentaunce to ſlay the luſtes of the fleſhe are ſignified by Baptiſme. For Paule ſayth Roma. vj. (as it is aboue rehearſed.) Remember ye not (ſaith he) that all we whiche are baptiſed in the name of Chriſt Ieſus, are baptiſed to dye with him? we are buryed with him in Baptiſme for to dye, that is, to kil the luſtes and the rebellion which remayneth in the fleſh. And after that he ſayth, ye are dead as concernyng ſinne but lyue vnto God, through Ieſus Chriſt our Lord. If thou looke on the profeſſion of our harts, and on the ſpirit and forgeuenes which we haue receaued thorough Chriſtes merites, we are full dead: but if thou looke on the rebellion of the fleſh we do but begyn to dye and to be baptiſed, that is, to drowne and quench the luſtes, and are full baptiſed at the laſt minute of death. And as cōcernyng the worckyng of the ſpirite we begyn to lyue, & grow euery day more and more both in knowledge and alſo in Godly lyuyng, accordyng as the luſtes abate. As a child receaueth ỹ full ſoule at the firſt day, yet groweth dayly in the operations & workes therof.

Repentaunce.

Repentaunce is ſignified by Baptime.

¶ *Of Confeſſion.*

COnfeſſion is diuers? One foloweth true fayth inſparably. And is the con-

One confession is to knowledge wherein thou puttest thy trust.

confessing and knowledging with the mouth, wherein we put our trust and confidēce. As when we say our Credo: confessing that we trust in God the father almighty, and in his truth & promises: & in his sonne Jesus our Lord, and in his merites and deserninges: & in the holy Ghost, and in his power, assistance and guiding. This confession is necessary vnto all men that wyll be saued. For Christ saith Mathew.x. he that denyeth me before men, hym will I deny before my father that is in heauen. And of this confession sayth the holy Apostle Paule in the x. chapter. The beliefe of the hart iustifieth: and to knowledge wyth the mouth maketh a man safe. This is a wonderfull text for our Philosophers or rather sophisters, our worldly wyse enemies to the wisdome of God, our deepe & profounde welles wythout water, our cloudes wythout moysture of rayne, that is to say, naturall soules without the spirite of God, and feeling of godly thynges. To iustifie and to make safe are both one thing. And to confesse with the mouth is a good worke, and the frute of a true fayth, as all other workes are.

If thou repent and beleue the promises, then Gods truth iustifieth thee, that is, forgeueth thee thy sinnes, and sealeth thee with hys holy spirite, and maketh thee heyre of euerlastyng lyfe through Christes deserninges. Now if thou haue true fayth, so seest thou the exceeding and infinite loue and mercy which God hath shewed thee freely in Christ: then must thou needes loue agayne: and loue can not but compell thee to worke, and boldly to confesse & knowledge thy Lord Christ, and the truth which thou hast in his word. And this knowledge maketh thee safe, that is declareth that thou art safe already, certifieth thine hart, and maketh thee feele that thy fayth is right, and that Gods spirite is in thee, as all other good workes doe. For if when it commeth vnto the point, thou hast no lust to worke, nor power to confesse, how couldest thou presume to thinke that Gods spyte were in thee?

If when tyrauntes oppose thee thou haue power to confesse then art thou sure that thou & art safe.

An other confession is there which goeth before faith, and accompanieth repentaunce. For who so euer repenteth doth knowledge his sinnes in his hart. And who soeuer doth knowledge his sinnes, receaueth forgeuenes (as sayth John in the first of his first Epistle.) If we knowledge our sinnes he is faythfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnes, that is, because he hath promised, he must for his truthes sake doe it. This confession is necessary all our liues long, as is repentaunce. And as thou vnderstandest of repentaunce, so vnderstand of this confession, for it is likewise included in the sacrament of Baptime. For we alwayes repent and alwayes knowledge or cōfesse our sinnes vnto God, and yet dispayre not: but remember that we are washed in in Christes blond, which thing our baptime doth represēt, and signifie vnto vs.

An other confession is to knowledge thy sinnes in thyne hart vnto God.

Shrift in the eare is verely a worke of Sathan, and that the falsest that euer was wrought, and that most hath deuoured the fayth. It began among the Greekes, and was not as it is now, to reckē all a mās sinnes in the priestes eare: but to aske coūcell of such doubtes as men had, as thou mayst see in S. Hierome, and in other authors. Neither went they to Priestes onely which were very fewe at that tyme, no moe then preached the worde of God, for this so great vantage in so many masses saying, was not yet founde: but went indifferently, where they saw a good and a learned man. And for because of a litle knauery which a Deacō at Constantinople plaide thorough cōfession with one of the chiefe wiues of the citie, it was layde downe agayne. But we Antichristes possession, the more knauery we see growe thereby dayly, the more we stablishe it. A christen man is a spirituall thing, and hath Gods word in his hart, and gods spirite to certifie him of all thing. He is not bound to come to any eare. And as for the reasons which they make are but persuasions of mans wisedome. First as perteining vnto the keyes & maner of bynding and loosing is enough aboue rehearsed, & in other places. Thou maist also see how the Apostles vsed them in the Actes, and in Paules Epistles, how at the preaching of fayth the spirite came, and certified their harts that they were iustified thorough beleuing the promises.

Shrift.

Shrift was put downe for knauery among the Greekes: But is stablished ther by among vs.

When a man feeleth that his hart consenteth vnto the law of God, and feeleth hymselfe meeke, pacient, curteous and mercifull to hys neighbour, altered and fashioned like vnto Christ, why shoulde he doubt but that God hath forgeuen him and chosen him and put his spirite in hym, though he ne-

How a mā shall know that hys sinnes are forgeuen.

uer cromme hys sinne into the priestes eare?

Blind reason is their guide and not Gods spirite.

One blynde reason haue they saying. How shall the Priest vnbynde, loose and forgeue the sinne which he knoweth not? How did the Apostles? The Scripture forsake they and runne vnto their blinde reasons, and draw the Scripture vnto a carnall purpose. When I haue tolde thee in thyne eare all that I haue done my life long, in order and with all circumstances after the shamefullest maner, what cāst thou doe more then preach me the promises, saying: if thou repent & beleue, Gods truth shall saue thee for Christes sake? Thou seest not myne hart, thou knowest not whether I repent or no, neyther whether I consent to the law, that it is holy, righteous, and good. Moreouer whether I beleue the promises or no, is also vnknowen to thee. If thou preach the law and the promises, (as the Apostles did) so should they that God hath chosen repent and beleue and be saued: euen now as well as then. How be it Antichrist must know all secretes to stablish his kingdom, & to worke his misteries withall.

Learne to know them for they are verely lepers in theyr hartes.

They bryng also for them the storie of the x. lepers, whiche is written in the .xvij. Chapter of Luke. Here marke their falsehoode, and learne to knowe them for euer. The fourtene Sonday after the feast of the Trinitie, the begynnyng of the vij. lesson is the sayd Gospell and the viij. & the ix. lessons with the rest of the seuenth is the exposition of Bede vpon the sayd Gospell. Where, saith Bede, of all that Christ healed, of what so euer disease it were, he sent none vnto the Priestes, but the lepers. And by the lepers enterpreteth the folowers of false doctrine onely, which the spirituall officers, and the learned men of the congregation ought to examine, and rebuke their learning with Gods word, and to warne the congregation to beware of them. Which, if they were afterward healed by the grace of Christ, ought to come before the cōgregation, and there openly confesse theyr true fayth.

But all other vices (saith he) doth God heale within in the conscience.

Though they this wise reade at mattens, yet at hie masse, if they haue any sermon at all, they lie cleane contrary vnto this open truth. Neither are they ashamed at all. For why they walke altogether in darcknes.

¶ Of Contrition.

Contrition and repētaunce are both one and nothyng els but a sorowful & a mournyng hart. And because that God hath promised mercy vnto a contrite hart, that is, to a sorowfull and repentyng hart, they to beguile Gods word and to stablish their wicked tradition, haue fayned that new word attrition saying: thou canst not know whether thy sorrowe or repentaunce be contrition or attrition, except thou be shreuen. When thou art shreuen, thē it is true contritiō. Oh foxy Pharisay, that is thy leuen, of which Christ so diligētly bad vs beware. Math. vj. And the very prophesie of Peter thorough couetousnes with fayned wordes shall they make marchaūdise of you. ij. Pet. ij. with such gloses corrupt they Gods word, to sit in the consciences of ẏ people, to lead them captiue, and to make a praye of thē: byeng and sellyng their sinnes, to satisfy their vnsatiable couetousnes. Neuerthelesse the truth is, when any man hath trespassed agaynst God. If he repēt and knowledge his trespasse, God promiseth him forgeuenesse without eare shrift.

Attritiō is of the leuen of the phariseis.

If he that hath offended his neighbour repente and knowledge his fault askyng forgeuenes, if his neighbour forgeue him, God forgeueth him also, by his holy promise. Mat. xviij. Likewise if he that sinneth openly, when he is openly rebuked, repent and turne, then if the congregation forgeue hym God forgeueth him. And so forth who soeuer repenteth and when he is rebuked knowledgeth his fault is forgeuē.

He also that doubteth or hath hys consciences tangled, ought to open his minde vnto some faythfull brother that is learned, and he shall geue hym faythful councell to helpe him withall.

Whom a man offendeth to him must hee confesse.

To whom a man trespasseth, vnto him he ought to confesse. But to confesse my selfe vnto thee O Antichrist, whom I haue not offended, am I not bounde.

They of the old law had no confession in the eare. Neither the Apostles nor they that folowed many hundred yeares after knew of any such whisperyng. Wherby then was their attritiō turned vnto contrition? yea why are we whiche Christ came to loose, more bound thē the Iewes. Yea and why are we more bounde without Scripture? For Christ came not to make vs more bounde, but to loose vs and to make a thou=

thousand thynges no sinne which before were sinne, and are now become sinne agayne. He left none other law with vs, but the law of loue. He loosed vs not frō Moyses to bynde vs vnto Antichristes eare. God had not tyed Christ vnto Antichristes eare, neither hath poured all his mercy in thether, for it hath no recorde in the old Testament, that Antichristes eare should be Propiciatorium, that is to witte, Gods mercy stole, and that God should crepe into so narow a hole, so that hee could no where els be founde. Neither dyd God write his lawes neither yet hys holy promises in Antichristes eare: but hath graued them with his holy spirite in the hartes of them that beleue, that they might haue them alwayes ready at hand to be saued therby.

It hath no recorde in ỹ Scripture that God shuld crepe in, & hyde him selfe in Antichristes eare.

¶ *Satisfaction.*

AS pertainyng vnto satisfactiō, this wise vnderstād, that he that loueth God hath a commaundement (as S. Iohn sayth in the fourth Chap. of his first Epistle) to loue his neighbour also: whom if thou haue offended thou must make him amendes or satisfactiō, or at the lest way if thou be not able, aske him forgeuenes, & if he will haue mercy of God, he is bound to forgeue thee. If he will not: yet God forgeueth thee, if thou thus submit thy selfe. But vnto Godward Christ is a perpetuall and an euerlastyng satisfaction for euermore.

Christ is en euerlastyng satisfaction.

As oft as thou fallest through frayltie, repent & come agayne and thou art safe & welcome, as ỹ mayst see by ỹ similitude of the riotous sonne, Luke. xv. If thou be lopen out of sanctuary come in agayne. If thou be fallen from the way of truth come thereto agayne and thou art safe, if thou be gone astray come to ỹ folde againe & the shepheard Christ shall saue thee, yea and the aungels of heauen shal reioyce at thy commyng, so farre it is of that any mā shal beate thee or chide thee. If any Pharisey enuye thee, grudge at thee, or rayle vpon thee, thy father shall make aunswere for thee, as thou sest in the fore rehearsed likenes or parable. who soeuer therfore is gone out of the way by what soeuer chaūce it be, let him come to his Baptisme agayne and vnto the profession therof and he shalbe safe.

Baptisme lasteth euer.

For though that the washyng of Baptisme be past, yet the power therof, that is to say, ỹ word of God which Baptisme preacheth lasteth euer and saueth for euer. As Paul is past and gone, neuertheless ỹ word that Paul preached lasteth euer and saueth euer as many as come therto with a repentyng hart and a stedfast faith.

Hereby seest thou that when they make penaunce of repentaunce and cal it a Sacrament and deuide it into contrition, confession and satisfaction they speake of their owne heades and lye falsely.

¶ *Absolution.*

THeir absolution also iustifieth no man from sinne. For with the hart do men beleue to be iustified with all, sayth Paul. Roma. x. that is, through fayth and beleuyng the promises, are we iustified, as I haue sufficiently proued in other places with ỹ Scripture. Fayth (sayth Paul in the same place) commeth by hearyng, that is to say, by hearyng the preacher that is sent from God and preacheth Gods promises. Now when thou absolues in Latine, the vnlearned heareth not. For how, saith Paul. i. Cor. xiiij. when thou blessest in an vnknowen toung, shall the vnlearned say *Amen* vnto thy thankes geuing? for he wotteth not ỹ sayst. So likewise the lay wotteth not whether thou loose or bynde, or whether thou blesse or curse. In like maner is it if the lay vnderstād Latine or though the Priest absolue in English. For in hys absolution he rehearseth no promise of God: but speaketh his owne wordes saying: I by the authoritie of Peter and Paul absolue or loose thee from all thy sinnes. Thou sayst so, which art but a lying man and neuer more then now verely.

Thou sayst I forgeue thee thy sinnes, and the Scripture (I John the first) that Christ onely forgeueth & taketh away ỹ sinnes of the world. And Paul and Peter and all the Apostles preache that all is forgeuen in Christ and for Christs sake. Gods word onely loseth and thou in preachyng that mightest loose also and els not.

Of bynding and loosing and of the Popes authoritie or power.

Who soeuer hath eares let him heare and let him that hath eyes, see. If any man loue to be blinde, his blindnes on his owne head and not on mine.

THey alledge for thē selues the saying of Christ to Peter Math. xvj. what soeuer thou byndest on earth, it shalbe bounde, & what soeuer thou loosest, and so forth. Lo say they, what so-

euer we bynde & what soeuer we loose here is nothing excepted. And an other text lay they of Christ in ỹ last of Mathew. All power is geuen to me sayth Christ, in heauen and in earth: go therfore and preach &c. Preachyng leaueth the Pope out, and sayth loe all power is geuen me in heauen & in earth. And thereupon taketh vpon him tẽporall power aboue kyng and Emperour, & maketh lawes and byndeth them. And like power taketh he ouer gods lawes and dispenseth with them at his lust, makyng no sinne of that whiche God maketh sinne, & maketh sinne where God maketh none: yea & wypeth out Gods lawes cleane and maketh at his pleasure, & with him is lawful what he lusteth. He bindeth where God looseth & looseth where God bindeth. He blesseth where G O D curseth and curseth where God blesseth. He taketh authoritie also to bynde & loose in Purgatory. That permit I vnto him: for it is a creature of his owne makyng. He also bindeth the aungels. For we read of Popes that haue commaũded the aungels to fet diuers out of Purgatory. Howbeit I am not yet certified whether they obeyed or no.

The Pope chalengeth power not ouer man onely but ouer God also.

Purgatory is the Popes creature: he may therfore be bold there.

The Pope bindeth the aungels.

Understand therefore that to bynde and to loose, is to preach the lawe of God and the Gospell or promises, as thou mayst see in the third chapter of the second epistle to the Corinthians: where Paule calleth the preaching of the law the ministration of death, and damnation, and the preaching of the promises then ministring of the spirite and of righteousnes. For when the law is preached, all men are found sinners, and therefore damned: and when the Gospell & glad tydinges are preached, then are all that repent and beleue, founde righteous in Christ. And so expounde it all the olde doctours. Saint Hierome sayth vpon this text, whatsoeuer thou bindest, the Bishops and Priestes sayth he, for lacke of vnderstanding, take a litle presumption of the Pharesees vpon thẽ. And thinke that they haue authoritie to bynde innocentes, and to loose the wicked, which thing our Pope and Bishops doe. For they say the curse is to be feared, be it right or wrõg. Though thou haue not deserued, yet if ỹ Pope curse thee, thou art in perill of thy soule as they lie: yea and though he be neuer so wrongfully curssed, he must be fayne to buy absolution. But Saint Hierome sayth as ỹ Priest of the olde law made the lepers cleane or vncleane, so bynded and vnbynded the Priest of the new law.

The true bynding & loosing.

S. Hierome against Bishops and Priestes.

The curse is to bee feared.

The right maner of loosing.

The Priest there made no man a leper, neither clensed any mã, but God: and the Priest iudged onely by Moyses law, who was cleane, & who was vncleane, whẽ they were brought vnto hym.

So here we haue the law of God to iudge what is sinne, and what is not, and who is bounde, and who is not. Moreouer if any man haue sinned, yet if he repent and beleue the promise, we are sure by Gods word that he is loosed & forgeuen in Christ. Other authoritie then this wille to preach, haue the Priests not. Christes Apostles had no other thẽ selues, as it appeareth thoroughout all the new testamẽt. Therfore it is manifest that they haue not.

Saint Paule sayth 1. Corinth. xv. when we say all thinges are vnder Christ, he is to be excepted that put all vnder hym. God the father is not vnder Christ, but aboue Christ, and Christes head. 1. Corinth. vi.

Christ vnderstode this texte all power is geuẽ me in heauen & in earth: & also vsed it farre other wise then the Pope.

Christ sayth John. xij. I haue not spoken of myne owne head, but my father which sent me, gaue a commaundement what I should say, and what I should speake. what soeuer I speake therefore, euen as my father bad me so I speake. If Christ had a law what he should doe, how happeneth it, that the Pope so runneth at large lawlesse? Though that all power were geuen vnto Christ in heauen and in earth: Yet had he no power ouer his father, nor yet to raigne tẽporally ouer tẽporall Princes: but a commaundemẽt to obey them. How hath the Pope thẽ such tẽporall authoritie ouer king & Emperour? How hath he authoritie aboue Gods lawes, and to cõmaunde the Angels, the saintes, and God himselfe?

What authoritie Christ gaue hys Apostles.

Christes authoritie which he gaue to his Disciples, was to preach the lawe and to bring sinners to repentaunce, and then to preach vnto them the promises which the father had made vnto all men for his sake. And the same to preach onely sent he his Apostles. As a kyng sendeth forth his Iudges, and geueth them his authoritie, saying: what ye doe, that doe I. I geue you my full power. Yet meaneth he not by that full power, that they should destroy any towne or Citie, or oppresse any mã or doe what they list, or should raigne ouer the Lordes and Dukes of

The right bynding & loosyng.

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his Realme and ouer hys owne ſelfe. But geueth them a lawe with them & authoritie to bynde and looſe, as farforth as the law ſtretcheth and maketh mention: that is, to puniſhe the euill, that doe wrong, and to auenge ẏ poore that ſuffer wrong. And ſo farre as the law ſtretcheth, will the king defend his Iudge agaynſt all men. And as the tẽporall iudges binde & looſe temporally, ſo doe the priſtes ſpiritually, and no other wayes. How be it by falſhod and ſubtiltie the Pope reigneth vnder Chriſt, as Cardinals and Byſhops do vnder kinges lawleſſe.

How the Pope reigneth vnder Chriſt.

A pœna et a culpa is a proper deame.

THe Pope (ſay they) abſolueth or looſeth *a pœna et culpa*, that is from the faulte or treſpaſſe, and from the payne due vnto the treſpaſſe. God if a man repent forgeueth the offence onely, and not the paine alſo, ſay they, ſaue turneth the euerlaſting payne vnto a tẽporall payne. And appointeth ſeuẽ yeares in purgatory for euery deadly ſinne. But the Pope for money forgeueth both, and hath more power thẽ God, and is more mercifull thẽ God. This doe I ſaith the Pope of my full power and of ẏ treaſure of the Church, of deſerninges of martyrs, cõfeſſours, and merites of Chriſt.

The Pope is more mighty & more mercifull for money, thẽ God is for the death of his onely ſonne.

The merites of ſaintes.

The merites of Chriſt.

First the merites of the Saintes did not ſaue themſelues, but were ſaued by Chriſtes merites onely.

Secondarily God hath promiſed Chriſtes merites vnto all that repent: ſo that whoſoeuer repenteth is immediatly heire of all Chriſtes merites and beloued of God as Chriſt is. Howthẽ came this foule monſter to be Lord ouer Chriſtes merites, ſo that he hath power to ſell that which God geueth freely. O dreamers, yea O deuils and O venimous ſcorpians, what poyſon haue ye in your tayles? O peſtilẽt leauen, that ſo turneth the ſweete bread of Chriſtes doctrine into the bitternelle of gall.

The Pope ſelleth that which God geueth freely.

Fryers.

The Friers runne in the ſame ſpirite and teach, ſaying: do good deedes and redeeme the paines ẏ abide you in purgatory, yea geue vs ſomewhat to doe good workes for you. And thus is ſinne become the profitableſt marchaundiſe in the worlde. O the cruell wrath of God vpõ vs becauſe we loue not the truth.

Sinne is ẏ beſt marchaundiſe that is.

For this is the damnation & iudgement of God, to ſend a falſe prophet vnto him that wil not heare the truth. I know you ſaith Chriſt, Iohn. v. that ye haue not the loue of God in you. I am come in my fathers name and ye receaue me not, if an other ſhall come in his own name, him ſhall ye receaue. This doth God auenge him ſelfe on the malicious hartes whiche haue no loue to his truth.

Chriſt prophecied of Antichriſt and telde why he ſhoulde come.

All the promiſes of God haue they either wypte cleane out, or thus leauened them with open lyes to ſtabliſhe their confeſſion with all. And to kepe vs from knowledge of the truth, they do all thyng in Latin.

The promiſes are either put out or leauened, and why.

They pray in Latin, they Chriſten in Latine, they bleſſe in Latine, they geue abſolution in Latin, onely curſe they in the Engliſh toung. Wherein they take vpon them greater authoritie then euer God gaue them. For in their curſes as they call them, with booke bell and candle, they commaũde God and Chriſt and the aungels and all Saintes to curſe them: curſe them God (ſay they) father, ſonne and holy ghoſt, curſe them virgine Mary. &c. O ye abominable, who gaue you authoritie to commaũde God to curſe? God commaundeth you to bleſſe, and ye cõmaunde him to curſe. Bleſſe them that perſecute you: bleſſe but curſe not, ſaith S. Paul Roma. xij. What tyranny wil theſe not vſe ouer men, which preſume and take vpon them to be Lordes ouer God and to commaunde him? If God ſhall curſe any man, who ſhall bleſſe and make him better? No man can amende him ſelfe, except God poure his ſpirite vnto him. Haue we not a commaundemẽt to loue our neighbour as our ſelues? How can I loue him and curſe him alſo? James ſayth, it is not poſſible that bleſſing & curſing ſhould come both out of one mouth. Chriſt cõmaundeth. Math. v. ſaying: loue your enemies. Bleſſe them that curſe you. Do good to them that hate you. Pray for them that do you wrong and perſecute you, that ye may be the children of your heauenly father.

It is in Latin.

The Pope commaundeth God to curſe.

A cuſtome that is vſed in the marches of wales.

In the marches of wales it is the maner if any man haue an Oxe or a Cow ſtolle, he commeth to the Curate and deſireth him to curſe the ſtealer. And he commaundeth the Pariſh to geue him euery man Gods curſe and his. Gods curſe & myne haue he, ſayth euery man in the Pariſh. O mercyfull God what is blaſphemy, if this be not blaſphemy & ſhamyng of the doctrine of Chriſt?

Vnderſtand therfore, the power of excommunication is this. If any man ſinne openly and amendeth not when

he is warned: then ought he to be rebuked openly before all the Parish. And the Priest ought to proue by the Scripture, that all such haue no part with Christ. For Christ serueth not but for them that loue the law of God, and consent that it is good holy and righteous. And repēt sorrowing & mournyng for power and strength to fulfill it. And all the parish ought to be warned, to auoyde the company of all such, and to take them as heathen people. This is not done that he should perish, but to saue him, to make him ashamed & to kill the lustes of the flesh, that the spirite might come vnto the knowledge of truth. And we ought to pitie hym, and to haue compassion on him, and with all diligence to pray vnto God for him, to geue him grace to repent and to come to the right way agayne, and not to vse such tyranny ouer God and man, commaūdyng God to curse. And if he repent we ought with all mercy to receaue him in agayn. This mayst thou see Mat. xviij. and, 1. Cor. v. and ij. Cor. ij.

¶ *Confirmation.*

IF confirmation haue a promise, then it iustifieth, as farre as the promise extendeth. If it haue no promise, then is it not of GOD as the Bysshops be not. The Apostles and Ministers of God preach Gods word: and Gods signes or Sacramentes signifie Gods word also, and put vs in remēbraunce of the promises which God hath made vnto vs in Christ. Contrarywise Antichristes Bysshops preach not & their Sacramentes speake not, but as the disguised Bysshops mum, so are their superstitious Sacramentes domme. After that the Bysshops had left preachyng, then fayned they this domme ceremonie of cōfirmation to haue somwhat at the lest way, whereby they myght raigne ouer theyr Dioceses. They reserued vnto them selues, also the Christenyng of Belles and conjuring or hallowyng of Churches and Churchyardes, and of Altares and superaltares, and holowyng of Chalices and so forth, what soeuer is of honor or profite. Which cōfirmation and the other conjurations, also they haue now committed to their Suffragans: because they them selues haue no leysure to minister such things, for their lustes and pleasures and aboundance of all thinges, and for the combraunce that they haue in the kynges matters and businesse of the Realme. One kepeth the priuey seale, an other ỹ great seale, the thyrd is confessour, that is to say, a priuey traytor and a secreat Iudas, he is President of the Princes Counsaile, he is an Ambassadour, an other sort of the Kynges secret Counsaile. Wo is vnto the Realmes where they are of ỹ counsell. As profitable are they verely vnto the Realmes with their Counsell, as the wolues vnto the Shepe, or the Foxes vnto the Geese.

Gods sacramentes preach Gods promises.

The popes sacraments are dumme.

Christening of belles.

Why Suffragās are ordeined.

The Bysshops deuide all among thē.

They will say that the holy Ghost is geuen thorough such ceremonies. If God had so promised, so should it be, but Paule saith Galat. iij. that the spirite is receaued thorough preaching of the fayth. And Actes tenth, while Peter preached the faith, the holy Ghost fell on Cornelius and on hys housholde. How shall we say then to that which they will lay against vs, in the eight chapter of the Actes of the Apostles. where Peter and Iohn put their handes on the Samaritans, and the holy Ghost came? I say that by putting or with putting, or as they put their handes on them, the holy Ghost came. Neuertheless the putting on of the hāds did neither helpe nor hinder. For the text sayth they prayed for them that they might receaue the holy ghost.

Ceremonies bring not the holy Ghost.

Putting on of hāds.

God had made the Apostles a promise, that he woulde wyth such miracles cōfirme their preaching, and moue other to the fayth. Mar. the last. The Apostles therefore beleued and prayed God to fulfill his promise, and God for his truthes sake euen so did. So was it the prayer of fayth that brought the holy Ghost, as thou mayst see also in the last of James. If any man be sicke saith James, call the elders of the congregation, and let them pray ouer hym, annointing hym with oyle, in the name of the Lord, and the prayer of fayth shall heale the sicke. where a promise is, there is fayth bolde to pray, and God true to geue her her petition. Putting on of the handes is an indifferent thing. For the holy Ghost came by preaching of the fayth, and myracles were done at the prayer of fayth as well without putting on of the hands, as with, as thou seest in many places. Putting on of the hands was the maner of that nation, as it was to rent their clothes, & to put on sackecloth, & to sprinkle themselues with ashes and earth, when they heard of or saw any sorowful thing, as it was Paules ma-

Prayer of fayth doth the miracles.

The putting on of hands doth neither helpe nor hinder.

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ner to stretch out his hand, when he preached. And as it is our maner to holde vp our handes, when we pray, and as some kisse their thome nayle, and put it to their eyes, and as we put our handes on childrens heades, when we blesse thē, saying: Christ blesse thee my sonne, and God make thee a good man: which gestures neither helpe nor hinder. This mayst thou well see by the xiij. of the Actes, where the holy Ghost commaunded to separate Paul and Barnabas, to go and preach. Thē the other fasted and prayed, and put their handes on their heades, and sent them forth. They receaued not the holy Ghost thē, by putting on of hands, but the other as they put their handes on their heades prayed for them, that God would goe with them & strength them, and corraged them also, bidding them to be strong in God, and warned them to be faythfull and diligent in the worke of God, and so forth.

¶ *Anoyling.*

LAst of all commeth the anoyling wythout promise, and therefore without the spirite and without profet, but altogether vnfruitfull and superstitious. The sacramentes which they haue imagined are all wythout promise, and therefore helpe not. For whatsoeuer is not of fayth is sinne. Rom. xiiij. Now without a promise can there be no fayth. The sacraments which Christ himselfe ordeined, which haue also promises, and would saue vs if we knew them and beleued them, them minister they in the latine tong. So are they also become as vnfruitfull as the other. Yea they make vs beleue that the worke it self without the promise saueth vs, which doctrine they learned of Aristotle. And thus are we become an hundred tymes worse then the wicked Iewes which beleued that the very worke of their sacrifice iustified them. Against which Paul fighteth in euery epistle, proouing that nothyng helpeth saue the promises which God hath sworne in Christ. Aske the people what they vnderstand by their Baptime or washing. And thou shalt see that they beleue, how that the very plunging into the water saueth them: of the promises they know not, nor what is signified thereby. Baptime is called volowing in many places of England, because the priest sayth, Volo say ye. The childe was well volowed (say they) yea and our Vicare is as fayre a volower as euer a priest within this twenty miles.

What soeuer is not of fayth, is sinne.

The latine tonge destroyeth the fayth.

That the worke without ỹ promise iayeth, is improued.

The people beleue in ỹ worke without ỹ promise.

Volowing.

Beholde how narowly the people looke on the ceremony. If ought be left out, or if the childe be not altogether dipt in the water, or if, because ỹ childe is sicke, ỹ priest dare not plunge him into the water, but poure water on his head, how tremble they? how quake they? how say ye sir John say they, is this childe christened enough? hath it his full christendome? They beleue verely that the childe is not christened: yea I haue knowen Priestes that haue gone vnto the orders againe supposing that they were not priestes, because that the Bysshop left one of his ceremonies vndon. That they call cōfirmation, the people call Bysshoping. They thinke that if the Bysshop butter the childe in ỹ forehead, that it is safe. They thinke that the worke maketh safe, and likewise suppose they of anoyling. Now is this false doctrine verely. For Iames sayth in ỹ fyrst chapter of hys Epistle. Of his good wyll begat he vs with ỹ word of life, that is, with the worde of promise. In which we are made Gods sonnes & heires of the goodnes of god before any good workes. For we can not worke Gods will tyll we be hys sonnes and know hys wyll and haue hys spirite to teach vs. And Saint Paule sayth in ỹ fyft chapter of hys Epistle to the Ephesians. Christ clensed the congregation in the fountayne of water thorough the worde. And Peter saith in the first of his first epistle. Ye are borne anew, not of mortall seede, but of immortall seede, by the worde of God which liueth and lasteth euer. Paule in euery Epistle warneth vs that we put no trust in workes, and to beware of persuasions or arguements of mans wisdome, of superstitiousnes, of ceremonies, of Pope holynes, and of all maner disguising. And exhorteth vs to cleaue fast vnto the the naked and pure worde of God. The promise of God is the Anker that saueth vs in all tēptations. If all ỹ world be against vs, Gods word is stronger then ỹ world. If the world kill vs, that shall make vs aliue agayne. If it be possible for the worlde to cast vs into hell, from thence yet shall Gods worde bring vs agayne. Herby seest thou that it is not the worke, but the promise that iustifieth vs thorough fayth. Now where no promise is, there can no fayth be,

The frere saueth not, but the worde, that is to say, ỹ promise.

Workes, be they neuer so glorious iustifie not.

and therefore no iuſtifyng though there be neuer ſo glorious workes. The Sacrament of Chriſtes body after this wiſe preach they. Thou muſt beleue that it is no more bread, but the very body of Chriſt, fleſh, bloud, and bone, euen as he went here on earth, ſaue his coate. For that is here yet, I wot not in how many places. I pray thee what helpeth all this? Here is no promiſe. The deuils know that Chriſt dyed ôn a Fryday, and the Iewes alſo. what are they holpe thereby? we haue a promiſe that Chriſt and his body and his bloud, and all that he did and ſuffered, is a ſacrifice, a raunſome, and a full ſatiſfaction for our ſinnes: that God for his ſake wyll thinke no more on them, if they haue power to repent and beleue.

In all thyng they leaue out the promiſes.

Holy worke men thinke that God reioyceth in the deede ſelfe, without any further reſpecte. They thinke alſo that God as a cruell tyrant, reioyceth and hath delectation in our payne takyng without any further reſpect. And therefore many of them marry themſelues wythout cauſe, after the enſample of Baals Prieſtes which (iij. Reg. xviij.) cut themſelues to pleaſe theyr God with all, and as the olde heathen pagans ſacrificed their children in the fyre vnto their Gods. The Monkes of the Charterhouſe thinke that ỹ very eating of fiſhe in it ſelfe pleaſeth God, and referre not the eating vnto the chaſtening of the body. For when they haue ſlayne their bodyes wyth colde fleme of fiſheating: yet then will they eate no fleſhe, and fley themſelues before their dayes. We alſo when we offer our ſonnes or daughters, and compell or perſwade them to vowe & profeſſe chaſtitie, thinke that ỹ very payne and that rage and burning which they ſuffer in abſteining from a make, pleaſeth God, and ſo referre not our chaſtitie vnto our neighbours profet. For when we ſee thouſandes fall to innumerable diſeaſes therby, and to die before their dayes: yea though we ſee thẽ breake the commaundementes of God dayly, and alſo of very impatiency worke abhominations againſt nature, ſo ſhamefull to be ſpoken of: yet wyll we not let them marry, but compell them to continue ſtill wyth violence. And thus teach our deuines as it appereth by their argumentes. He that taketh moſt payne, ſay they, is greateſt and ſo forth.

The people are throughly brought in beliefe that the deede in it ſelfe without any further reſpect ſaueth them, if they be ſo long at Church, or ſay ſo many Pater noſters, and reade ſo much in a roung whych they vnderſtand not, or goe ſo much a pilgrimage, and take ſo much payne, or faſt ſuch a ſuperſtitious faſt, or obſerue ſuch a ſuperſtitious obſeruaũce, neither profitable to himſelfe nor to hys neyghbour: but done of a good entent onely ſay they, to pleaſe God withall, ye to kiſſe the pare they thinke it a meritorious deede, when to loue their neyghbour, and to forgeue hym, which thyng is ſignified thereby, they ſtudie not to doe, nor haue power to doe, nor thinke that they are bounde to doe it, if they be offended by hym. So fore haue our falſe prophets brought ỹ people out of their wittes, & haue wrapped thẽ in darckenes, and haue rocked them a ſleepe in blyndnes and ignorauncy. Now is all ſuch doctrine falſe doctrine, and all ſuch fayth falſe fayth. For the deede pleaſeth not, but as farre forth as it is applyed vnto our neyghbours profet, or the taming of our bodyes to keepe the commaundement.

How farre forth the deede is acceptable to God.

Now muſt the body be tame onely, and that wyth the remedies that God hath ordeined, and not kylled. Thou muſt not forſwere the naturall remedy which God hath ordeined, and bryng thy ſelfe into ſuch caſe that thou ſhouldeſt eyther breake Gods commaundement or kyll thy ſelfe, or burne nyght and day wythout reſt, ſo that thou cãſt nowonce thinke a godly thought: neyther is it lawfull to forſake thy neyghbour, and to withdraw thy ſelfe from ſeruing him, and to get thee into a den, and lyue idely profitable to no man, but robbing all men, firſt of fayth, and then of goodes and land, and of all he hath, wyth makyng hym beleue in the hypocriſy of thy ſuperſtitious prayers and Popeholy deedes. The prayer of fayth, and ỹ deedes thereof that ſpring of loue are accepted before God. The prayer is good accordyng to the proportion of fayth, and the deede accordyng to the meaſure of loue. Now he that dideth in the world, as Monkes call it, hath more fayth then the cloyſterer. For he hangeth on God in all thynges. He muſt truſt God to ſende hym good ſpeede, good lucke, ſauour, helpe, a good mayſter, a good neyghbour, a good ſeruaunt, a good wyfe, a good chapman marchaunt, to ſend hys marchaundice ſafe to land, and a thou-

Our prayers acceptable accordyng to our fayth, our deedes accordyng to the meaſure of loue.

ſand

sand like. He loueth also more, which appeareth in that hee doth seruice alwayes vnto his neighbour. To pray one for an other are we equally bound, and to pray is a thyng that we may alwayes doe, what so euer we haue in hand, and that to do may no man hyre an other: Christes blond hath hyred vs all ready. Thus in the deede deliteth God as farforth as we do it either to to serue our neighbour with all, as I haue sayd: or to tame the flesh, that we may fulfill the commaundement from the bottome of the hart.

And as for our payne takyng God reioyseth not therin as a tyraunt: but pitieth vs & as it were mourneth with vs, and is alway ready and at hand to helpe vs, if we call, as a mercyfull father and a kynd mother. Neuer the later hee suffereth vs to fall into many temptations and much aduersitie: yea him selfe layeth the crosse of tribulatiō on our backes, not that he reioyseth in our sorowe, but to driue sinne out of ỹ flesh, which can none otherwise be cured: as the Phisition and Surgion do many thinges which are paynefull to the sicke, not that they reioyse in the paynes of the poore wretches: but to persecute and to driue out the diseases which can no otherwise be healed.

When the people beleue therfore if they doe so much woorke or suffer so much payne, or go so much a pilgrimage, that they are safe, is a false sayth. For a Christen man is not saued by woorkes, but by sayth in the promises before all good woorkes, though that the woorkes (when we worke Gods commaūdement with a good wil, and not workes of our own imagination) declare that we are safe and that the spirite of him that hath made vs safe is in vs: yea and as God through preachyng of sayth doth purge and iustifie the hart, euen so thorough worksyng of deedes, doth he purge and iustifie the members, makyng vs perfect both in body and soule after the lykenesse of Christ.

A Christē mā nedeth not to go a pilgrimege to be saued therby.

Neither nedeth a Christen man to runne hether or thether, to Rome, to Hierusalem, or S. Iames: or any other pilgrimage farre or nere, to be saued thereby, or to purchase forgeuenes of his sinnes. For a Christen mās health and saluation is with in him: euen in his mouth. Roma. x. The word is nye thee, euen in thy mouth and in thyne hart that is the word of faith which we preach sayth Paul. If we beleue the promises with our hartes and confesse them with our mouthes, we are safe. This is our health with in vs. But how shall they beleue that, they heare not? And how shal they heare without a preacher sayth Paul Roma. x. For looke on the promises of God, and so are all our preachers domine. Or if they preach them they so sause thē and leuen thē, that no stomacke can brooke them nor finde any sauor in them. For they paynte vs such an care confession as is impossibile to be kept, and more impossible that it should stand with the promises and Testament of God. And they ioyne them penaunce, as they call it, to fast, to go pilgrimages, and geue so much to make satisfaction with all. They preach their Masses, their merites, their pardons, their ceremonies, and put the promise cleane out of possession. The word of health and saluation is nye thee, in thy mouth & thyne hart sayth Paul. May say they, thy saluation is in our faythfull care. This is their hold, thereby know they all secretes, thereby mocke they all men and all mens wiues, and beguile Knight, and Squier, Lord, and Kyng, and betray all Realmes. The Bysshops with the Pope haue a certaine conspiration and secret treason agaynst the whole world. And by confession know they what Kings and Emperours thinke. If ought be agaynst them, do they neuer so euill, then moue they their captiues to warre and to fight, and geue them pardons to slay whom they will haue taken out of the way. They haue with falsehode taken from all Kynges and Emperours their right and duties, whiche now they call their freedomes, liberties, & priuileges & haue peruerted the ordinaunces that God left in the world, and haue made euery Kyng sweare to defend their falsehode against their own selues. So that now if any man preach Gods worde truly and shew the fredome and libertie of the soule whiche we haue in Christ, or entende to restore the Kynges agayne vnto their duties and right, and to the rowme and authoritie which they haue of God, and of shadowes to make thē Kynges in deede, & to put the world in his order agayne: then the Kynges deliuer their swordes and authoritie vnto the hypocrites to slay him. So dronken are they with the wine of the whore.

Confession.

Bysshops worke there treason thorough confession.

Kynges de sworne to the bishops and not the Bysshops vnto the kynges.

¶ The text that foloweth in Paule wil they happely lay to my charge and

How shall they preach except they be sent is expounded.

others. How shall they preach except they be sent, sayth Paul in the sayd.x. to the Romaines. We wil they say, the Pope, Cardinals and Bysshoppes: all authority is ours. The Scripture perteineth vnto vs and is our possession. And we haue a law, that who soeuer presume to preach without the authoritie of the Bishops is excommunicate in the deede doyng. whence therefore hast thou thine authoritie wil they say. The old Phariseis had the Scripture in captiuitie likewise, and asked Christ by what authoritie doest thou these thynges? as who should say: we are phariseis & thou art none of our order, nor hast authoritie of vs. Christ asked them an other question, and so will I do our hypocrites. Who sēt you? God? May hee that is sent of God, speaketh Gods word Iohn. iij. Now speake ye not Gods worde, nor any thyng saue your own lawes made cleane contrary vnto Gods worde. Christes Apostles preached Christ, & not them selues. He that is of the truth, preacheth the truth. Now ye preach nothyng but lyes, and therefore are of the deuill the father of all lyes, & of hym are ye sent. And as for mine authoritie or who sent me: I report me vnto my workes as Christ Iohn.v.and.x. If Gods word beare recorde that I say truth, why should any man doubt, but that God the father of truth and of lyght hath sent me as the father of lyes & of darknes hath sent you, and that the spirite of truth, and of light is with me, as the spirite of lyes and of darkenes is with you? By this meanes thou wilt that euery man be a preacher will they say. May verely. For GOD will that not, and therfore will I it not, no more then I would that euery man of London were Mayre of London, or euery man of the Realme King therof. God is not the author of dissention and strife, but of vnitie and peace and of good order. I will therefore that where a congregation is gathered together in Christ one be chosen after the rule of Paul, and that he openly preach, and els no mā openly: but that euery man teach hys housholde after the same doctrine. But if the preacher preach false: then whosoeuers harte God moueth, to the same it shalbe law full to rebuke and improue the false teacher, with the cleare and manifest Scripture, and that same is no doubt a true Prophet sent of GOD. For the Scripture is gods, and theirs that beleue and not the false Prophet.

Howe to know who is sent of God and who is not.

No man may preach but he that is called & sent of god.

☞

Sacrament is then as much to say as an holy signe. And the Sacramentes which Christ ordeined preach Gods word vnto vs, and therfore iustifie and minister the spirite to them that beleue, as Paul thorough preachyng the Gospell was a minister of righteousnes, & of the spirite, vnto all that beleued his preachyng. Domme ceremonies are no Sacramentes, but superstitiousnes. Christes Sacramēts preach the fayth of Christ as his Apostles did & thereby iustifie. Antichristes domme ceremonies preach not ỹ fayth that is in Christ, as his Apostles our Bysshops and Cardinals do not. But as Antichristes Bishops are ordeined to kill who soeuer preach the true faith of Christ: so are his ceremonies ordeined to quench the faith which Christes Sacramētes preach. And hereby maist thou knowe the difference betwene Christes signes or Sacramentes, and Antichristes signes or ceremonyes, that Christes signes speake, and Antichristes be domme.

The difference betwene true Sacraments and false.

Hereby seest thou what is to be thought of all other ceremonies, as halowed water, bread, salt, bowes, belles, waxe, ashes, and so forth, and all other disguisinges and Apesplay, and of all maner coniurations, as the coniuring of church and churchyardes and of alter stones & such like. where no promise of God is, there can be no fayth nor iustifiyng, nor forgeuenes of sinnes. For it is more then madnes to looke for any thing of god, saue that he hath promised. How farre he hath promised, so farre is he bodū to them that beleue, and further not. To haue a fayth therefore or a trust in any thing, where god hath not promised is plaine idolatry, and a worshipping of thyne own imagination in stede of God. Let vs see the pith of a ceremony, or two, to iudge the rest by. In coniuring of holy water they pray, that whosoeuer be sprinckled therewith may receaue health as well of body as of soule, and likewise in makyng holy bread and so forth in the coniurations of other ceremonies. Now we see by dayly experience that halfe their prayer is vnheard. For no man receaueth health of body thereby. No more of likelihode do they of soule. Yea we see also by experience that no man receaueth health of soule thereby. For no man by sprinckling himselfe with holy water, and wyth eating holy bread, is more mercifull

A fayth without Gods promise is idolatrie.

then

then before, or forgeueth wrong, or becommeth at one with his enemy, or is more patient and lesse couetous, and so forth. which are the sure tokens of the soule health.

The Bysshops blessing.

They preach also that the wagging of the Bysshops hand ouer vs blesseth vs, and putteth away our sinnes. Are these workes not against Christ? How can they do more shame vnto Christes blood? For if the wagging of the Bysshops hand ouer me be so precious a thyng in the sight of God that I am thereby blessed, how then am I full blessed wyth all spirituall blessinge in Christ as Paul saith Ephe. j? Or if my sinnes be full done away in Christ, how remayneth there any to be done away by such phantasies? The Apostles knew no wayes to put away sin, or to blesse vs but by preaching Christ.

How the Apostles blessed vs.

Paule sayth Gal. ij. If righteousnes come by the law, then Christ dyed in vayne. So dispute I here. If blessing come by the wagging of the Bysshops hand, then dyed Christ in vayne, and his death blesseth vs not. And a little afore, sayth Paule, if while we seeke to be iustified by Christ, we be yet found sinners (so that we must be iustified by the law or ceremonies) is not Christ then a minister of sinne? So dispute I here. If while we seeke to be blessed in Christ we are yet vnblessed, and must be blessed by the wagging of the Bysshoppes hand, what haue we then of Christ but curse? Thou wilt say: when we come first to the sayth, then Christ forgeueth vs and blesseth vs. But the sinnes which we afterward commit are forgeuen vs through such thinges.

Repentāce and sure sayth in in Christ purgeth our sinnes.

I aunswere: If any man repent truely and come to the sayth and put hys trust in Christ, thē as oft as he sinneth of frayltie, at the sygh of the hart is his sinne put away in Christes blood. For Christes blood purgeth euer and blesseth euer. For Iohn sayth in the second of his first epistle. This I write vnto you that ye sinne not. And though any man sinne (meaning of frailtie and so repent) yet haue we an aduocate with the father, Iesus Christ which is righteous, and he it is that obteineth grace for our sinnes, and Heb. vij. it is written. But this man (meaning Christ) because he lasteth or abideth euer, hath an euerlasting priesthod. Therefore is he able also euer to saue thē that come to God through hym, seing he euer liueth to make intercession for vs. The Bysshops therefore ought to blesse vs in preaching Christ, and not to deceaue vs and to bring the curse of God vpon vs, wyth wagging their handes ouer vs. To preache is their dutie onely, and not to offer their feete to bee kissed, or testicles or stones to be groped. We feele also by experience that after the Popes, Bysshoppes or Cardinals blessing we are no otherwise disposed in our soules then before.

The protestation of the author.

Let this be sufficient as concerning the sacramentes and ceremonies, with this protestation, that if any cā say better or improue this with Gods word, no man shall be better content therewith then I. For I seeke nothing but the truth and to walke in the light. I submit therefore this worke and all other that I haue made or shall make (if God will that I shall more make) vnto the iudgements, not of them that furiously burne all truth, but of them which are ready with Gods worde to correct, if any thing be sayde amisse, & to further Gods worde.

Confession robbeth the Sacraments and maketh thē fruteles.

I will talke a worde or two after the worldly wisdome with them, and make an ende of this matter. If the sacramentes iustifie, as they say, I vnderstand by iustifiyng forgeuenes of sinnes. Then do they wrong vnto the sacraments, in as much as they robbe the most part of them through confession of their effect, & of the cause wherfore they were ordeined. For no man may receaue the body of Christ, no mā may marry, no man may be oyled or aneiled as they call it, no man may receaue orders, except he be fyrst shriuen. Now when the sinnes be forgeuen by shrift afore hand, there is nought left for the sacramentes to doe. They will aunswere, that at the least way they encrease grace, and not the sacramētes onely, but also hearing of masse, matens and euensong, and receauing of holy water, holy bread, and of the Bishops blessing, and so forth by all ceremonies. By grace I vnderstand the fauour of God, and also the giftes and worcking of his spirite in vs, as loue, kyndnes, patience, obedience, mercifulnes, despising of worldly thynges, peace, concorde, and such like. If after thou hast heard so many masses, matens and euensonges, and after thou hast receaued holy bread, holy water, and the Bysshops blessing, or a Cardinals or the Popes, if thou wilt, be more kinde to thy neighbour, and loue him better then before, if thou be more obediēt vnto thy superiors, more mer-

What grace is.

Howe to knowe what iustifieth: and what not: or what bringeth grace and what not.

tifull, more ready to forgeue wrong done vnto thee, more despisest the world, and more a thyrst after spirituall thynges, if after that a Priest hath taken orders he be lesse couetous then before: if a wife after so many and oft pilgrimages be more chast, more obedient vnto her husband, more kynde to her maydes and other seruauntes: if Gentlemen, knightes, Lordes, and kinges, and Emperours, after they haue sayd so often dayly seruice wyth their Chappellaynes, know more of Christ then before, and can better skill to rule their tenauntes, subiectes, and realmes christenly then before, and be content with their duties, then do such thinges encrease grace: if not, it is a lie. whether it be so or no, I report me to experience. If they haue any other enterpretations of iustifyng or grace, I pray them to teach it me. For I would gladly learne it. Now let vs goe to our purpose agayne.

With their Chaplayns quoth hee: God geue grace their Chaplayns at the last make them not so mad to say seruice alone while they.

¶Of miracles and worshipping of Saintes.

ANtichrist shal not only come with lying signes, and disguised wyth falshod, but also wyth lying miracles and wonders, saith Paule in the said place .ij. Thess. ij. All the true miracles which are of God, are shewed (as I aboue rehearsed) to moue vs to heare Gods word, and to stablishe our fayth therin: and to confirme the truth of Gods promises, that we might without all doubting beleue thē. For Gods worde thorough fayth bringeth the spirite into our hartes, and also life, as Christ sayth John. vj. The wordes which I speake are spirite and lyfe. The worde also purgeth vs and clenseth vs, as Christ sayth John. xv. ye are cleane by the meanes of the word. Paul sayth. i. Timo. ij. One God, one Mediatour (that is to say, aduocate, intercessor, or an atonemaker) betwene God & man: the man Christ Iesus which gaue him selfe a raunson for all men Peter sayth of Christ Actes. iiij. Neither is their health in any other: neither yet also any other name geuen vnto men wherin we must be saued. So now Christ is our peace, our redemption or raunsom for our sinnes, our righteousnes, satisfactiō and all the promises of God are yea & *Amen* in him. ij. Cor. i. And we for ỹ great and infinite loue whiche God hath to vs in Christ, loue him again, loue also his lawes, & loue one an other. And the deedes whiche we henceforth doe, do we not to make satisfaction or to obteine heauen: but to succour our neighbour to tame ỹ flesh that we may waxe perfect and strong men in Christ, and to be thankefull to God againe for his mercy, and to glorifie his name.

True miracles draw to Christ.

The effect and force of our good deedes.

COntrarywise the miracles of Antichrist are done to pull thee from the worde of God, and from beleuyng his promises and from Christ, and to put thy trust in a man, or a ceremonie wherin Gods word is not. As soone as Gods woorde is beleued, the fayth spread abroad, then cease the miracles of god. But the miracles of Antichrist, because they are wrought by the deuil, to quench the fayth, grow dayly more and more: neither shall cease vntill the worldes end among them that beleue not Gods worde and promises. Seest thou not how God loosed & sent forth all the deuils in the old world among the Heathen or Gētiles? And how the deuils wrought miracles, & spake to them in euery image? Euen so shal the deuill woorke falshode by one craft or an other, vntill the worldes end amōg them that beleue not Gods word. For the iudgement and damnation of hym that hath no lust to heare the truth, is to heare lyes, and to be stablished and grounded therein through false miracles, and he that will not see, is worthy to be blind, and he that biddeth the spirite of God go from him, is worthy to be without him.

False miracles driue from Christ.

Paul, Peter, and all true Apostles preached Christ onely. And the miracles did but confirme and stablish their preachyng, and those euerlastyng promises & eternall Testament that God had made betwene man and hym in Christes bloud, and the miracles dyd testifie also that they were true seruauntes of Christ. Paul preached not him selfe, he taught not any mā to trust in him or his holynes, or in Peter or in any ceremonie, but in the promises which God hath swoorne onely, yea he mightyly resisteth all suche false doctrine both to the Corinthians, Galathians, Ephesiās and euery where. If this be true (as it is true and nothyng more truer) that if Paul had preached him self, or taught any mā to beleue in his holynes or prayer or in any thyng, sane in the promises that G O D hath made and swoorne to geue vs for Christes sake, he had bene a false Prophet: why

He that teacheth to trust in a saint is a false Prophet.

why am not I also a false Prophet, if I teach thee to trust in Paule or in hys holines or prayer, or in any thing saue in Gods word as Paul dyd.

What he should pray that prayeth for his neighbour.

If Paule were here and loued me (as he loued them of his tyme of whō he was sent and to whō he was a seruaunt to preache Christ, what good could he doe for me or wishe me, but preach Christ and pray to God for me, to open myne hart, to geue me his spirite, & to bring me vnto the full knowledge of Christ? vnto which porte or hauen, when I am once come, I am as safe as Paule, felow with Paule, ioyntheyre with Paul of all the promises of God, and gods truth heareth my prayer as well as Paules, I also now could not but loue Paul & wish him good, and pray for him, that God would strength him in all his temptations & geue him victory, as he would do for me. Neuerthelesse there are many weake, and young consciences alwayes in the congregation which they that haue the office to preach ought to teach, and not to disceaue them.

The weake should be taught and not deceaued.

What prayers pray our Clergy for vs which stoppe vs and exclude vs frō Christ and seke all the meanes possible to kepe vs from knowledge of Christ? They compell vs to hyre Friers, Monkes, Nunnes, Chanons, and Priestes, & to buye their abhominable merites, and to hyre the Saintes that are dead to pray for vs, for the very Saintes haue they made hyrelynges also: because that their offeryngs come to their profite. What pray all those: that we might come to the knowledge of Christ, as the Apostles did? Nay verely. For it is a plaine case, that all they which enforce to kepe vs from Christ, pray not that we might come to the knowledge of Christ. And as for the Saintes (whose prayer was whē they were a lyue that we might be grounded, stablished and strēgthed in Christ onely) if it were of God that we should this wise worshyp them contrary vnto their owne doctrine, I dare be bold to affirme that by the meanes of their prayers, we should haue bene brought long a go vnto the knowledge of God and Christ agayne, though that these beastes had done their worste to let it. Let vs therefore set our hartes at rest in Christ and in Gods promises, for so I thinke it best, and let vs take the Saintes for an example onely, and let vs do as they both taught and dyd.

The spiritualtie pray not that we might come to ye knowledge of Christ.

The saintes are but an ensample.

Let vs set Gods promises before our eyes, and desire him for his mercy and for Christes sake to fulfill them. And he is as true as euer he was, and will do it, as well as euer he dyd, for to vs are the promises made as well as to them.

Moreouer the end of Gods miracles is good, the ende to these miracles are euill. For the offerynges which are the cause of the miracles do but minister and maynteine vice, sinne and all abhomination, and are geuen to them that haue to much, so that for very aboundance, they fome out their owne shame, and corrupt the whole worlde with the stynch of their filthines.

Offerings cause of the miracles.

Therto what soeuer is not of fayth is sinne, Roma. xiiij. Fayth commeth by hearyng Gods woorde Roma. x. When now thou fastest or doest any thyng in the worship of any Saint beleuyng to come to the fauour of God or to bee saued thereby if thou haue Gods worde, then is it true fayth and shall saue thee. If thou haue not Gods woorde, then is it a false fayth superstitiousnes and Idolatry, and damnable sinne.

Also in the Collectes of the Saintes with whiche we pray God to saue vs through the merites or deseruynges of the Saintes (which Saintes yet were not saued by their owne deseruynges them selues) we say *Per Christū Dominū nostrum*, that is for Christ our Lordes sake. We say saue vs good Lord thorough the saintes merites for Christes sake. How can he saue vs through the Saintes merites for Christes sake and for hys deseruyng merites and loue? Take an example. A Gentleman sayth vnto me I will do the vttemost of my power for thee, for the loue whiche I owe vnto thy father. Though thou hast neuer done me pleasure, yet I loue thy father well, thy father is my frend and hath deserued that I doe all that I can for thee &c. Here is a Testament and a promise made vnto me in the loue of my father onely. If I come to the sayd Gentleman in the name of one of his seruauntes whiche I neuer saw, neuer spake with, neither haue any acquaintaunce at all with and say: Syr I pray you be good master vnto me in such a cause. I haue not deserued that he should so do. Neuerthelesse I pray you doe it for such a seruauntes sake: yea I pray you for the loue that you owe to my father doe that for me for such a seruauntes sake. If I this wise made my petition, would not mē

God ỹ father fulfilleth his promises to vs for Christes sake, & not for the merites of saintes as ỹ Papistes taught.

thinke that I come late out of S. Patrikes Purgatory, & had left my wittes behinde me. This do we. For the Testamẽt and promises are all made vnto vs in Christ. And we desire God to fulfill hys promises for the Saintes sake: yea that he will for Christes sake do it for the Saintes sake.

All such Martyrs are the popes martyrs & not Gods. For martyr signifieth a witnes bearer: now is he not Gods witnes that testifieth not his worde.

They haue also martyrs which neuer preached Gods worde, neither dyed therefore: but for priuileges and liberties which they falsely purchased contrary vnto Gods ordinaunces. Yea & such Saintes though they be deade, yet robbe now as fast as euer they did, neither are lesse couetous now then when they were aliue. I doubt not but that they will make a Saint of my Lord Cardinall, after the death of vs that be aliue, and know his iuggling and crafty conueiaunce, and will shrine him gloriously, for his mightily defending of the right of holy Church, except we be diligent to leaue a commemoration of that Nimroth behind vs.

The reasons which they make for ỹ worshipping of Saintes are solued.

The reasons wherewith they proue their doctrine are but fleshly: and as Paule calleth them, entising wordes of mans wisdome, that is to witte, sophistry and brauling argumentes of men with corrupt mindes and destitute of the truth, whose God is their belly, vnto which idole whosoeuer offereth not, the same is an heretike, and worthy to be brunt.

The Saint was great wyth God when he was aliue, as it appeareth by the myracles which God shewed for him, he must therfore be great now say they. This reasõ appeareth wisdome, but it is very folishnes wyth God. For the myracle was not shewed that thou shouldest put thy trust in the Saint, but in the worde which the saint preached, which worde if thou beleuest, would saue thee, as God hath promysed and sworne, & would make thee also great wyth God, as it dyd ỹ Saint.

If a mã haue a matter wyth a great man, or a kyng, he must goe fyrst vnto one of hys meane seruauntes, and thẽ hyer and hyer till he come at the kyng. This entising argumẽt is but a blinde reason of mans witte. It is not like in the kingdome of the worlde, and in the kingdome of God and Christ.

It is not like wyth kynges and God.

With kynges for the most part we haue none acquaintaunce, neither promise. They be also most cõmonly mercileſſe. Moreouer if they promise, they are yet mẽ as vnconstant as are other people, & as vntrue. But with God, if we haue beliefe, we are accompted, and haue an open way in vnto hym by the dore Christ, which is neuer shutte, but through vnbeliefe, neither is there any porter to keepe any man out. By him saith Paul Ephe. ij. that is to say, by Christ we haue an open way in vnto the father. So are ye now no more straungers and forreiners (sayth he) but citizens wyth the Saintes, and of the housholde of God. God hath also made vs promises and hath sworne: yea hath made a testament or a couenaunt, and hath bounde hymselfe, and hath sealed his obligation wyth Christes bloud, and confirmed it wyth miracles. He is also merciſull and kinde, and cõplayneth that we wyll not come vnto hym. He is mighty and able to performe that he promiseth. He is true and can not be but true, as he can not be but God. Therefore is it not lyke with the kyng and God.

We be sinners say they, God wyll not heare vs. Beholde how they flee from God as from a tyraunt merciſleſſe. whom a mã counteth most merciſull vnto hym, he soneſt flyeth. But these teachers dare not come at God. why? For they are ỹ childrẽ of Caine. If the Saintes loue whome God hateth, then God and his Saints are deuided. when thou prayest to ỹ saintes, how doe they know, except that God whom thou countest merciſleſſe, tell them? If God be so cruell and so hateth thee, it is not likely that he wyll tell the Saintes that thou prayest vnto them.

Christ is no sinner.

When they say we be sinners: I answere, that Christ is no sinner, saue a satisfaction, and an offering for synne. Take Christ frõ the saintes and what are they? what is Paule wythout Christ: is he any thing saue a blasphemer, a persecuter, a murtherer, and a shedder of Christen bloude? But as soone as he came to Christ he was no more a sinner, but a minister of righteousnes, he went not to Rome to take penaunce vpon him, but went & preached vnto his brethren the same mercy which he had receaued free, wythout doing penaunce or hiering of Saintes or of Monkes or Fryers. Moreouer if it be Gods worde that thou shoulde put thy trust in the saintes merites or prayers, then be bolde. For Gods worde shall defend thee and saue thee. If it be but thine owne reason, then feare. For God commaundeth by Moyses Deut. xij. saying: what I cõ-

maunde

maund you, that obserue and do, and put nothing to, nor take ought therefro: yea and Moses warneth straitly in an hundred places, that we do that onely which God commaundeth, and which seemeth good and righteous in hys sight, and not in our owne sight. For nothing bringeth the wrath of god so sone and so sore on a man, as the idolatry of his owne imagination.

Nothyng bringeth a man sooner to confusiō then the Idolatry of his owne imaginatiō

Last of all these arguments are contrary to the argumentes of Christ and of his Apostles. Christ disputeth, Luk. 11. saying: If the sonne aske the father bread, will he geue him a stone? or if he aske him fish, will he geue him a serpent? and so forth. If ye then (saith he) which are euill can geue good giftes to your children, how much rather shall your heauenly father geue a good spirite vnto them that aske him? And a little before in the same chapter he sayeth: If a man came neuer so out of season to his neighbour to borow bread: euen when he is in his chamber, & the dore shut, and all his seruantes with him: neuertheless yet if he continue knocking and praying, he will rise and geue him as much as he nedeth, though not for loue, yet to be rid of him, that he may haue rest: As who should say: what will God do if a man pray him, seing that prayer ouercommeth an euill man? Aske therfore (sayth he) and it shall be geuen you, seeke, and ye shal finde, knocke and it shalbe opened vnto you. And Luke 18. he putteth forth the parable or similitude of the wicked Iudge which was ouercome with the importunate prayer of ỳ widow. And concludeth, saying: Heare what the wicked Iudge did. And shall not God auenge his elect which cry vnto hym night and day? whether therefore we complaine of the intollerable oppression and persecution that we suffer, or of the flesh that combreth & resisteth the spirite, God is mercifull to heare vs, & to helpe vs. Seest thou not also how Christ cureth many, and casteth out deuyls out of many vnspoken too, how shall he not helpe, if he be desired and spoken to?

When the old pharisies (whose nature is to driue sinners from Christ) asked Christ why he did eat with publicanes and sinners. Christ answered that the whole neded not the phisition but the sicke. that is, he came to haue cōuersation with sinners to heale thē. He was a gift geuē vnto sinners, and a treasure to pay theyr debtes. And Christ sent the complayning and disdayning pharisies to the Prophet Oseas saying, Go and learne what thys meaneth, I desire or require mercy, and not sacrifice. As who should say, Ye pharises loue sacrifice and offring, for to feed that God your bellies withall, but God commaundeth to be mercifull. Sinners are euer captiues and a pray vnto the Pharises and hypocrites, for to offer vnto theyr bellies, & to buy merites, pardons, and forgeuenes of sinnes of them. And therefore feare they them away from Christe, with argumentes of theyr belly wysedome. For he that receaueth forgeuenes free of Christ, wil buy no forgeuenes of them. I came (sayth Christ) to call, not the righteous, but the sinners vnto repentaunce. The pharisies are righteous, and therefore haue no part with Christ, neither need they: for they are Gods themselues & sauiours. But sinners that repent partaine to Christ. If we repent, Christ hath made satisfaction for vs already.

Christ is a gift geue to sinners.

God loueth mercy.

Hypocrites loue offerynges.

God so loued the world, that he gaue hys onely sonne, that none that beleue on him should perish, but should haue euerlasting life. For God sent not hys sonne into the world, to condemne the world, but that the world through him might be saued. He that beleueth on him shall not be damned, but he that beeleeueth not is damned already. John. iij.

Paule Rom. 5. sayth: Because we are iustified through fayth, we are at peace with God through our lord Iesus Christ, that is, because that God, which can not lye, hath promised and swoorne to be mercyfull vnto vs, and to forgeue vs for Christes sake, we beleue and are at peace in our consciences, we run not hither and thither for pardon, we trust not in thys fryer, nor that monke, neyther in any thing, saue in the woord of God onely. As a childe when his father threateneth him for his faut, hath neuer rest til he heare the worde of mercy and forgeuenes of his fathers mouth againe, but assone as he heareth his father say, Goe thy wayes, do me no more so, I forgeue thee this fault: then is his hart at rest, then is he at peace, then runneth he to no man to make intercession for him. Neyther though there come any false marchant saying, what wilt thou geue me, and I will obtayne pardon of thy father for thee. will he suffer him selfe to be beguiled? No, he will not buy of

We are at peace in our consciences when we belene constantly our sinnes are remitted throughe Iesus Christ.

a wilie fox, that which his father hath geuen him freely.

It followeth: God setteth out hys loue that he hath to vs. that is, he maketh it appeare, that men may perceiue loue, if they be not more then stocke blinde. In asmuch (sayth Paule) as while we were yet sinners, Christ dyed for vs. Much more now (sayth he) seeing we are iustifyed by hys bloud, shall we be preserued from wrath thorough him: for if when we were enemies we were reconciled to God, by the death of hys sonne, much more seeing we are reconciled we shall be preserued by hys life. As who should say, If God loued vs when we knew him not, much more loueth he vs now we know him. If he were mercifull to vs while we hated his Lawe, how much more mercifull will he be now seeing we loue it, and desire strength to fulfill it. And in the viij. he argueth: If God spared not his owne sonne, but gaue him for vs all, how shall he not wyth him geue vs all thinges also?

Christ prayed, John xvij. not for the Apostles onely, but also for as many as should beleue thorough theyr preaching and was heard, whatsoeuer we aske in his name the Father geueth vs John. xvj. Christ is also as mercifull as the saintes. why go we not straight way vnto him? Verely because we scale not the mercy of God neyther beleue his truthe. God will at the least way (say they) heare vs the sooner for the saintes sake. Then loueth he the saintes better then Christ and his own truth. Heareth he vs for the saintes sake? so heareth he vs not for his mercye: For merites and mercye can not stand together.

Why we come not to Christ.

Finally if thou put any trust in thine owne deedes, or in the deedes of any other man, of any saint, then minishest thou the truth, mercy, and goodnes of God. For if God looke vnto thy workes, or vnto the workes of any other man, or goodnes of the saint, then doth he not all thinges of pure mercy, and of his goodnesse, and for the truthes sake which he hath sworne in Christ. Now sayth Paule Tit. 3. Not of the righteous deedes which we did, but of his mercy saued he vs.

Our blinde disputers will say: If our good deedes iustify vs not, if God looke not on our good deedes, neither regard them nor loue vs the better for them, what need we to do good dedes? I aunswer, God looketh on our good deedes, and loueth them, yet loueth vs not for their sakes. God loueth vs first in Christ of his goodnes and mercy, and poureth his spirit into vs, and geueth vs power to do good dedes. And because he loueth vs, he loueth our good deedes: yea because he loueth vs he forgeueth vs our euill dedes, which we do of frailtie and not of purpose or for the nonce. Our good dedes do but testifie onely that we are iustifyed and beloued. For except we were beloued, and had Gods spirite, we could neyther do, nor yet consent vnto any good deed. Antichrist turneth the rootes of the trees vpwarde. He maketh the goodnes of God the braunches, and our goodnes the rootes. We must be first good after Antichristes doctrine, and moue God, and compell him to be good againe for our goodnesses sake: so must Gods goodnesse spring out of our goodnes. May verely Gods goodnesse is the root of al goodnes and our goodnes, if we haue any, springeth out of his goodnes.

God looketh on our good deedes

Antichrist turneth the rootes of the trees vnward.

Prayer.

OF Prayer and good deedes, and of the order of loue or charitie I haue abounda[n]cly written in my booke of the iustifying of fayth. Meuer the later that thou maist see, what the prayers and good workes of our monkes and friers and of other ghostly people are worth, I will speake a woord or two, and make an end. Paule sayth Gal. 3. All ye are the sonnes of God thorough fayth in Jesu Christ: for all ye that are baptized haue put Christ on you. that is, ye are become Christ himself. There is no Jew (sayth he) neither Greeke, neither bond nor free, neither man nor woman, but ye are all one thing in Christ Jesu. In Christ there is neither frenche nor englishe, but the frenchman is the englishmans owne selfe, and the englishe the frenchmans owne self. In Christ there is neither father nor sonne neyther maister nor seruaunt, neyther husband nor wife, neither king nor subiect: but the father is the sonnes selfe, and the sonne the fathers owne selfe: and the king is the subiects owne self, and the subiect is the kinges own self, and so forth. I am thou thy selfe, and thou art I my selfe, and can be no nearer of kyn. We are all the sonnes of God, all Christes seruauntes bought with hys bloud, and euery man to other Christ his owne selfe. And Col. 3.

In Christe we are one as good as an other equally beloued & in a differently heard.

Ye

Ye haue put on the new man which is renued in the knowledge of God after the image of him that made him (that is to say, Christ) where is (sayth he) neyther Greke nor Jew, circumcision nor vncircumcision, barbarous or Scithian, bond or free: but Christ is all in all thinges. J loue thee not now because thou art my father, and hast done so much for me, or my mother, and hast borne me, and geuen me sucke of thy breastes (for so do Jewes and Saracens) but because of the greate loue that Christ hath shewed me. J serue thee not because thou art my maister, or my king, for hope of rewarde, or feare of payne, but for the loue of Christ: for the children of fayth are vnder no law (as thou seest in the Epistles to the Romanes, to the Galathians, in the first to Timothe) but are free. The spirit of Christ hath writte the liuely law of loue in their hartes, whiche driueth the to worke of theyr owne accord freely & willingly, for the great loues sake onely which they see in Christ, & therfore nede they no law to cōpell them. Christ is all in all things to them that beleue, and the cause of all loue. Paule sayth Ephes. 6. Seruantes obay vnto your carnall or fleshly maisters wyth feare and trembling, in singlenes of your hartes as vnto Christ: not wyth eye seruice as menpleasers, but as the seruantes of Christ, doing the wyll of God from the hart, euen as though ye serued the Lord and not men. And remember that whatsoeuer good thing any man doth, that shall he receiue againe of the Lord, whether he be bond or free. Christ thus is all in all thinges and cause of all to a christen man. And Christ sayth Math. 25. Jn as much as ye haue done it to any of the least of these my brethren, ye haue done it to mee. And in as much as ye haue not done it vnto one of the least of these, ye haue not done it to me. Here seest thou that we are Christes brethren, and cuē Christ him selfe, and what so euer we do one to another that do we to Christ. Jf we be in Christ we worke for no worldly purpose, but of loue. As Paul saith 2. Cor. 5. The loue of Christ compelled vs (as who shoulde say) wee worke not of a fleshly purpose: For (sayeth hee) we knowe henceforth no man fleshly: no though we once knew Christ fleshly we do so now no more. We are otherwise minded, then when Peter drewe hys sworde to fight for Christ. we are now ready to suffer with Christ, and to lose life and all for our very enemies to bring them vnto Christ. Jf we be in Christ, we are minded like vnto Christ, which knew nothing fleshly, or after the will of the flesh, as thou seest Math. 12. when one sayd to him: Lo, thy mother and thy brethren stande without, desiring to speake with thee. Hee aunswered, who is my mother, and who are my brethren? And stretched hys hande ouer hys Disciples saying: see my mother and my brethren: for whosoeuer doth the will of my Father which is in heauen, the same is my brother, my sister, and my mother. He knew not his mother in that she bare him, but in that she did the will of his Father in heauen. So now as God the Fathers will and commaundement is all to Christ, euen so Christ is all to a Christen man.

Christ is all to a Christen man.

The children of fayth worke of loue and nede no law to cōpell them.

We are all Christes seruauntes and serue Christ.

Christ knoweth nothyng worldly no not his dere mother.

Christ is the cause why J loue thee, why J am ready to do the vttermost of my power for thee, and why J pray for thee. And as long as the cause abideth, so long lasteth the effect: euen as it is alwayes day, so long as the Sun shineth. Do therefore the worst thou canst vnto me, take away my goodes, take away my good name: yet as long as Christ remayneth in my harte, so long J loue thee not a whit the lesse, and so long art thou as deare vnto me as mine owne soule, and so long am J ready to doo thee good for thine euill, and so long J pray for thee with al my hart: for Christ desireth it of me, and hath deserued it of me. Thine vnkindnes compared vnto his kindnes is no thing at all, yea it is swallowed vp as a little smoke of a mightie winde, and is no more seene or thought vppon. Moreouer that euill which thou didst to me, J receaue not of thy hande, but of the hande of God, and as Gods scourge to teach me patience & to norture me. And therfore haue no cause to be angry with thee, more thē the child hath to be angry with his fathers rod. or a sicke man with a sowre or bitter medecine that healeth him, or a prisoner with hys fetters, or he that is punished lawfully with the officer that punisheth him. Thus is Christ all and the whole cause why J loue thee. And to all can nought be added. Therefore cannot a litle mony make me loue thee better, or more bound to pray for thee, nor make Gods cōmaundement greater. Last of all, if J be in Christ, then the loue of Christ compelleth me. And

As long as Christ abydeth so long a Christen mā loueth.

The contempt or loue, we shewe one to another, the same shewe we to Christ.

Money hyndreth not Christes people to pray.

therfore I am ready to geue thee mine & not to take thyne from thee. If I be able I will do thee seruice freely: if not, then if thou minister to me againe, that receiue I of the hande of God, which ministreth it to me by thee: For God careth for his and ministreth all thinges vnto them, and moueth Turkes and Saracenes, and all maner infidels to do them good as thou seest in Abraham, Isaac and Iacob, and how God went with Ioseph into Egipt, and gat him fauour in the prison, and in euery place, which fauour Ioseph receiued of the hand of God, and to God gaue the thankes. This is God and Christ all in all, good and bad receiue I of God. Them that are good I loue because they are in Christ, and the euill to bring them to Christ. When any mā doth well I reioyce, that God is honoured, and when any man doth euill I sorow because that God is dishonored. Finally in as much as God hath created all, and Christ bought all with his bloud, therefore ought all to seeke God & Christ in all, & els nothing.

God careth for his.

The belly is a God & cause of all vnto our spiritualty.

But contrariwise vnto monkes, friers, and to ỹ other of our holy spiritualtie the belly is all in all, & cause of all loue. Offer thereto, so art thou father, mother, sister, and brother vnto them. Offerest thou not, so know they thee not, thou art nether father mother sister brother, nor any kynne at all to them. She is a sister of ours, hee is a brother of ours say they, hee is verily a good man, for he doth much for our religion. She is a mother to our couent: we be greatly bound to pray for them. And as for such and such (say they) we know not whether they be good or bad, or whether they be filly or fleshly, for they do nought for vs: we be more bounde to pray for our benefactours (say they) and for them that geue vs, thē for them that geue vs not. For them that geue little are they little bound, and them they loue little: and for them that geue much they are much bound, and them they loue much. And for them that geue nought are they naught bound, and them they loue not at al. And as they loue thee when thou geuest: so hate they thee when thou takest away from them, and run all vnder a stoole, and curie thee as black as pitch. So is cloyster loue belly loue, cloyster prayer belly prayer, and cloyster brotherhode belly brotherhode. Moreouer loue that springeth of Christ seeketh not hir owne selfe (1. Cor. 13.) but forgetteth her selfe, and beholdeth hir vpon hir neighbours profite, as Christ sought our profite and not hys owne. He sought not the fauour of god for himselfe, but for vs, yea he tooke the wrath and vengeance of God from vs vnto himself, and bare it on his owne backe to bring vs vnto fauour. Likewise doth a Christen man geue to hys brethren, & robbeth them not as friers and monkes do: but as Paule commaundeth Ephes. 4. laboureth wyth his handes some good worke to haue wherewith to helpe the needy. They geue not but receiue onely. They labour not, but liue idely of the sweat of the poore. There is none so poore a widow, though she haue not to finde hir self and her children, nor any mony to geue: yet shall the frier snatch a cheese or somewhat. They preach, sayst thou, and labour in the worde. First I say, they are not called and therefore ought not: for it is the Curates office. The Curate can not (saist thou.) What doth the cheese there then? Secondarily a true preacher preacheth Christes testament only and maketh Christ the cause and reward of all our deedes, and teacheth euery man to beare hys crosse willingly for Christes sake. But these are enemies vnto the crosse of Christ, and preach theyr belly which is theyr God: Ephes. 3. and they thinke that lucre is the seruing of God. 1. Tim. 6. that is, they thinke them christen onely which offer vnto their bellies, which when thou hast filled, then spue they out prayers for thee, to be thy reward, and yet wot not what prayer meaneth. Prayer is the longing for Gods promises, which promises as they preach them not, so lōg they not for them, nor wish them vnto any man. Theyr longing is to fill theyr paunch whom they serue, & not Christ: and through sweet preaching and flattring wordes deceaue the hartes of the simple and vnlearned. Rom. 16.

Christes loue forgetteth her selfe: but Monkes loue thinketh on the belly.

Friers and Monkes ought not to preach.

All is of the belly & nothyng of Christ.

Finally as Christ is the whole cause why we do all thing for our neighbor, euen so is he the cause why God doth all thyng for vs, why he receaueth vs into his holy Testament, and maketh vs heyres of al his promises, and poureth his spirit into vs, and maketh vs his sonnes, and fashioneth vs like vnto Christ, and maketh vs such as he would haue vs to be. The assuraunce that we are the sonnes, beloued, and heires with Christ, & haue Gods spirite in vs, is the consent of our hartes,

Christ is the whole cause why God loueth vs.

Howe to know that we are Goddes sonnes.

vnto

The lawe is ẏ mark: yea and the touch stone where & we ought to trye our selues & see how farre forth we are purged.

vnto the law of God, which law is all perfection, and the marke whereat all we ought to shoot. And he that hitteth that marke, so that he fulfilleth the law with all his hart, soule, and might, and with full loue and lust, without all let or resistance is pure gold and needeth not to be put any more in the fire, he is straight and right, & needeth to be no more shauen: he is full fashioned like Christ, and can haue no more added vnto him. Neuerthelesse there is none so perfect in this life that findeth not let & resistance by the reason of originall sinne, or birth poyson that remayneth in him, as thou maist see in the liues of all the saintes throughout all the scripture, and in Paul Rom. 7. The will is present (sayth he) but I fynde no meanes to performe that whiche is good. I doo not that good thing which I would: but that euill do I which I would not. I finde by the law that when I would do good, euill is present with me. I delite in the law as concerning the inner man, but I finde an other law in my members rebelling against the law of my minde, & subduing me vnto the law of sinne.

Our byrth poyson that remayneth in vs. resisteth the spirite.

☞ which law of sinne is nothing but a corrupt and a poysoned nature which breaketh into euill lustes, and from euill lustes into wicked deedes, & must be purged with the true purgatory of the crosse of Christ: that is, thou must hate it with all thine hart, and desyre God to take it from thee. And then whatsoener crosse God putteth on thy backe, beare it paciently, whether it be pouertie sickenes or persecution or what soeuer it be, and take it for the right Purgatory and thinke that God hath nailed thee fast to it, to purge thee therby. For he that loueth not the law and hateth hys sinne, & hath not professed in his hart to fight against it, and mourneth not to god to take it away & to purge him of it, ẏ same hath no part with Christ. If thou loue the law and fyndest that thou hast yet synne hangyng on thee, where of thou sorowest to be deliuered and purged: as for an example, thou hast a couetous mynde and mistrustest God and therfore arte moued to begyle thy neighbour & arte vnto him mercylesse, not caring whether he sinke or swymme so thou maist winne by him or get from him that he hath: then get thee to the obseruaunte which is so purged frō that sinne that he will not once handle a peny & with that wyle doth the suttle foxe make the goose come flying into his hole ready prepared for his mouth without hys labour or swet, & buy of his merites, which he hath in store, & geue thy money not into his holy hāds but to offer him that he hath hired either with part of his prayers or part of his praye to take the sinne vpon him and to handle his money for him. In like maner if any parson that is vnder obediēce vnto Gods ordinaunce (whether it be sonne or daughter, seruaunt, wife or subiect) consent vnto the ordinaunce, & yet finde contrary motions: let him go also to thē that haue professed an obedience of their owne making, and bye part of their merites. If thy wife geue the ix. wordes for three, go to the charterhouse and bye of their silence: And so if the absteinyng of the obseruaunt from handling money heale thine hart from desiryng money, & the obedience of them that will obey nothyng but their owne ordinaunce, heale thy disobedience to Gods ordinaunce, and the silēce of the charterhouse Monke tame thy wiues toung, thē beleue that their prayers shall deliuer thy soule from the paines of that terrible and feareful Purgatory which they haue fayned to purge thy purse withall.

The right crosse of Christ.

Hee that loueth not the law & hateth in hath no part with Christ.

Howe to try the doctrine of our spiritualtie.

If the prayers & merites of our religious men purge our lustes then are they of value and els not.

The spiritualtie encreaseth dayly. ☞ Mo prelates, mo Priestes, mo mōkes, friers, chanons, nunnes and mo heretikes, I would say heremites with lyke draffe, Set before the ẏ encrease of S. Fraūces disciples in so few yeares. Rekē how many thousands, yea how many twenty thousādes, not disciples onely: but whole cloisters are sprong out of hell of them in so litle space. Pateryng of prayers encreaseth dayly. Their seruice as they call it, waxeth longer and longer and the labour of their lippes greater, new Saintes, new seruice, new festes, and new holy dayes. What take all these away? Sinne? Nay. For we see the contrary by experience & that sinne groweth as they grow. But they take away first Gods word with fayth, hope, peace, vnitie, loue & concorde then house and lād, rent & see, tower & towne, goodes and cattell, and the very meate out of mens mouthes. All these lyue by Purgatory. When other weepe for their frendes they sing merely when other loose their frendes, they get frendes. The Pope with all his Pardons is grounded on Purgatory. Priestes Monkes, Chanons, Friers with all other swermes of hypocrites do but

What the spiritualtie taketh away with their prayers.

Whē other wepe, they sing, and whē other loose, they wynne.

empty Purgatory and fill hell. Euery Masse, say they, deliuereth one soule out of Purgatory. If that were true, yea if ten Masses were inough for one soule, yet were the Parish Priests and Curates of euery Parish sufficient to scoure Purgatory. All the other costly workemen might be well spared.

All is of Purgatory. These Phisitions geue none other medicines saue purgations onely.

¶ The foure senses of the Scripture.

They deuide the Scripture in to foure senses, the litterall, tropological, allegorically and anagogicall. The litterall sense is become nothing at all. For the pope hath taken it cleane away & hath made it his possession. He hath partly locked it vp with the false and counterfayted keyes of his traditions ceremonies & fayned lyes. And partly driueth men from it with violence of swerd. For no man dare abide by the litterall sense of the text, but vnder a protestation, if it shall please the Pope. The tropologicall sense perteineth to good maners (say they) and teacheth what we ought to do. The allegory is appropriate to fayth, and the anagogicall to hope and thinges aboue. Tropologicall and anagogicall are termes of their own fayning and all together vnnecessary. For they are but allegories both two of thē and this word allegorie comprehēdeth them both & is inough. For tropologicall is but an Allegory of maners & anagogicall an Allegorie of hope. And Allegory is as much to say as straūge speakyng, or borowed speach. As whē we say of a wanton child, this sheepe hath magottes in his tayle, he must be annoynted with byrchin salue, which speach I borow of the shepheardes.

Allegory, & what it signifieth.

The scripture hath but one sence.

Thou shalt vnderstand therefore that the Scripture hath but one sence, which is the litterall sense. And that litterall sense is the roote and grounde of all, and the ancre that neuer fayleth wherunto if thou cleaue thou canst neuer erre or go out of the way. And if thou leaue the litterall sense thou canst not but go out of the way. Neuer the latter the Scripture vseth prouerbes, similitudes, redels, or allegories as all other speaches do, but that which the prouerbe, similitude, redell, or allegory signifieth is euer the litterall sense which thou must seke out diligently. As in the English we borow wordes and sentences of one thyng and apply them vnto another and geue thē new significations. We say let the sea rise as hye as he will, yet hath God appointed how farre he shall goe: meanyng that the tyrauntes shall not do what they would, but that only which God hath appointed them to doe, looke ere thou lepe, whose litterall sense is, do nothing sodēly or without aduisement. Cut not the bowe that thou standest vpon: whose litterall sence is, oppresse not the comyns & is borowed of hewers. When a thing speedeth not wel, we borow speach and say, the bishop hath blessed it, because that nothing speedeth well that they medle with all. If the porage be burned to, or the meate ouer rosted, we say, the Bishop hath put his foote in the potte or the Bishop hath playd the Cooke, because the Bishops burne who they lust & whosoeuer displeaseth them. He is a pontificall fellow, that is, proud and stately. He is Popish, that is, superstitious and faithlesse. It is a pastime for a prelate. It is a pleasure for a Pope. He would be free & yet will not haue his head shauen. He would that no man should smite him and yet hath not the Popes marke. And of him ỹ is betrayd & woteth not how, we say, he hath bene at shrifte. She is master Persons sisters daughter. He is the Bishops sisters sonne, he hath a Cardinall to his vncle, she is a spirituall whore, it is the Gentlewoman of the Personage, he gaue me a Kyrieleyson. And of her that aunswereth her husbād vi. words for one we say, she is a sister of ỹ charter house, as who should say, she thinketh that she is not bounde to kepe silence, their silence shalbe a satisfaction for her. And of him that will not be saued by Christes merites, but by the workes of his owne imagination we say it is a holy worke man. Thus borow we and fayne new speach in euery toūg. All fables prophesies and redles are allegories as Ysopus fables & Marliens prophesies and the interpretation of them are the litterall sense.

Borowed speach.

So in like maner the Scripture boroweth woordes and sentences of all maner thinges and maketh prouerbes & similitudes or allegories. As Christ sayth Luke. iiij. Phisition heale thy selfe. whose interpretation is do that at whom which thou doest in straūge places, & that is the litterall sense. So whē I say Christ is a lambe, I meane not a lambe that beareth woll, but a meke & a paciente lambe which is beaten for other mens fautes. Christ is a

vine, not that beareth grapes: but out of whose roote the braunches that beleue, sucke the spirit of life, and mercy, & grace, and power to be the sonnes of God & to do his will. The similitudes of ỹ Gospel are allegories borowed of worldly matters to expresse spirituall things. The Apocalipse or reuelatiõs of Iohn are allegories whose litterall sense is hard to finde in many places.

The right vse of allegories.

Beyond all this, when we haue found out the litteral sense of ỹ Scripture by the processe of the text or by a like text of another place. Then go we and as the Scripture borroweth similitudes of worldly thinges euen so we agayne borow similitudes or allegories of the Scripture and apply them to our purposes, which allegories are no sense of the scripture: but fre things besides the Scripture and all together in the libertie, of the spirite. which allegories I may not make at all the wilde aduentures: but must keepe me with in the compasse of the faith & euer apply mine allegory to Christ and vnto the layth. Take an ensample, thou hast the story of Peter how he smote of Malchuses eare and how Christ healed it agayne. There hast thou in the playne text great learnyng, great frute and great edifieng which I passe ouer because of tediousnes. Then come I, whẽ I preach of the law and the Gospell, & borow this example to expresse the nature of the law and of the Gospell and to paynt it vnto thee before thine eyes. And of Peter & his swoord make I the law and of Christ the Gospell saying, as Peters swoord cutteth of the eare so doth the law. The law damneth, the law killeth, and mangleth the conscience.

Allegories are no sense of Scripture.

☞

There is no eare so righteous that can abyde ỹ hearyng of the law. There is no deede so good but that the law damneth it. But Christ, that is to say the Gospell, the promises and Testament that God hath made in Christ healeth the eare and conscience which the law hath hurt. The Gospell is life, mercy & forgeuenes frely, and all together an healing plaister. And as Peter doth but hurt & make a woũde where was none before: euẽ so doth the law. For when we thinke that we are holy & righteous & full of good deedes if ỹ law be preached a right, our righteousnes and good dedes vanish away, as smoke in the winde and we are left damnable sinners onely. And as thou seest how that Christ healeth not till Peter had woũded, and as an healyng plaister helpeth not till ỹ corrosie hath troubled the wounde, euẽ so the Gospell helpeth not, but whẽ the law hath woũded ỹ conscience and brought the sinner into ỹ knowledge of his sinne. This allegory proueth nothyng neither cã do. For it is not the Scripture, but an exãple or a similitude borowed of the Scripture to declare a text or a conclusion of the Scripture more expressly and to roote it and graue it in the hart. For a similitude or an example doth printe a thing much deper in the wittes of a man then doth a plaine speakyng and leaueth behynd him as it were a stinge to pricke him forward and to awake him with all. Moreouer if I could not proue with an open text that which the Allegory doth expresse, then were the Allegory a thyng to bee gessed at and of no greater value then a tale of Robyn hode. This allegory as touchyng his first part is proued by Paul in ỹ. iij. chap. of his Epistle to the Romanes, where he sayth. The law tasteth wrath. And in ỹ vij. chapter to the Romanes. when the law or commaundement came, sinne reuiued, and I become dead. And in the ij. Epistle to the Cor. in the third chap. the law is called the minister of death and dãnation. &c. And as concernyng the second part Paul sayth to the Rom. in the v. chap. In that we are iustified by faith we are at peace with God. And in the ij. Epistle to the Corinthiãs in the. iij. The Gospell is called the ministratiõ of iustifying and of the spirite. And Gala. iij. The spirite cõmeth by preachyng of the faith &c. This doth the litterall sence proue the allegory & beare it, as the foundatiõ beareth the house. And because that allegories proue nothyng therfore are they to be vsed soberly and seldome & onely, where the text offereth thee an allegory.

Allegories proue nothyng.

If thou cã not proue the allegory with an open text then is it false doctrine.

The litterall sense proueth the allegory.

And of this maner (as I aboue haue done) doth Paul borow a similitude, a figure or allegory of Genesis to expresse the nature of the law and of the Gospell, and by Agar & her sonne declareth the propertie of the law and of her bonde children which wilbe iustified by deedes, and by Sara and her sonne declareth the propertie of the Gospell and of her free children which are iustified by faith, and how the children of the law which beleue in their workes persecute the children of the Gospel which beleue in the mercy and truth of God and in the Testament of

They that iustifie thẽselues by their workes are the bond children of the law.

his sonne Jesus our Lord. And likewise do we borow likenesses or allegories of the Scripture, as of Pharao and Herode and of the Scribes and Pharisees, to expresse our miserable captiuitie and persecution vnder Antichrist the Pope.

The fayth was lost thorough Allegories

The greatest cause of which captiuitie and the decay of the fayth & this blindnes wherin we now are, sprang first of allegories. For Origene and the doctours of his time drew all ỹ Scripture vnto allegories. whose ensample they that came after folowed so log, till at the last they forgat ỹ order, and processe of the text, supposing that ỹ scripture serued but to faine allegories vpõ. In somuch that twenty doctours expounde one text xx. wayes, as children make descant vpon playne song. Then came our sophisters with their Anagogicall and Chopologicall sence & with an antetheme of halfe an inch, out of whiche some of them drawe a threde of ix. dayes long. Yea thou shalt synde inough that will preach Christ, and proue what soeuer poynte of thee fayth that thou wilt, as well out of a fabell of Ouide or any other Poet, as out of S. Johns Gospell or Paules Epistles. Yea they are come vnto such blyndnes that they not onely say the litterall sence profiteth not, but also that it is hurtful and noysome and killeth the soule. which damnable doctrine they proue by a text of Paule ij. Corinth. iij. where he sayth the letter killeth but the spirit geueth life. Lo say they the litterall sence killeth and the spirituall sence geueth life. We must therfore, say they, seeke out some chopologicall sence.

Chopologicall sophisters.

Poetry is as good diuinitie as the Scripture to our schole men.

The litterall sense killeth say sophisters.

Here learne what sophistrie is, and how blind they are, that thou mayest abhorre them and spue them out of thy stomake for euer. Paule by the letter meaneth Moyses law, which the processe of the text folowyng declareth more bright then the sunne. But it is not their guise to looke on the order of any text, but as they find it in their doctours so allege they it, and so vnderstãd it. Paule maketh a comparisõ betwene the law and the Gospell, & calleth the law the letter, because it was but letters grauen in two tables of cold stone. For the law doth but kill and damne the consciences, as long as there is no lust in the hart to doe that which the law commaundeth. Contrary wise he calleth the Gospell the administration of the spirite & of righteousnes or iustifying. For whē Christ is preached and the promises whiche God hath made in Christ are beleued, the spirit entereth the hart, and loseth the hart, and geueth lust to do the law, and maketh the law a liuely thyng in the hart. Now as soone as the hart lusteth to do the law, then are we righteous before God, & our sinnes forgeuen. Neuertheless the law of the letter graued in stone, and not in the hartes was so glorious, and Moyses his face shone so bryght that the children of Israell could not behold his face for brightnes. It was also geuen in thunder and lightning and terrible signes, so that they for feare came to Moses & desired him that he would speake to them & let God speake no more. Lest we dye (sayd they.) If we heare him any more: as thou mayst see. Exod. xx. wherupon Paule maketh his comparison saying: if the ministratiõ of death thorough the letters figured in stones was glorious, so that the childrē of Israell could not behold the face of Moses for the glory of his countenaunce: why shal not the administration of the spirite be glorious? And agayne: if the administration of damnation be glorious: much more shall the administration of righteousnes excede in glory: That is, if the law that killeth sinners & helpeth thē not to be glorious: then the Gospel which pardoneth sinners and geueth them power to be the sonnes of God & to ouer come sinne, is much more glorious. And the text that goeth before is as cleare.

To loue the law is righteousnes.

The letter killeth expound this

For the holy Apostle Paule sayth, ye Corinthians are our Epistle, which is vnderstand and read of all men, in that ye are knowen how that ye are the Epistle of Christ ministred by vs and written: not with yncke (as Moyses law) but with the spirite of the lyuing God: not in tables of stone (as the ten commaundementes) but in the fleshy tables of the hart, as who should say, we writ not a dead law with inke and in parchement, nor graue that which damned you in tables of stone: but preache you that which bringeth the spirite of lyfe vnto your brestes, which spirite writeth and graueth the law of loue in your hartes and geueth you lust to do the will of God. And furthermore, sayth he our ablenes cõmeth of God which hath made vs able to minister the new Testamẽt, not of the letter (ỹ is to say not of the law) but of the spirite. For the letter (that is

to say the law) killeth: but the spirite geueth life (that is to say the spirite of God) whiche entreth your hartes whē ye beleue the glad tydinges that are preached you in Christe, quickeneth your hartes and geueth you life & lust and maketh you to do of loue and of your owne accorde without compulsiō, that which the law compelled you to do and dāned you, because ye could not doe with loue, and lust, and naturally. Thus seest thou that the letter signifieth not the litterall sence and the spirite the spirituall sence. And Rom. vij. Paul vseth this terme Littera for the law. And Rom. vij. where he setteth it so plaine, that if the great wrath of God had not blinded them they could neuer haue stombled at it.

The litterall sense is spirituall.

God is a spirite and all his wordes are spirituall. His litterall sence is spirituall, and all his wordes are spirituall. when thou readest Math. j. she shall beare a sonne & thou shalt cal his name Jesus. For he shall saue his people frō their sinnes. This litteral sence is spiritual and euerlasting life vnto as many as beleue it. And the litterall sence of these wordes, Math. v. blessed are the mercyfull, for they shall haue mercy, are spirituall and life. wherby they that are mercyfull may of right by the truth and promise of God challenge mercy. And like is it of these wordes, Math. vj. If you forgeue other men their sinnes your heauenly father shall forgeue you yours. And so is it of all the promises of God. Finally all gods wordes are spiritual, if thou haue eyes of God to see the right meanyng of the text, & whereunto ỹ Scripture perteyneth, & the final end and cause therof.

What is to be sought in ỹ Scripture and in the litterall sense.

All the Scripture is either the promises and Testamēt of God in Christ and stories perteining thereunto, to strength thy faith, either the law and stories perteining therto to feare thee from euil doing. There is no story nor gest, seme it neuer so simple or so vyle vnto the worlde, but that thou shalt finde therein spirite and life and edifieng in the litterall sense. For it is gods Scripture written for thy learnyng and comforte. There is no cloute or ragge there that hath not precious reliques wrapt therein of fayth, hope, pacience and long sufferyng and of the truth of God, and also of hys righteousnes.

The story of Ruben.

Set before thee the storie of Ruben which defiled his fathers bed. Marke what a crosse God suffered to fal on the necke of his elect Jacob. Cōsider first the shame among the heathē, when as yet there was no moe of the whole world within the Testament of God but he and his household. I report me to our Prelates which sweare by their honor whether it were a crosse or no. Seest thou not how our wicked bylders rage, because they see their bildynges burne, now they are tryed by the fire of Gods word, and how they stirre vp the whole world, to quench the word of God, for feare of loosing their honour? Then what busines had he to pacifie his children? Looke what a do he had at ỹ defiling of his daughter Dina. And be thou sure that the brethren there were no more furious for the defiling of their sister, then the sonnes beare for defiling of their mother. Marke what followed Ruben, to feare other that they shame not their fathers and mothers. He was cursed and lost the kyngdome and also the Priesthoode, and his tribe or generatiō was euer few in number as it appeareth in the stories of the Bible.

Swears they by their honour? then are they not ready to suffer shame for Christes sake.

The adultery of Dauid with Barsabe is an ensample, not to moue vs to euill: but if (while we folow the way of righteousnes) any chaunce driue vs aside, that we despayre not. For if we saw not such infirmities in Gods elect, we which are so weake and fall so oft should vtterly dispaire & thinke that God had cleane forsaken vs. It is therfore a sure and an vndoubted conclusion, whether we be holy or vnholy, we are all sinners. But the differēce is, that Gods sinners consent not to their sinne. They consent vnto the law that it is both holy and righteous and mourne to haue their sinne taken away. But the deuils sinners consent vnto their sinne and would haue the law and hell taken away and are enemies vnto the righteousnes of God.

The adultery of Dauid.

The difference betwen gods sinners & the deuils.

Noe.

Likewise in the whomely gest of Noe, when he was dronke, and lay in his tente with hys priuy members open, hast thou great edifyeng in the litteral sence? Thou seest what became of the cursed children of wicked Ham which saw his fathers priuie members and gested therof vnto his brethren. Thou seest also what blessing fell on Sem and Japhet which went backward and couered their fathers members & saw them not. And thirdly thou seest what infirmitie accompanieth Gods elect be they neuer so holy, which yet is not imputed vnto thē. For the fayth & trust they haue in God

swalloweth vp all their sinnes.

The Pope is likened to Ham.

Notwithstandyng this text offereth vs an apte and an handsome allegory or similitude to describe our wicked Ham, Antichrist the Pope, which many hundred yeares hath done all the shame that hart cā thinke vnto the princy mēber of God which is the word of promise or ỹ word of faith as Paule calleth it Rom. x. and the Gospell and Testamēt of Christ wherewith we are begotten, as thou seest. i. Peter. i. and James. i. And as the cursed children of Ham grew into gyauntes so mightie and great that the children of Israell semed but grashoppers in respect of them: so the cursed sonnes of our Ham the Pope his Cardinals, Bysshops, Abbots, Monkes, and Freers are become mighty gyauntes above all power and authoritie, so that the children of faith in respect of them, are much lesse then grashoppers. They heape mountayne vppon mountayne & will to heauē by their own strength by away of their owne making & not by the way Christ. Neuer the latter those gyauntes for the wickednes & abhominatiōs which they had wrought, did God vtterly destroy, part of them by the childrē of Loth, and part by the children of Esau and seuen nations of them by the children of Israell. So no doubt shall he destroy these for like abhominations & that shortly. For their kyngdome is but the kyngdome of lyes and falshead which must needes perish at the commyng of the truth of Gods word, as the night vanisheth away at the presence of day. The childrē of Israell slew not those gyauntes, but the power of God, Gods truth & promises as thou mayst see in Deut. So it is not we that shal destroy those gyauntes, as thou mayst see by Paule. ij. Thess. ij. speakyng of our Ham Antichrist. whom the Lord shall destroy (saith he) with the spirite of his mouth that is, by the wordes of truth) and by the brightnes of his comming (that is, by the preachyng of his Gospell.)

They will to heauen by away of their owne makyng.

The vse of similitudes

AND as I haue sayd of allegories, euen so it is of worldly similitudes which we make either whē we preach either when we expound the Scripture. The similitudes proue nothyng, but are made to expresse more playnly that which is contayned in the Scripture and to lead thee into the spirituall vnderstanding of the text. As the similitude of Matrimony is taken to expresse the Mariage that is betwene Christ and our soules and what exceadyng mercy we haue there, wherof all the Scriptures make mention. And the similitude of the members, how euery one of them careth for other is taken to make thee feele what it is to loue thy neighbour as thy selfe. That preacher therfore that bringeth a naked similitude to proue that which is contayned in no text of Scripture nor foloweth of a text, count a deceaucr, a leader out of the way and a false Prophet, and beware of his Philosophie and persuasions of mās wisedome as Paul. i. Corinth. ij. sayth: my wordes and my preachyng were not with entysing wordes & persuasions of mans wisedome but in showyng of the spirit and power, that is, he preached not dreames confirming them with similitudes: but Gods word confirmyng it with miracles and with working of the spirite the which made them feele euery thing in their hartes. That your fayth, sayth he, should not stand in the wisedome of man: but in the power of God. For the reasons and similitudes of mans wisedome make no fayth, but wauerying & vncertaine opinions onely: one draweth me this way with his argumēt, another that way, & of what principle thou prouest blacke an other proueth white, and so am I euer vncertaine, as if thou tell me of a thyng done in a farre land and an other tell me the contrarie, I wote not what to beleue. But fayth is wrought by the power of God, that is, when Gods word is preached, the spirite entereth thyne hart and maketh thy soule feele it and maketh thee so sure of it, that neither aduersitie nor persecution, nor death, neither hell, nor the powers of hell, neither yet all the paynes of hell could ones preuayle agaynst thee or moue thee frō the sure rocke of Gods word, that thou shouldest not beleue that which God hath sworne.

Similitude without Scripture is a sure token of a false Prophet.

Paul preached not worldly wisedome.

Similitudes and reasons of mans wisdome make no fayth but wauerying opinions onely.

Goddes word maketh sure fayth for God can not lye.

And Peter. ij. Pet. i. sayth we followed not deceauable fables, when we opened vnto you the power and commyng of our Lord Jesus Christ: but with our eyes we saw his maiestie. And agayne, we haue (sayth he) a more sure word of prophesie, wherunto if ye take hede, as vnto a light shynyng in a darke place, ye do well. The word of prophesie was the old Testamēt which beareth record vnto Christ in euery place, without which recorde the Apostles made neither similitudes nor argumēts of worldly witte. Here-

Peter preached not fables and false similitudes but the playne Scripture.

of

of seest thou, that all the allegories, similitudes, persuasions & argumentes which they bryng without Scripture, to proue praying to Saintes, Purgatory, eare confession and that God will heare thy prayer more in one place thē in another, and that it is more meritorious to eate fish then flesh, and that to disguise thy selfe & put on this or that maner cote is more acceptable then to go as God hath made thee, and that widowhode is better then matrimony and virginitie then widowhode, and to proue the Assumption of our Lady and that she was borne without originall sinne, yea & with a kisse say some, are but false doctrine.

Schole doctrine.

Take an example how they proue that widowhode and virginitie excede matrimony they bryng this worldly similitude. He that taketh most payne for a man deserueth most and to him a man is most bound, so likewise must it be with God and so forth: now the widow and virgine take more payne in resisting their lustes then the maryed wife, therfore is their state holier. First I say, that in their owne sophistry a similitude is the worst and feblest argument that can be and proueth lest and soonest deceaueth. Though that one sonne doe more seruice for hys father then an other, yet is the father free and may with right reward thē all a like. For though I had a thousand brethren and did more thē they all, yet do I not my dutie. The fathers and mothers also care most for the lest and weakest and them that can doe lest: ye for the worst care they most and would spend, not their goodes onely: but also their blond to bryng them to the right way. And euen so is it of the kyngdome of Christ as thou mayst well see in the similitude of the riotous sonne. Luke. xv. Moreouer Paul sayth. i. Cor. vij. It is better to marie then to burne. For the person that burneth can not quietly serue God in as much as hys mynde is drawē away & the thoughts of his hart occupyed with wonderfull and monstrous imaginations. He can neither see, nor heare, nor read but that his wittes are rapt and he cleane from him selfe. And agayne, sayth he, Circumcision is nothyng vncircumcision is nothyng: but the kepyng of the cōmaundementes is all together. Looke wherein thou canst best kepe the commaundemētes thether get thy selfe and therin abyde, whether thou be widow wife or mayde, and then hast thou all

Similitudes are no good argumentes among the sophisters owne selue.

with God. If we haue infirmities that draw vs from the lawes of God, let vs cure them with the remedyes that God hath made. If thou burne mary. For God hath promised thee no chastitie, as long as thou mayst vse the remedy that hee hath ordeyned: no more then hee hath promised to slake thine honger without meate.

We must cure our infirmities with the remedies that God hath ordeined & not tempt God.

Now to aske of God more then he hath promised commeth of a false faith and is playne Idolatry: and to desire a miracle where there is naturall remedy, is temptyng of God. And of payne takyng this wise vnderstand. He that taketh payne to kepe the commaundementes of God is sure therby that he loueth God and that hee hath Gods spirite in hym. And the more paine a man taketh (I meane patiently and without grudgyng) the more he loueth God and the perfecter hee is & nearer vnto that healthy which ỹ soules of all Christen mē long for & the more purged from the infirmitie and sinne that remaineth in the flesh: but to loke for any other reward or promotion in heauen or in the life to come then that which God hath promised for Christes sake and which Christ hath deserued for vs with his payne takyng, is abhominable in the sight of God. For Christe onely hath purchased the reward, and our payne takyng: to keepe the commaundemētes doth but purge the sinne that remayneth in the flesh, and certifie vs that we are chosen and sealed with Gods spirite vnto the reward ỹ Christ hath purchased for vs.

What temptyng of god is.

I was once at the creatyng of Doctours of diuinitie, where the opponēt brought the same reason to proue that the widow had more merite then the virgine, because she had greater payne for as much as she had once proued the pleasures of Matrimony. Ego nego Domine Doctor said the respōdent. For though the virgine haue not proued, yet she imagineth that the pleasure is greater then it is in deede and therfore is more moued & hath greater temptation and greater paine. Are not these disputers they that Paule speaketh of in the sixt chapter of the first Epistle to Timot. That they are not content with the wholesome woordes of our Lord Jesus Christ, & doctrine of godlinesse. And therefore know nothyng: but waste their braynes about questiōs & strife of woordes, whereof spryng enuy, strife and rayling of men with corrupt mindes destitute of the truth.

As pertaynyng to our Ladyes body, where it is or where the body of Elyas, of Iohn the Euangeliſt and of many other be, perteineth not to vs to know. One thing are we ſure of, that they are where God hath layd them. & If they be in heauē, we haue neuer the more in Chriſt: If they be not there, we haue neuer the leſſe. Our dutie is to prepare our ſelues vnto the commaundemētes and to be thankefull for that which is opened vnto vs, and not to ſearch the vnſearchable ſecretes of God. Of Gods ſecretes can we know no more then he openeth vnto vs. If God ſhut, who ſhall open? How then can natural reaſon come by the knowledge of that which God hath hyd vnto him ſelfe?

Yet let vs ſee one of their reaſons wherewith they proue it. The chief reaſon is this, euery mā doth more for his mother, ſay they, then for other, in like maner muſt Chriſt do for his mother, therefore hath ſhe this prehemi-nence, that her body is in heauen. And yet Chriſt in the xij. chapter of Math. knoweth her not for his mother: but as farrefoorth as ſhe kept his fathers commaundementes. And Paule in the vj. Epiſtle to the Corinthians v. chap. knoweth not Chriſt himſelfe fleſhly or after a worldly purpoſe. Laſt of all God is free & no further bounde then he bindeth him ſelfe: if hee haue made her any promiſe he is bounde, if not, then is he not. Finally if thou ſet this aboue rehearſed chapter of Math. before thee where Chriſte woulde not know his mother, and the ij. of Iohn where he rebuked her, and the ij. of Luke where ſhe loſt him and how negligent ſhe was to leaue him behinde her at Ieruſalem vnwars and to go a dayes iorney ere ſhe ſought for hym ỹ mighteſt reſolue many of their reaſons which they make of this matter, and that ſhe was without originall ſinne: read alſo Eraſmus annotations in the ſayd places. And as for me I cōmit all ſuch matters vnto thoſe idle belyes which haue nought els to doe, then to moue ſuch queſtions and geue them free libertie to holde what they lyſt, as long as it hurteth not the faith, whether it bee ſo or no, exhorting yet with Paule all that will pleaſe God and obtayne that ſaluation that is in Chriſte, that they geue no hede vnto vnneceſſary and braulyng diſputati-ons, & that they labour for the knowledge of thoſe thinges without which they can not be ſaued. And remember that the ſunne was geuen vs to guide vs in our way and woorkes bodyly. Now if thou leaue the naturall vſe of the ſunne and will looke directly on hym to ſee howe bright he is and ſuch like curioſitie then wil the ſunne blind thee. So was the Scripture geuen vs to guide vs in our way and woorkes ghoſtly. The way is Chriſt & the promiſes in hym are our ſaluation if we long for them. Now if we ſhall leaue that right vſe and turne our ſelues vnto vayne queſtions and to ſearche the vnſearchable ſecretes of God: then no dout ſhall the Scripture blinde vs as it hath done our ſchole men and our ſutle diſputers.

AND as they are falſe Prophetes which proue with allegories, ſimilitudes and worldly reaſōs that which is no where made mention of in the Scripture. Euen ſo counte them for falſe Prophetes whiche expounde the ſcriptures drawing thē vnto a worldly purpoſe cleane contrary vnto the example, lyuyng, and practiſyng of Chriſt and of hys Apoſtles and of all the holy Prophetes. For ſayth Peter. ij. Pet. i. no prophecie in the Scripture hath any priuate interpretation. For the Scripture came not by the will of man: but the holy men of God ſpake, as they were moued by the holy ghoſt. No place of the Scripture may haue a priuate expoſition, that is it may not be expounde after the will of man or after the wil of the fleſh or drawen vnto a worldly purpoſe cōtrary vnto the open textes, and the generall articles of the faith, and the whole courſe of the Scripture and contrary to the liuyng and practiſing of Chriſt and the Apoſtles and holy Prophetes. For as they came not by the will of mā ſo may they not bee drawen or expounde after the will of man: but as they came by the holy ghoſt, ſo muſt they expoūd & underſtād by the holy ghoſt. The Scripture is that wherewith God draweth vs vnto hym and not wherewith we ſhould be leade from him. The Scriptures ſpring out of God and flow vnto Chriſt, and were geuen to leade vs to Chriſt. Thou muſt therfore go alōg by the Scripture as by a lyne, vntill thou come at Chriſt, which is ỹ wayes end and reſtyng place. If any mā therfore vſe the Scripture to draw thee frō Chriſt and to noſell thee in any thyng ſaue in Chriſt, the ſame is a falſe Prophet. And that thou mayſt perceaue

In expounding of the Scripture we muſt haue a reſpect vnto the liuyng and practiſing of Chriſt and of his Apoſtles and Prophetes.

The ſcripture was geuen to leade vs vnto Chriſt

what Peter meaneth, it foloweth in ẏ text. There were false Prophetes among the people (whose prophesies were bely wisedome) as there shalbe false teachers among you: which shall priuely bryng in damnable sectes (as thou seest howe we are diuided into monstrous sectes or orders of Religion) euen denying the Lord that hath bought them. (For euery one of them taketh on hym to sell thee for money, that whiche God in Christ promiseth thee freely) and many shall folow their damnable wayes, by whom the waye of trouth shalbe euill spokē of (as thou seest how the way of trouth is become hereſie, seditious, or cause of insurrectiō, & breaking of ẏ kyngs peace, & treason vnto his hyghnes.) And through couetousnes with fayned wordes shal they make marchandise of you. Couetousnes is the conclusion: for couetousnes, and ambitiō that is to say, lucre and delire of honor is the finall end of all false Prophetes and of all false teachers. Looke vpon the Popes false doctrine, what is the end thereof and what seeke they thereby? wherefore serueth Purgatory? but to purge thy purse, and to polle thee, & robbe both thee and thy hayres of house and lāds, and of all thou hast, that they may be in honour. Serue not Pardons for the same purpose: whereto perteineth praying to Saintes, but to offer vnto their belies: wherfore serueth confessiō, but to sit in thy conscience and to make thee feare and tremble at what soeuer they dreame, and that thou worshyp them as Gods: and so forth in all their traditions, ceremonies, and conſurations they serue not the Lord: but their belies. And of their false expoundyng the Scripture and drawyng it contrary vnto the example of Christ, and the Apostles and holy Prophetes vnto their damnable couetousnes and filthy ambition take an example.

Sectes or orders.

Couetousnes & delire of honour is the ende of all false doctrine, and that which false prophets seke.

Purgatory

Pardons.

Praying to saintes.

Confession.

Math. xvj. when Peter sayth to Christ, thou art the sonne of the liuyng God, and Christ answered, thou art Peter and vpō this rocke I will build my congregation. By the rocke interpret they Peter. And thē commeth the Pope & wilbe Peters successour, whether Peter will or will not, yea whether God will or will not, and though all the Scripture say nay to any such succeſſiō, and saith, loe I am the rocke, the foundation, and head of Christes Church. Now sayth all the Scripture that the rocke is Christ, the sayth and Gods word. As Christ sayth Math. vij. he that heareth my wordes & doth therafter is like a man that buildeth on a rocke. For the house that is build on Gods woorde will stand, though heauen shonld fall. And John. xv. Christ is the wine and we the braunches, so is Christ the rocke, the stocke and foundation wheron we be built. And Paul i. Cor. iij. calleth Christ our foundatiō, and all other, whether it be Peter or Paule, hee calleth them seruauntes to preach Christ, and to build vs on hym. If therfore the Pope be Peters successour, his dutie is to preach Christ onely and other authoritie hath he none. And. ij. xj. Paule marieth vs vnto Christ and driueth vs from all trust & confidence in man. And Ephe. ij. sayth Paule. Ye are build on the foundation of the Apostles and Prophetes, that is on ẏ word which they preached, Christ beyng, sayth he, the head corner stone, in whom euery buildyng coupled together groweth vp into an holy temple in the Lord, in whom also ye are built together & made an habitatiō for God in the spirit. And Peter in ẏ ij. of his first Epistle buildeth vs on Christ, contrary to the Pope, whiche buildeth on hymselfe. Hell gates shall not preuaile agaynst it, that is to say, agaynst the congregation that is builde vppon Christes fayth and vpon Gods word. Now were the Pope the rocke, hell gates could not preuayle agaynst him. For the house could not stand if the rocke and foundation wheron it is builte did perish: but the contrary see we in our Popes. For hell gates haue preuayled agaynst them many hūdred yeares, and haue swalowed them vp: if Gods word be true and the storyes that are written of them: yea or if it be true that we see with our eyes. I will geue thee the keyes of heauen sayth Christ, and not I geue. And John. xx. after ẏ resurrectiō payed it, and gaue ẏ keyes to them all indifferently. what soeuer thou byndest on earth, it shalbe bounde in heauen, & what soeuer thou louest on earth it shalbe loued in heauen. Of this text maketh the Pope what he will, and expoundeth it contrary to all the Scripture, contrary to Christes practising, and the Apostles, and all the Prophetes. Now the scripture geueth record to himselfe and euer expoundeth it selfe by an other open text. If the Pope thē can not bryng for his exposition the practisyng of Christ or of the Apostles and prophetes or an open text, then is his exposition false

is the rocke and not the Pope.

The auctoritie of Peters successour is but to preach.

An example of false expoūding ẏ scriptures.

That expositiō is false which is agaynst the open scripture or agaynst the practising of Christ and of hys Apostles.

Christ the fayth, and Gods word

doctrine. Christ expoundeth him selfe. Math. xviij. saying: If ỳ brother sinne agaynst the rebuke him betwixt him & thee alone. If he heare thee thou hast wonne thy brother: but if he heare thee not, thē take with thee one or two and & so forth as it standeth in the text. He concludeth saying to them all, whatsoeuer ye bynde in earth it shalbe bound in heauen, and what soeuer ye louse on earth it shalbe louse in heauē. where byndyng is but to rebuke them that sinne and lousing to forgeue them that repent. And John. xx. whose sinnes ye forgeue they are forgeuen and whose sinnes ye hold they are holden. And Paul. i. Cor. v. byndeth, and ij. Cor. ij. louseth after the same maner.

Binding & lowsing is one power.

Also this byndyng and lousyng is one power, and as he byndeth so louseth he: yea and byndeth first ere he cā louse. For who can louse that is not bound. Now what soeuer Peter byndeth or his successour (as he wilbe called and is not, but in dead ỳ very successour of Sathan) is not so to be vnderstood, that Peter or the Pope hath power to commaunde a man to be in deadly sinne or to bee damned or to go into hell saying: bee thou in deadly sinne, be thou damned, go thou to hell, go thou to Purgatory. For that exposition is contrary to the euerlastyng Testament that God hath made vnto vs in Christ. He sent his sonne Christ to louse vs from sinne and damnation and hell, and that to testifie vnto the world sent he his Disciples Actes. i. Paule also hath no power to destroy, but to edifie. ij. Cor. x. and. xiij. How can Christ geue his Disciples power agaynst him selfe and against his euerlastyng Testament? Can he send them to preach saluation & geue them power to damne whom they lust? what mercy and profite haue we in Christes death and in his Gospell, if the Pope which passeth all men in wickednesse hath power to sende whom he will to hell, and to damne whom he lysteth?

What Jesus signifieth.

we had thē no cause, to call him Jesus, ỳ is to say sauiour: but might of right call him destroyer. wherfore then this bynding is to be vnderstood as Christ interpreteth it in the places aboue rehearsed, & as the Apostles practised it and is nothyng but to rebuke men of their sinnes by preachyng the law. A man must first sinne agaynste Gods law ere the Pope can bynde hym: yea and a man must firste sinne agaynste Gods lawe ere hee neede to feare the Popes curse. For curling and binding are both one, & nothyng sauing to rebuke a mā of his sinnes by Gods law. It foloweth also then that the lousyng is of like maner, and is nothing but forgeuing of sinne to them that repent throughe preachyng of the promises whiche God hath made in Christe in whom onely we haue all forgeuenes of sinnes, as Christ interpreteth it, and as the Apostles and Prophetes practised it. So is it a false power that the Pope taketh on hym to louse Gods lawes, as to geue a man licence to put awaye hys wife to whom God hath bound him, and to bynde them to chastitie which God commaūdeth to mary, that is to wite, thē that burne and can not liue chaste. It is also a false power to bynde that whiche Gods worde maketh free, makyng sinne in the creatures whiche God hath made for mans vse.

What cursing meaneth.

What lowsing meaneth.

The Pope which so fast lowses and purgeth in Purgatory, can not with all the lousinges and purgations that he hath, either louse or purge our appetites and lust and rebellion that is in vs agaynst the law of God. And yet the purging of them is the right Purgatory. If he can not purge them that are alyue, where with purgeth he thē, that are dead? The Apostles knew no no other wayes to purge, but throughe preachyng Gods word which worde onely is that that purgeth the hart, as thou mayst see John. xv. Ye are pure, sayth Christ, through the word. Now the pope preacheth not to them whom they fayne to lye in Purgatory, no more then he doth to vs that are a liue. How thē purgeth he them? The pope is kynne to Robin good fellow which swepeth the house, washeth the dishes and purgeth all by night. But when day commeth there is nothyng found cleane.

The Pope is Robyn goodfelow.

Some man will say the Pope bynneth them not, they binde them selues. I aunswere hee that byndeth him selfe to the pope and had leuer haue his life and soule ruled by the Popes will thē by the will of God, and by the Popes worde then by the worde of God, is a foole. And he that had leuer be bonde then free is not wise. And he that will not abyde in the freedome wherein Christ hath set vs, is also mad. And he that maketh deadly sinne where none is and seeketh causes of hatred betwene him and God is not in his right wittes. Furthermore no man cā bynde

What bynding meaneth.

him

Of our selues we can performe nothyng, further the God will gene vs power.

hym selfe further then hee hath power ouer him selfe. He that is vnder the power of an other man can not bynde him selfe without licence, as sonne, daughter, wife, seruaunt and subiect. Neither canst thou gene God that which is not in thy power. Chastitie canst thou not gene further then God lendeth it thee, if thou can not lyue chast thou art bounde to mary or to be damned. Last of all for what purpose thou byndest thy selfe must be sene. If thou doe it to obtayne thereby that whiche Christ hath purchased for thee freely, so art thou an infidell, and hast no part with Christ, and so forth. If thou wilt see more of this matter loke in Deut. and there shalt thou finde it more largely entreated.

In other example.

Take an other ensample of there false expounding the Scripture. Christ saith Math. xxiij. The Scribes and the Pharisees sit on Moyses seate, what soeuer they byd you obserue, that obserue and do: but after their workes do not. Lo say our sophisters or hypocrites, lyue we neuer so abhominably, yet is our authority neuer the lesse. Do as we teach therfore (say they) and not as we do. And yet Christ sayth they sit on Moyses seate, that is as long as they teache Moyses doe as they teach. For the law of Moyses is the lawe of God. But for their owne traditions & false doctrine Christ rebuked thē, and disobeyed them, and taught other to beware of their leuen. So if our Pharisees sit on Christes seate and preache him, we ought to heare them: but whē they sitte on their owne seate, then ought we to beware as well of their pestilent doctrine as of their abhominable liuing.

To sit on Christes seate, is to preach and confesse Christ.

Likewise where they finde mention made of a sword, they turne it vnto the Popes power. The disciples sayd vnto Christ Luke. xxij. Loe here be two swordes. And Christ answered two is inough. Loe, say they the Pope hath ij. swordes, the spirituall sword & the temporall sword. And therfore is it lawfull for hym to fight and make warre.

Christ a litle before he went to hys passion, asked hys Disciples saying: when I sent you out without all prouision lacked ye any thyng. And they sayd nay. And he answered, but now let hym, that hath a walet take it with him & he that hath a scrippe likewise, and let hym that hath neuer a sword sell his cote and by one: As who shuld say, it shall go otherwise now then the. Then ye went forth in fayth of my word, and my fathers promises, and it fed you and made prouision for you, & was your sword and shilde and defender: but now it shall go as thou readest Zacharias. xiij. I will smyte the shepheard and the sheepe of the flocke shalbe scattered. Now shall my father leaue me in the handes of the wicked, and ye also shalbe forsaken and destitute of faith, and shall trust in your selues, and in your own prouisiō, and in your owne defence. Christ gaue no cōmaundement, but prophesied what should happen. And they because they vnderstode hym not, answered here are two swordes. And Christ (to make an ende of such babblyng) answered two is inough. For if he had commaūded euery man to by a sword, how had two bene inough? Also if two were inough, & pertained to the Pope onely, why are they all commaunded to buy euery man a sword? By the sword therefore Christ prophesied that they should be left vnto their own defence. And two swordes were inough yea neuer a one had bene inough. For if euery one of them had had ten swordes they would haue fled ere mydnight.

Christ rebuked desire of preheminence in his Disciples, but the more chalengeth it aboue all men as hys owne inheritaunce.

In the same chapter of Luke not. xij. lines from the foresayd text. The Disciples euen at the last Supper asked who should be the greatest. And Christ rebuked them and sayd it was an heathenish thyng and there should be no such thing among them, but that the greatest should be as the smallest, and that to be great was to do seruice as Christ did. But this text because it is brighter then the sunne, that they cā make no sophistrie of it, therfore will they not heare it nor let other know it.

For as much now as thou partly seest the falshed of our prelates, how all their study is to deceaue vs and to keepe vs in darknes, to sit as Gods in our cōsciētes, & hādle vs at their pleasure, and to leade vs whether they list: therfore, I read thee, get thee to Gods word, and therby trye all doctrine and agaynst that receaue nothyng. Neither any exposition contrary vnto the open textes, neither contrary to the generall articles of the fayth: neither contrary to the liuyng & practisyng of Christ and of his Apostles. And when they cry fathers fathers, remeber that it were the fathers that blynded & robbed the whole worlde and brought vs into this captiuitie wherein they enforce to keepe vs still. Furthermore as

Fathers fathers.

they of the old tyme are fathers to vs, ſo ſhall theſe foule monſters bee fathers to them that come after vs, and the hypocrites that folow vs will cry of theſe and of their doynges fathers, fathers, as theſe cry fathers, fathers, of thē that are paſt. And as we feele our fathers, ſo dyd they that are paſt feele their fathers: neither were there in the world any other fathers then ſuch as we both ſee and feele this many hundred yeares, as their Decrees beare recorde and the ſtories and Chronicles well teſtifie. If Gods word appeared any where they agreed all agaynſt it. when they had brought that a ſleepe, then ſtroue they one with an other about their owne traditions and one Pope condemned an others Decrees and were ſometyme .iij. or .iiij. Popes at once. And one Biſhop went to law with an other and one curſed an other for their owne fantaſies, & ſuch things as they had falſly gotte. And the greateſt Saints are they that moſt defēded the liberties of the church (as they call it) which they falſly gote with blynding kings, neither had the world any reſt this many hundred yeares for reformyng of Friers and Monkes and ceaſyng of ſchiſmes that were among our Clergy. And as for the holy Doctours as Auguſtine, Hierome, Cyprian, Chriſoſtomus and Bede, will they not heare. If they wrote any thyng negligently (as they were men) that drawe they cleane contrary to their meanyng and therof triumphe they. Thoſe Doctours knew of none authoritie that one Byſhop ſhould haue aboue another, neither thought or once dreamed that euer any ſuch ſhould be, or of any ſuch whiſperyng or of Pardons, or ſcouryng of Purgatory, as they haue fayned.

Miracles miracles. And when they cry miracles miracles remember that God hath made an euerlaſting Teſtament with vs in Chriſtes bloud, againſt which we may receaue no miracles no neither ỳ preachyng of Paule him ſelfe if he came agayn, by his own teaching to the Galathians, neither yet the preachyng of the aungels of heauen. wherefore either they are no miracles, but they haue fayned thē (as is the miracle that S. Peter halowed weſtminſter) or els if there be miracles that confirme doctrine contrary to Gods word, thē are they done of the deuill (as the mayd of Ipſwich & of Kent) to proue vs whether we will cleaue faſt to Gods word and to deceaue them that haue no loue to the truth of Gods word nor luſt to walke in his lawes.

The wōmā of Kemſter was a ſolempne miracle.

And for as much as they to deceaue with all, arme them ſelues againſt thē with argumentes and perſualions of fleſhly wiſedome, with worldly ſimilitudes with ſhadowes, with falſe Allegories, with falſe expoſitions of the Scripture contrary vnto the liuyng & practiſing of Chriſt and the Apoſtles, with lyes and falſe miracles, with falſe names, domme ceremonies, with diſguiſing of hypocriſie, with the authorities of the fathers and laſt of all with the violence of the temporall ſworde: therfore do thou contrariwiſe arme thy ſelfe, to defende thee with all, as Paule teacheth in the laſt chapter to ỳ Epheſians Byde on thee the ſworde of the ſpirite which is Gods word and take to thee the ſhilde of fayth, which is not to beleue a tale of Robynhode or Geſtus Romanorum or of the Chronicles, but to beleue Gods woorde that laſteth euer.

The armour of the ſpiritualtie.

The armour of a Chriſtē mā is Gods word and fayth.

And when the Pope with his falſhead chalengeth temporall authoritie aboue King and Emperour: ſet before thee ỳ xxv. chapter of S. Math. where Chriſt commaundeth Peter to put vp his ſworde. And ſet before thee Paul. ij. Cor. x. where he ſayth the weapons of of our warre are not carnall thynges, but myghty in God to bryng all vnderſtandyng in captiuitie vnder the obedience of Chriſt, that is, the weapōs are Gods word and doctrine and not ſwordes of yron and ſtele, & ſet before thee the doctrine of Chriſt and of hys Apoſtles and their practiſe.

And when the Pope chalengeth authoritie ouer his fellow Byſhops and ouer all the congregation of Chriſt by ſucceſſiō of Peter ſet before thee ỳ firſt of the Actes where Peter for all hys authoritie put no man in the rowme of Judas, but all the Apoſtles choſe two indifferently and caſt lottes deſiring God to temper them that the lot might fall on ỳ moſt ableſt. And Actes. vij. the Apoſtles ſent Peter, and in the .xj. call him to rekening and to geue accomptes of that he hath doue.

And when the Popes law cōmaundeth ſaying: though that the Pope liue neuer ſo wickedly and draw with hym through his euill enſample innumerable thouſādes vnto hell, yet lee that no man preſume to rebuke him, for he is head ouer all and no man ouer him: ſet before thee Ballates, ij. where Paule rebu-

rebuketh Peter openly. And see how both to the Corinthiãs, and also to the Galathians he will haue no superiour but Gods worde, & hee that could teach better by Gods worde. And because when he rehearsed his preachyng and hys doynges vnto the hygh Apostles, they could improue nothyng, therfore will he be equall with the best.

Gods worde aboue all mens iudgementes.

And when the Friers say, they do more thẽ their dutie, whẽ they preach, and more thẽ they are bound to: to say our seruice are we bound (say they) and that is our dutie, & to preach is more then we are bound to. Set thou before thee how that Christes bloud shedyng hath bounde vs to loue one an other withall our might and to do the vttermost of our power one to an other. And Paul sayth. i. Cor. ix. wo be vnto me if I preach not: yea wo is vnto him ẏ hath wherewith to helpe his neighbour and to make him better and do it not. If they thinke it more then their dutie to preache Christ vnto you then they thinke it more then their dutie to pray that ye should come to the knowledge of Christ. And therefore it is no maruell though they take so great labour: yea and so great wages also to kepe you still in darkenes.

Fryers be not bound to preach.

And when they crye furiously hold the heretikes vnto the wall, and if they will not reuoke, burne them without any more a do, reason not with thẽ, it is an Article condẽned, by the fathers. Set thou before thee the saying of Peter. i. Pet. iij. To all that aske you, be ready to geue an aunswere of the hope that is in you, and that with mekenes. The fathers of the Iewes and the Bishops, whiche had as great authoritie ouer them as ours haue ouer vs, condemned Christ & his doctrine. If it be inough to say the fathers haue condẽned it, thẽ are ẏ Iewes to be holdẽ excused: yea they are yet in the right way and we in the false. But & if the Iewes be bound to loke in the Scripture and to see whether their fathers haue done right or wrong, then are we likewise bound to looke in the Scripture whether our fathers haue done right or wrong, and ought to beleue nothyng without a reason of the Scripture and authoritie of Gods word.

And of this maner defend thy selfe agaynst all maner wickednes of our spirites, armed alway with Gods worde & with a strong and a stedfast fayth thereunto. without Gods word do nothyng. And to his word adde nothyng neither pull any thyng therfrõ, as Moyses euery where teacheth thee. Serue God in the spirite, & thy neighbour with all outward seruice. Serue God as he hath appoynted thee & not with thy good intent and good zeale. Remember Saul was cast awaye of God for euer for his good intent. God requireth obediẽce vnto his worde & abhorreth all good intentes and good zeales which are without Gods word. For they are nothyng els then playne Idolatry and worshyppyng of false Gods.

How God ought to be serued.

And remẽber that Christ is the end of all thyng. He onely is our restyng place & he is our peace. Ephe. ij. chap. For as there is no saluatiõ in any other name, so is there no peace in any other name. Thou shalt neuer haue rest in thy soule neither shall ẏ worme of conscience euer cease to gnaw thyne hart till thou come at Christ: till thou heare the glad tydings, how that God for his sake hath forgeuen thee all freely. If thou trust in thy workes there is no rest. Thou shalt thinke, I haue not done inough. Haue I done it with so great loue as I should do? was I so glad in doyng as I would be to receaue helpe at my neede? I haue left this or that vndone and such like. If thou trust in confessiõ, then shalt thou thinke. Haue I told all? Haue I told all the circumstances? Did I repent inough? Had I as great sorow in my repentaunce for my sinnes as I had pleasure in doyng them? Likewise in our holy Pardõs & pilgrimages, get-test thou no rest. For thou seest that the very Gods thẽ selues which sell their pardon so good cheape or some whiles geue thẽ freely for glory sake, trust not therein them selues. They build Colledges and make perpetuities to be prayed for, for euer, & ladey lyppes of their beadmen, or chaplaynes with so many Masses, & Diriges, and so lõg seruice, that I haue knowen some that haue byd the deuill take their founders soules, for very impacience and werines of so paynefull labour.

In Christ is rest of conscience onely.

As pertaunyng to good deedes therfore, do the best thou canst, and desire God to geue strength to do better dayly, but in Christ put thy trust and in the Pardon & promises that God hath made thee for his sake, & on that rocke build thine house and there dwell. For there onely shalt thou be sure from all stormes and tẽpestes & from all wyly assaultes of our wicked spirites which

Do good deedes and trust in Christ.

ſtudy with all falſhead to vndermyne vs. And the God of all mercy geue the grace ſo to do, vnto whom be glory for euer. Amen.

¶A compendious rehearſall of that which goeth before.

Gods worde is the rule of chyldrē, ſeruauntes, wyues & ſubiectes.

Haue deſcribed vnto you the obedience of children, ſeruauntes, wiues, & ſubiectes. Theſe iij. orders are of Gods makyng & ỹ rules thereof are Gods worde. He that keepeth thē ſhalbe bleſſed: yea is bleſſed all ready and he that breaketh them ſhalbe curſed. If any perſon of impaciency or of a ſtubburne and rebellious mynde withdraw hym ſelfe from any of theſe, and get him to any other order: let hym not thinke therby to auoyde the vengeaunce of God in obeying rules and traditions of mans imaginatiō. If thou pouldeſt thine head in the worſhip of thy father and breakeſt his commaundementes, ſhouldeſt ỹ ſo eſcape? Or if thou paynteſt thy maſters image on a wall and ſtickeſt vp a cādle before it, ſhouldeſt thou therewith make ſatisfaction, for the breaking of his cōmaundementes. Or if thou wareſt a blew coate in the worſhyp of the kyng and breakeſt hys lawes ſhouldeſt thou ſo go quyte. Let a mans wife make her ſelfe a ſiſter of the charterhouſe and aūſwere her huſband when he byddeth her hold her peace, my brethren kepe ſilence for me, and ſee whether ſhe ſhal ſo eſcape. And be thou ſure God is more gelouſe ouer his commaundementes then man is ouer hys, or then any man is ouer his wife.

To pleaſe God is to beleue hys promiſes, & to loue hys commaundementes.

Becauſe we be blynd, God hath appointed in ỹ Scripture how we ſhuld ſerue him & pleaſe him. As perteynyng vnto his owne perſon he is aboundātly pleaſed when we beleue his promiſes and holy Teſtament which he hath made vnto vs in Chriſt, & for the mercy which he there ſhewed vs, loue his commaundements. All bodyly ſeruice muſt be done to mā in Gods ſtede. we muſt geue obedience, honour, tolle, tribute, cuſtome, and rent vnto whō they belong. Then if thou haue ought more to beſtow, geue vnto ỹ poore which are left here in Chriſtes ſtede that we ſhew mercy on them. If we kepe the commaundements of loue thē are we ſure that we fulfi l the law in the ſight of God and that our bleſſing ſhalbe euerlaſtyng life. Now when we obey patiently and without grudgyng euill Princes that oppreſſe vs, & perſecute vs and be kinde and mercyfull to them that are mercyleſſe to vs, and doe the worſt they cā to vs, and ſo take all fortune patiently, and kyſſe what ſoeuer croſſe God layeth on our backes: then are we ſure that we keepe the commaundementes of loue.

He that will auēge, robbeth God of his honour.

I declared that God hath taken all vengeaunce into his own handes, and will auēge all vnright him ſelfe: either by the powers or officers whiche are appointed thereto, or els, if they be negligent, he will ſend his curſes vppon the trāſgreſſours & deſtroy them with his ſecret iudgementes. I ſhewed alſo that whoſoeuer auengeth him ſelfe is damned in the deede doing and falleth into the hādes of the temporall ſword, becauſe he taketh the office of God vpon him and robbeth God of his moſt high honour, in that he wil not patiētly abide his iudgement. I ſhewed you of the authoritie of Princes, how they are in Gods ſtede and how they may not be reſiſted, doe they neuer ſo euill, they muſt be referred vnto the wrath of God. Neuer the latter if they commaunde to do euill we muſt then diſobey and ſay we are otherwiſe cōmaūder of God: but not to riſe agaynſt thē. They wil kil vs thē ſayeſt thou. Therfore, I ſay is a Chriſten called, to ſuffer euen the bitter death for hys hopes ſake, and becauſe he will do no euill.

How euill ſoeuer the kyng is, yet is he vnto thee a great gift of God.

I ſhewed alſo that the kynges and rulers (be they neuer ſo euill) are yet a great gift of the goodnes of God, and defende vs from a thouſand thynges that we ſee not.

I proued alſo that all men without exception are vnder the temporall ſword, what ſoeuer names they geue them ſelues. Becauſe the Prieſt is choſen out of the lay men, to teach this obedience, is that a lawfull cauſe for him to diſobey? Becauſe he preacheth that the lay mā ſhould not ſteale, is it therfore lawfull for hym to ſteale vnpuniſhed? Becauſe thou teacheſt me that I may not kill, or if I do, the kyng muſt kill me agayn, is it therfore lawfull for thee to kil and go free? Either whether is it rather meete that thou whiche are my guide to teache me the right waye ſhouldeſt walke therin before me? The Prieſtes of the old law with their high biſhop Aaron, and all his ſucceſſours, though they were annointed by Gods commaundement and appoynted to

ſerue

ſerue God in his temple and exempte from all offices & miniſtering of worldly matters, were yet neuertheleſſe vnder the temporall ſworde, if they brake ỹ lawes. Chriſt ſayth to Peter, all that take ỹ ſworde, ſhal periſh by the ſworde. Here is none exception. Paul ſaith, all ſoules muſt obey. Here is none exception. Paule hym ſelfe is here not exempt. God ſayth Gene. ix. who ſoeuer ſheddeth mans bloud, by man ſhall his bloud be ſhed agayn. Here is none exception.

Moreouer Chriſt became poore to make other men riche, and bound to make other free. He left alſo with his Diſciples the law of loue. Now loue ſeketh not her owne profite: but her neighbours, loue ſeeketh not her own fredome, but becommeth ſuretie and bonde to make her neighbour free. Dāned therfore are the ſpiritualtie by all the lawes of God, which thorough falſhead & diſguiſed hipocriſie haue ſought ſo great profit, ſo great riches, ſo great authoritie and ſo great liberties, and haue ſo bedgerd the lay, & ſo brought them in ſubiectiō and bondage and ſo deſpiſed thē, that they haue ſet vp trāchiſes in all townes and villages for who ſoeuer robbeth, murthereth or ſlayeth them, and euen for traytours vnto the kynges perſon alſo.

The Pope hath a law that none of his ſoules may be ſuerty.

I proued alſo that no kyng hath power to graūt them ſuch libertie: but are as well damned for their geuyng, as they for their falſe purchaſing. For as God geueth the father power ouer his children: euen ſo geueth he hym a commaundement to execute it, and not to ſuffer them to do wickedly vnpuniſhed but vnto his damnation, as thou mayſt ſee by Hely the hygh Prieſt. &c. And as the maſter hath authoritie ouer his ſeruauntes: euen ſo hath he a commaundement to gouerne them. And as the huſband is head ouer hys wife: euen ſo hath he commaundemēt to rule her appetites and is damned if he ſuffer her to be an whore & a miſſe liuer, or ſubmit him ſelf to her, & make her his head. And euen in lyke maner as God maketh the kyng head ouer his Realme, euen ſo geueth he him cōmaundement to execute the lawes vpon all men indifferently. For the law is Gods and not the kyngs. The king is but a ſeruaunt to execute the law of God, and not to rule after his owne imagination.

The kyng is but a ſeruaunt to execute the lawes of God.

I ſhewed alſo that the law and the kyng are to be feared, as thinges that were geuēin fire, and in thunder, and lightning, & terrible ſignes. I ſhewed the cauſe why rulers are euill, and by what meanes we might obtaine better. I ſhewed alſo how wholeſome thoſe bitter medicines euill Princes are to right Chriſten men.

I declared how they whiche God hath made gouerners in the worlde ought to rule if they be Chriſtē. They ought to remēber that they are heades and armes, to defend the body, to miniſter peace, health, & wealth, and euē to ſaue the body, and that they haue receaued their offices of God to miniſter & to do ſeruice vnto their brethrē. Kyng, ſubiect, Maſter, ſeruaunt, are names in the worlde but not in Chriſt. In Chriſt we are all one and euen brethren. No man is his own, but we are all Chriſtes ſeruauntes bought with Chriſtes bloud. Therfore ought no mā to ſeke him ſelfe or his owne profite: but Chriſt and his will. In Chriſt no man ruleth as a kyng his ſubiectes, or a maſter his ſeruaunts: but ſerueth as one hand doth to an other and as the handes do vnto the feete and the feete to the handes, as thou ſeeſt. i. Cor. xij. we alſo ſerue not as ſeruauntes vnto maſters: but as they which are bought with Chriſtes bloud ſerue Chriſt hym ſelfe. We be here all ſeruauntes vnto Chriſt. For what ſoeuer we do one to an other in Chriſtes name, that do we vnto Chriſt, & the reward of that ſhall we receaue of Chriſt. The kyng counteth his cōmōs Chriſt himſelfe, & therfore doth thē ſeruice willingly, ſeeking no more of thē thē is ſufficiēt to maintein peace & vnitie, & to defēde the realme. And they obey agayne willingly and loungly as vnto Chriſt. And of Chriſt euery man ſeketh his reward.

How farre a kyng ought to ſeeke at his commons handes.

I warned the iudges that they take not an enſample how to miniſter their offices, of our ſpiritualtie, whiche are bought and ſold to do the will of Sathā: but of the Scripture whence they haue their authoritie. Let that which is ſecret abyde ſecret till God open it, which is the iudge of ſecretes. For it is more then a cruell thyng to breake vp into a mans hart & to compell him to put either ſoule or body in ieopardy or to ſhame him ſelfe. If Peter that great piller for feare of death forſoke hys maſter, ought we not to ſpare weake conſciences?

Note.

I declared how the kyng ought to ridde his Realme from the wily tyrāny of the hypocrites, and to kyng the

hypocrites vnder his lawes: yea and how he ought to be learned, & to heare, and to looke vpon the causes him selfe, which he wil punish, and not to beleue the hypocrites, and to geue them his swoord to kill whom they will.

The kyng ought to count what he hath spent in the Popes quarell sens he was kyng. The first viage cost vpō xiij. hundred thousand poundes. Reke sens what hath bene spēt by sea and land betwene vs and Frenchmen, and Scottes, and then in triumphes, and in Ambassiates, and what hath bene sent out of the Realme secretly, and all to mainteine our holy father, and I doubt not but that will surmount the some of. xl. or. l. hundred thousand poūdes. For we had no cause to spend one peny but for our holy father. The king therfore ought to make them pay this money euery farthing, and fette it out of their myters, croses, shrines and all maner treasure of the Church, and pay it to his commons again: not that onely which the Cardinal and his Bishops compelled the commōs to lend, and made thē sweare with such an ensample of tyrānye as was neuer before thought on: but also all that he hath gathered of them. Or els by the cōsent of the commons to keepe it in store for the defence of the realme. Yea the kyng ought to loke in the Chronicles what the Popes haue done to kings in time past and make them restore it also, And ought to take away from them theyr landes whiche they haue gotten with their false prayers, & restore it vnto the right heyres agayne, or with consent & aduisemēt turne them vnto the mayntenyng of the poore and bringyng vp of youth vertuously and to maynteine necessary officers and ministers for to defend the common wealth.

If he will not do it: then ought the commons to take pacience and to take it for Gods scourge, and to thinke that God hath blynded the kyng for theyr sinnes sake and commit their cause to God: And then shall God make a scourge for them and driue them out of his Temple after hys wonderfull iudgement.

On the other side I haue also vttered the wickednes of the spiritualtie, the falshead of the Bysshops, and iugglyng of the Pope, and how they haue disguised them selues, borowyng some of their pompe of ỹ Iewes, and some of the Gentiles, and haue with suttill wyles turned the obedience that should be geuen to Gods ordinaunce vnto them selues. And how they haue put out Gods Testament and Gods truth and set vp their owne traditions and lyes, in which they haue taught ỹ people to beleue & there by sit in their consciences as God, and haue by that meanes robbed the world of landes & goodes, of peace and vnitie, and of all temporal authoritie, and haue brought the people into the ignorāunce of God & haue heaped the wrath of God vpon all realmes & namely vpon the kings. whom they haue robbed (I speake not of worldly thinges onely) but euen of their very natural wittes. They make thē beleue that they are most Christen, whē they lyue most abhominably, and will suffer no man in their Realmes that beleueth on Christ, and that they are defenders of the fayth, when they burne the Gospell & promises of God, out of which all fayth springeth.

I shewed how they haue ministred Christ, kyng and Emperour out of their rowmes, & how they haue made them a seuerall kyngdome which they gote at the first in deceauyng of Princes, and now peruert the whole scripture to proue that they haue such authoritie of God. And lest the lay men should see how falsely they alledge the places of the Scripture, is the greatest cause of this persecution.

They haue fained confession for the same purpose to stablish their kyngdome with all. All secretes know they therby. The Bishop knoweth the confession of whom he lusteth throughout all his Dioces. Yea and his Chaunceler commaundeth the ghostly father to deliuer it written. The pope, his Cardinals and Bysshops know the confession of the Emperour, kyngs, & of all Lordes: & by confession they know all their captiues. If any beleue in Christ, by confession they know him. Shrine thy selfe where thou wilt, whether at Sion charterhouse or at the obseruāts thy confession is knowen wel inough. And thou, if thou beleue in Christ, art wayted vppon. Wonderfull are the thinges that therby are wrought. The wife is feared and compelled to vtter not her own onely but also the secretes of her husband, and the seruaunt the secretes of his master. Besides that thorough confession they quench the fayth of all the promises of God, and take away the effect and vertue of all ỹ Sacramentes of Christ.

Confession.

The manifolde enormities which their auricular confession did breede.

They

They haue also corrupted ẏ Saintes liues with lyes and fayned miracles & haue put many thinges out of the sentence or great curse, as rayſing of rente and fines and hyring men out of their houses, and what soeuer wickednes they them selues do, & haue put a great part of the stories and Chronicles out of the waye lest their falshead shoulde be sene. For there is no mischieues or disorder, whether it be in the temporall regiment, or els in the spiritual wherof they are not the chief causes and cuē the very fountayne and springes, and as we say, the wel head so that it is impossible to preach agaynst mischief except thou begyn at them, or to set any reformation in the world except thou reforme them first. Now are they indurate and tough as Pharao, and will not bow vnto any right way or order. And therefore persecute they Gods word and the preachers therof, and on the other side lye awayte vnto all princes & stirre vp all mischief in the world and send them to warre, and occupy their myndes therewith or with other voluptuousnes, lest they should haue layſure to heare the word of God and to set an order in their realmes.

The Pope and his chapleyns were the fountaines of all euils in spirituall regiment, or temporall.

By them is all thing ministred and by them are all kynges ruled: yea in euery kynges conscience sit they ere he be king and perſuade euery king what they luſt, and make thē both to beleue what they will and to doe what they will. Neither can any kyng or any realme haue rest for their businesses. Behold kyng Henry the v. whom they sēt out for such a purpose as they sent out our kyng that now is. See how the Realme is inhabited. Aske where the goodly townes and their walles and the people that was wont to be in thē are become, and where the blond royal of the Realme is become also. Turne thine eyes whether thou wilt & thou shalt see nothing prosperous but their suttle pollyng. with that it is flowyng water: yea and I truſt it wilbe shortly a full see.

In all their doynges though they pretend outwardly the honour of God or a common wealth, their entent and secret Councell is surely to bryng all vnder their power and to take out of the way who soeuer letteth them, or is to mighty for them. As whē they send the Princes to Hierusalem to cōquere the holy land and to fight agaynst the Turkes. what soeuer they pretende outwardly their secret entent is, while the Princes there conquere them more Bishoprikes, to conquere their landes in the meane season with their false hipocriſie, and to bryng all vnder them, which thou mayest easily perceaue by that they will not let vs know ẏ fayth of Christ. And when they are ones on hye, then are they tyrauntes aboue all tyrauntes, whether they be Turkes or Saracenes. How minister they prouyng of testamentes? How causes of wedlocke? or if any man dye intestate? If a poore man dye and leaue his wife and halfe a dosen young children & but one cow to finde them, that will they haue for a mortuary mercyleſſe: let come of wife and children what will. Yea let any thyng be done agaynst their pleasure and they will interdite the whole realme sparyng no person.

Under an outwarde pretence of Gods honor, the popes Clergie procured their owne dignitie.

Read the Chronicles of England (out of which yet they haue put a great part of their wickednesse) & thou shalt finde them all wayes both rebellious and disobedient to the kinges and also churlish and vnthankeful, so that, whē all the Realme gaue the kyng somewhat to maynteine him in his right, they would not geue a myte. Consider the story of K. Iohn, where I dout not but they haue put the best & fayrest for them selues, & the worſt of kyng Iohn, For I suppose they make the Chronicles them selues. Compare the doings of their holy Church (as they euer call it) vnto the learnyng of Christ and of his Apostles. Did not the Legate of Rome assoyle all the Lordes of the realme of their due obedience which they ought to the king by the ordinaunce of God? would he not haue curſed ẏ king with his solemne pompe, because he would haue done that office whiche God commaundeth euery kyng to do and wherfore God hath put the sword in euery kynges hand? that is to wete, because kyng Iohn would haue punished a wicked Clerke that had coyned false money. The lay men that had not done halfe so great fautes muſt dye, but the Clerke muſt go escape fre. Sēt not the Pope also vnto the kyng of Fraunce remiſſion of his sinnes to go and conquere kyng Iohns Realme. So now remiſſion of sinnes commeth not by fayth in the Testament that God hath made in Christes blond: but by fightyng & murtheryng for the Popes pleasure. Laſt of all was not kyng Iohn fayne to deliuer his crowne vnto the Legate and to yeld vp his Realme vnto the Pope, wherfore we pay Pe-

ter pēce. They might be called the pollyng pence of false Prophetes well inough. They care not by what mischief they come by their purpose. war and cōquering of landes is their harnest. The wickeder the people are, the more they haue the hypocrites in reuerence, the more they feare them and the more they beleue in them. And they that cōquere other mens landes, whē they dye, make them their heyres, to be prayed for for euer. Let there come one cōquest more in the Realme, and thou shalt see them get yet as much more as they haue (if they can keepe downe Gods word that their iugglyng come not to light) yea thou shalt see them take ẏ Realme whole into their hādes and crowne one of them selues kyng therof. And veryly I see no other likelyhode, but that the land shalbe shortly conquered. The starres of the Scripture promise vs none other fortune, in as much as we denye Christ with the wicked Jewes, and will not haue him reigne ouer vs: but wilbe still children of darknes vnder Antichrist, and Antichristes possession, burnyng the Gospell of Christ, and defendyng a fayth that may not stand with hys holy Testament.

The keepyng down of Gods word. promoted the Popes spiritualties honour.

If any mā shed bloud in the church, it shalbe interdited, til he haue payd for the halowing. If he be not able the parish must paye or els shall it stand alwayes interdited. They wilbe auenged on them that neuer offended. Full well prophesied of them. Paule in the ij. Epistle to Tuno. iij. Some man wil say, wouldest thou that men should fight in the Church vnpunished? Nay but let the kyng ordeine a punishment for them, as he doth for them that fight in his palace and let not all the Parish be troubled for ons faute. And as for their halowing it, is ẏ iuggling of Antichrist. A Christen mā is the temple of God and of the holy ghost, & halowed in Christes bloud. A Christē mā is holy in him selfe by reason of the spirite ẏ dwelleth in him and the place wherin he is, is holy be reasō of him, whether he be in the field or towne. A Christen husband sanctifieth an vnchristē wife, and a Christen wife an vnchristen husband (as concernyng the vse of matrimony) sayth Paul to the Corinthians. If now while we seeke to be halowed in Christ, we are found vnholy, & must be halowed by the grounde or place or walles, thē died Christ in vayne. How beit Antichrist must haue wherwith to sit in mens consciences, and to make them feare where is no feare, and to robbe them of their faith, and to make them trust in that can not helpe them, and to seeke holynes of that which is not holy in it selfe.

After that the old kyng of Fraunce was brought down out of Italy, mark what pageaūtes haue ben played, and what are yet a playeng to separate vs frō the Emperour (lest by the helpe or ayde of vs he should be able to recouer his right of the Pope) & to couple vs to the Frēchmē, whose might the pope euer abuseth to keepe the Emperour frō Italy. what preuayleth it for any kyng to mary his daughter or his sōne or to make any peace or good ordinaunce for the wealth of his realme? For it shal no longer last thē it is profitable to them. Their treason is so secret that the world cā not perceaue it. They dissimule those thynges whiche they are onely cause of, & simul discordē among them selues whē they are most agreed. One shall hold this, and another shall dispute the contrary: But the conclusiō shalbe that most maynteineth their falshead, though Gods word be neuer so contrary. what haue they wrought in our days, yea and what worke they yet, to the perpetuall dishonour of the Kyng and rebuke of the Realme, and shame of all the nation in what soeuer Realmes they go?

I vttered vnto you partly the malicious blindnes of the Byshop of Rochester, his iuggling his cōueying, his foxi wilenes, his bopepe, his wresting, rentyng and shamefull abusyng of the Scripture, his Oratory & allegyng of heretikes and how he would make the Apostles authors of blind ceremonies without signification contrary to their owne doctrine, and haue ser him for an ensample to iudge all other by. what soeuer thou art that readest this. I exhorte thee in Christ, to cōpare his sermon and that which I haue written, and the scripture together and iudge. There shalt thou finde of our holy fathers authoritie, and what it is to be great, and how to know the greatest.

The Byshop of Rochester, is a fit paterne to iudge all ẏ rest of affinite by.

Then foloweth the cause why laye mē can not rule tēporall offices which is the falshead of the Bishops. There shalt thou finde of miracles & ceremonies without signification, of false annoynting & lyeng signes & false names and how the spiritualtie are disguised in falshead, & how they rowle the people in darkenes and do all thing in the

La-

Latin toung and of their pety pyllage, Their polling is like a soking consūption wherin a man cōplaineth of feblenes and of fayntynes and wotteth not whence his diseale commeth: it is lyke a pocke that freateth inward and consumeth the very marow of the bones.

The cause why kings coulde not come to the knowledge of ỹ truth.

There seest thou the cause why it is impossible for kynges to come to the knowledge of the truth. For the spyrites lay awaite for them & serue their appetites at all poyntes and through cōfession buy and sel and betray both them, and all their true frendes & lay beytes for them and neuer leaue them till they haue blinded them with their sophistry & haue brought them into their nettes. And thē whē the kyng is captiue, they compell all the rest with violēce of his sword. For if any man will not obey them be it right or wrōg they cite him, suspēde hym, and curse or excommunicate him. If he then obey not they deliuer him to Pylate, that is to say, vnto the temporall officers to destroy hym. Last of all there findest thou the very cause of all persecution, whiche is the preachyng agaynst hypocrisie.

Then come we to the Sacramētes, where thou seest that the worke of the Sacrament saueth not, but the fayth in the promise which the Sacramēt signifieth iustificth vs onely. There hast ỹ that a Priest is but a seruannt to teach onely and what soeuer he taketh vpon him more then to preach & to minister the Sacramentes of Christ (whiche is also preaching) is falshead.

Then cōmeth how they iuggle thorough dōme ceremonies & how they make marchaūdise with fained wordes, penaunce, a pœna & a culpa, satisfactiō, attrition, character, Purgatory pickepurse and how through confessiō they make the Sacramētes and all the promise of none effect or value. There seest thou that absoluyng is but preachyng the promises & curling or excommunicating preachyng the law, and of their power, & of their keyes, of false miracles & prayeng to Saintes. There seest thou that ceremonies dyd not the miracles but faith: euē as it was not Moses rodde that did ỹ miracles but Moses fayth in the promise of God. Thou seest also that to haue a fayth where God hath not a promise is Idolatry. And there also seest thou how the pope exalteth him self aboue God and commaūdeth him to obey his tyrāny. Last of all thou hast there that no mā ought to preach but he that is called.

Miracles are done by fayth and not by ceremonies.

Thē foloweth the holy brotherhead of Monkes & Friers. For Christ hath deserued nought with them. For his sake getteſt thou no fauor. Thou must offer vnto their belyes & thē they pray bitterly for thee. There seest thou that Christ is the onely cause: yea & all the cause why God doth ought for vs and heareth our complaint. And there hast thou doctrine how to know and to be sure that thou art elect and hast Gods spryte in thee. And hast there learnyng to try the doctrine of our spirites.

Then folow the foure senses of the Scripture of which three are no senses and the fourth that is to wite the litterall sense which is the very sense hath the Pope taken to him selfe. It may haue no other meanyng thē as it pleaseth his fatherhode. we must abyde his interpretatiō. And as his belles thinke so must we thinke, though it be impossible together any such meanyng of the Scripture. Then hast thou the very vse of Allegorics and how they are nothyng but ensamples borowed of the Scripture to expresse a text or an open conclusion of the Scripture and as it were to paynte it before thyne eyes, that thou mayest feele the meanyng and the power of the Scripture in thyne hart. Then commeth the vse of worldly similitudes, & how they are false Prophetes which bring a worldly similitude for any other purpose, saue to expresse more playnly ỹ which is cōteined in an open text. And so are they also whiche draw the Scripture contrary to the open places and cōtrary to the ensample liuyng and practising of Christ, the Apostles and of the holy Prophetes. And then finally hast thou of our holy fathers power and of hys keyes and of hys bindyng and excommunicatyng and of his curlyng and blessyng with ensamples of euery thyng.

The vse of Allegories.

The vse of similitudes.

The end of the obedience of a Christen man.

¶An exposition vppon the v.vi.vii. chapters of Mathew, which three chapters are the keye and the doze of the scripture, and the restozing agayne of Moses law corrupte by the Scribes and Phariſes. And the expoſition is the restozing agayne of Chriſtes lawe corrupte by the Papiſtes.

¶Item before the booke, thou haſt a Prologe very neceſſarie, contayning the whole ſumme of the couenaunt made betwene God and vs, vppon which we be baptiſed to kæpe it.

Set forth by William Tyndall.

¶*The Prologe.*

To digge the welles of Abrahã, is to open and to make plaine the scriptures, which is the kingdome of God.

HEre haſt thou deare Reader an expoſition vpon the v. vi. and vij. chapters of Mathew, wherin Chriſt our ſpirituall Iſaac, diggeth agayne the welles of Abraham: which welles ỹ Scribes & Phareſes, thoſe wicked & ſpitefull Philiſtines, had ſtopped and filled vp wyth the earth of their falſe expoſitions. He openeth the kingdome of heauen which they had ſhut vp that other men ſhould not enter, as they themſelues had no luſt to go in. He reſtoreth the keye of knowledge which they had taken away and broken the wardes with wreſting the text contrary to his due and natural courſe, with their falſe gloſes. He plucketh away from the face of Moſes, the vaile which the Scribes and Phariſes had ſpred thereon, that no man might perceaue the brightnes of his countenaunce. He wedeth out the thornes and buſhes of their Phareſaicall gloſes, wherewith they had ſtopped vp the narrow way and ſtraight gate, that fewe coulde finde them.

Abrahams welles.

The kingdome of heauen what it is.

Moſes face.

The keye what it is.

The lawe is the way that leadeth to Chriſt.

The welles of Abraham, are the ſcripture. And the Scripture may well be called the kingdome of heauen, which is eternall lyfe, and nothing ſaue the knowledge of God the father and of his ſonne Ieſus Chriſt. Joh.xvij. Moſes face is the law in her right vnderſtanding, and the law in her right vnderſtanding is the keye, or at the leaſt waye the firſt and principall keye to open the doze of the Scripture. And the law is the very way that bringeth vnto ỹ doze Chriſt, as it is wrttẽ Gala.iij. The law was our ſcholemaſter to bring vs to Chriſt, that we might be iuſtified by fayth. And Rom.x. the ende of the lawe: that is to ſay, the thyng wherfore cauſe why the law was geuen, is Chriſt, to iuſtifie all that beleue. That is to ſay: the lawe was geuen to proue vs vnrighteous and to drme vs to Chriſt, to be made righteous thorow forgeuenes of ſinne by hym. The lawe was geuen to make the ſinne knowen ſayth Saint Paule Rom.iiij. and that ſinne committed vnder the law might be the more ſinfull. Rom.vij. The law is that thyng, which Paule in his inward mã graũted to be good, but was yet compelled oft tymes of his mẽbers to do thoſe thinges which that good lawe condemned for euill. Rom.vij.

Lawes what her office is.

The law maketh no man to loue the law, or leſſe to do or commit ſinne: but gendereth more luſt, Rom.vij. and increaſeth ſinne. Rom.v. For I cannot but hate the lawe, in as much as I finde no power to do it, and it neuertheleſſe condemneth mi because I do it not. The lawe ſetteth not at one with God, but cauſeth wrath. Rom.iij.

The law bereth ſinne, condemneth our deedes, & driueth vs to Chriſt.

The lawe was geuẽ by Moſes, but grace and veritie by Ieſus Chriſt. Joh.j. Behold though Moſes gaue the law, yet he gaue no man grace to do it or to vnderſtand it aright, or wrote it in any mans hart, to content that it was good, and to wiſhe after power to fulfill it. But Chriſt geueth grace to do it, and to vnderſtand it aright, and writeth it wyth his holy ſpirite in the tables of the hartes of men, and maketh it a true thing there, and none hypocriſie.

Moſes gaue the law but Chriſt onely geueth grace to do it, and vnderſtand it aright.

The lawe truely vnderſtoode, is thoſe fiere ſerpentes that ſtong the children of Iſrael with preſent death: But Chriſt is the braſen ſerpent on whom whoſoeuer beyng ſtoge with cõſcience of ſinne, & looketh with a ſure fayth, is healed immediatly of that ſtinging and ſaued from the paynes and ſorrowes of hell.

The braſen ſerpent. Num.xxi.

It is one thyng to cõdemne and pronoũce the ſentence of death, and to ſtyng the conſcience with feare of euerlaſtyng payne. And it is an other thing to iuſtifie from ſinne: that is to ſay, to forgeue and remitte ſinne, and to heale the conſcience, and certifie a man, not only that he is deliuered from eternall death, but alſo that he is made the ſonne of God & heire of euerlaſtyng life. The firſt is the office of the lawe. The ſecond pertayneth vnto Chriſt onely thorow fayth.

The laws & fayth be of contrary operations.

Now if thou geue the lawe a falſe gloſe & ſay: that the lawe is a thyng which a man may do of his owne ſtrength, euen out of the power of his free wyll: and that by the dedes of the law thou mayſt deſerue forgeuenes of thy forſinnes. Then dyed Chriſt in vayne Galat.ij. and is made almoſt of no ſteade, ſeyng thou art become thyne owne ſauiour. Nether can Chriſt (where that gloſe is admitted) be otherwiſe take or eſtemed of Chriſten men (for all his paſſion and promiſes made to vs in his bloude) then he is of the turkes: how that he was an holy prophet, and that he prayeth for vs as other Saintes do: ſaue that we Chriſten thinke that he is ſomewhat more in fauour then other ſaintes be (though we imagine hym ſo proude that he will not heare vs but thorow his milde

The ſcripture how it is locked vp.

mother

mother and other holy saintes, which all we count much more meeke and mercifull then he, but hym most of might) and that he hath also an higher place in heauen, as the graye Fryers and obseruauntes set hym, as it were frō the chymne vpward aboue S. Fraunces.

Christ is the doore, the way, and foundation, of all the Scriptures.

And so when by this false interpretation of the lawe, Christ which is the doore, the way, and the grounde or foundation of all the scripture, is lost concerning the chiefest frute of hys passion, and no more sene in his owne likenes: then is the scripture locked vp, and henceforth extreame darcknes and a maze, wherein if thou walke, thou wottest neither where thou art, nor canst finde any way out. It is a confused Chaos, and a mingling of all thinges together without order, euery thyng contrary to an other. It is an hedge or groue of briers, wherin if thou be caught, it is impossible to get out, but that if thou lowse thy selfe in one place, thou art tangled and caught in an other for it.

When by gloses of our owne imaginatiō we darken the cleare text of gods word, there is the Scripture locked vp from vs.

This wise was the scripture locked vp of the Scribes & Pharesies, that the Iewes could not see Christ when he came, nor yet can. And though Christ with these iij. chapters did open it agayne: yet by such gloses, for our vnthankfulnes sake, that we had no lust to lyue accordyng: haue we Christen lost Christ agayne, and the vnderstanding of the most cleare text, wherewith Christ expounded and restoreth the lawe agayne.

For thy hipocrites whatsoeuer semeth impossible to their corrupt nature vnrenued in Christ, that they couer ouerwith the mist of their gloses, that the light therof shuld not be sene. As they haue interpreted here ỹ wordes of Christ, wherwith he restoreth the law agayne, to be but good counceles onely, but no preceptes that binde the consciences.

Christ vsed no temporal regiment.

And thereto they haue so ruffled and tangled the temporall and spirituall regiment together, and made thereof such confusion that no man can know the one from the other: so the entent that they would seme to haue both by the authoritie of Christ, which neuer vsurped temporall regiment vnto him.

Notwithstanding (most deare reader) if thou reade this exposition with a good hart onely to know the truth for the amendyng chefely of thine owne liuing, and thē of other mennes (as charitie requireth where an occasion is geuen) thē shalt thou perceaue their falshod, and see their mist expelled with the brightnes of the incuptable truth.

Christ is a gift geuen onely to thē that loue the law and profelle it.

In other conclusion is this: all the good promises which are made vs thorow out all the scripture for Christes sake, for hys loue, his passion or suffering, his bloudsheding or death all are made vs on this condition and couenaunt on our party, that we henceforth loue the law of God, to walke therin & to do it & fashion our lyues therafter. In so much that whosoeuer hath not the lawe of God written in hys hart, that he loue it, haue hys lust in it, and recorde therein night and day, vnderstanding it as God hath geuen it, and as Christ and the Apostles expounde it: the same hath no part in the promises, or can haue any true faith in the bloud of Christ: because there is no promise made him, but to them onely that promise to keepe the lawe.

The that professeth not the law hath no part in the promises.

Thou wilt happely say to me agayne: if I cannot haue my sinnes forgeuen except I loue the lawe, and of loue endeuour my selfe to keepe it: then the keeping of the lawe iustifieth me. I answere that the argument is false and but blinde sophistrie, and lyke vnto thys argument: I cannot haue forgeuenes of my sinne except I haue sinned, Ergo to haue sinned is the forgeuenes of sinne. And it is like to this also: No man can be healed of the pockes but he that hath them: Ergo to haue the pockes doth heale the pockes.

Workes do not iustifie.

And lyke sophistry are these argumentes: if thou wilt enter into life, keepe the cōmaūdementes. Math. xix. Ergo the deedes of the lawe iustifie vs. Item the hearers of ỹ lawe are not righteous in the sight of God, but the doers of the lawe shall be iustified. Rom. ij. Ergo the deedes of the lawe iustifie from sinne. And agayne: we must all stand before the iudgement seate of Christ, to receaue euery man according to the deedes which he did in the body: Ergo the lawe or the deedes of the lawe iustifie. 2. Cor. v.

These and all such are naughty argumēts. For ye see that the kyng pardoneth no murtherer but on a condition, that he henceforth keepe the lawe and do no more so, and yet ye know well inough that he is saued by grace, fauour, and pardon, per the keping of ỹ lawe come. Howbeit, if he breake the lawe afterwarde, he falleth agayne into the same daunger of death.

The law. By keepyng the lawe we continue in grace.

Euen so, none of vs can be receaued to grace but vpon a condition to keepe the law, neyther yet continue any longer in grace then that purpose lasteth. And if we breake the law, we must sue for a new pardon, and haue a new sight agaynst sinne, hell, and desperation, per we can come to a quiet fayth againe and fele that the sinne is forgeuen. Neyther can there be in the a stable and an vndoubted fayth that thy sinne is forgeuen thee, except there be also a lusty courage in thine hart, & a trust that thou wilt sinne no more, for on that condition that thou endeuour thy selfe to sinne no more, is the promise of mercy and forgeuenes made vnto thee.

Fayth, loue and hope are inseparable in this lyfe.

And as thy loue to the lawe increaseth, so doth thy fayth in Christ, and so doth thyne hope and longing for the life to come. And as thy loue is colde, so is thy fayth weake, & thine hope and longing for the lyfe to come litle. And where no loue to the lawe is, there is neither fayth in Christ for the forgeuenes of sinne, nor longing for the lyfe to come: but in stede of fayth, a wicked imagination that God is so vnrighteous that he is not offended with sinne. And in stede of hope, a desire to liue euer here, and a greedines of worldly voluptuousnesse.

They that loue not the law cannot vnderstand the Scripture to saluation.

And vnto all such is the Scripture locked vp and made impossible to vnderstand. They may reade it and rehearse the stories therof, and dispute of it, as the turkes may, and as we may of the turkes lawe. And they may sucke pride, hipocrisye and all maner of poyson there out to slaye their owne soules, and to put stombling blockes in other mennes wayes, to thrust them from the truth: and get such learnyng therin as in Aristotles Ethikes and morall philosophy, and in the pre-

ceptes of olde philosophers. But it is impossible for them to appiy one sentence thereof to their soules health for to fashion their lines thereby for to please God, or to make them loue the lawe or vnderstand it, either to fecle the power of Christes death and might of his resurrection and swetnes of the life to come. So that they euer remayne carnall and fleshly, as thou hast an ensample of the Scribes, Pharisens, and Jewes in the new testament.

Care. An other conclusion is this: of them that beleue in Christ for the remission of sinne and loue the law, are a thousand degrees and not so few, one perfecter or weaker then another: of which a great sort are so feble that they can neither go forward in their profession & purpose, nor yet stand except they be holpe and borne of their stronger brethren, and tended as young children are by the care of their fathers and mothers. And therfore doth God commaund the elder to care for the younger. As Paule teacheth Rom.xv, saying: we that be stronger, ought to beare the feblenes of the weaker. And Gala. vj. brethren if any man be caught in any fault, ye that be spirituall (and are growen in knowledge and haue gotte the victory of your flesh) teach such with the spirite of softenes, not callyng them hereticknes at the first choppe, & threatenyng them with fier and fagottes. But alter alterius onera portate (sayth he) & sic adimplebitis legē Christi. That is to saye: beare eche others burthen, & so shall ye fulfill the law of Christ. Euen so verily shall ye fulfill the lawe of Christ, and not with smityng your brethren, and puttyng stombling blockes before theyr weake feete, and killyng theyr consciences, and makyng them more afrayde of shadowes and bugges, then to breake theyr fathers commaundementes, and to trust in wordes of winde and vanitie more then in theyr fathers promise.

How God careth for the weake.

By bearyng eche other weakenes we fulfil the lawe of Christ.

Rulers why they were ordayned. And for their sakes also, he hath ordeyned rulers both spirituall and temporall, to teach them and exhorte them, to warne them and to keepe occasions from them, that with custome of synne they fall not from their profession.

Why God scourgeth hys. Now when they that take vpon them to be the elder brethren, are become hypocrites, and turned to wily Foxes and cruell Wolues and fierce Lyons, and the officers be waxen euill and seruauntes to Mammon, ministryng their offices for their owne lucre onely, and not for the profite of their brethren, but fauouryng all vices whereby they may haue a vauntage. Then is God compelled of his fatherly pitie to scourge his weake hym selfe, with powertie, oppression, wrong, losse, daunger, and with a thousand maner of diseases, to bryng them agayne if they be fallen, and to kepe them hartes fast to their profession. So that diligentibus Deum omnia cooperantur in bonum. Roma. viij. They that loue God, that is to say, the law of God (for that is to loue God) vnto them god turneth all to the best, and scourgeth them with the lustes of their owne weakenes to theyr owne saluation.

In other conclusion is this: God receiueth both perfite and weake in lyke grace for Christes sake, as a father receaueth all hys children both small and great in lyke loue. He receaueth them to be his sonnes and maketh a couenaunt with them, to beare theyr weakenes for Christes sake, till they be waxen stronger, and how often soeuer they fall, yet to forgeue them if they will turne agayn, and neuer to cast of any, till he yeld him selfe to sinne, and take sinnes part, and for affection and lust to sinne, fight agaynst his owns profession to destroy it. And he correcteth and chastiseth his children euer at home with the rodde of mercy and loue, to make the better: but he bryngeth them not forth to be iudged after the condemnation of the law.

The conditions of the couenaunt.

In other conclusion is this: euery man is two men, flesh and spirite. which so fight perpetually one agaynst an other, that a man must go either backe or forward, and can not stand long in on state. If the spirit ouercome the temptation: then is she stronger and the flesh weaker. But and if the flesh get a custome, then is the spirite none otherwise oppressed of the flesh, then as though she had a mountaine vpon her backe, and as we sometyme in our dreames thinke we bear heuyer then a millstone on our breastes, or when we dreame now and then that we would runne away for feare, our legges seme heauyer then leade. Euen so is the spirite oppressed and ouer laden of the flesh through custome, that she struggeleth and striueth to get vp and to breake lowse in vayne, vntil the God of mercy which heareth her grone through Jesus Christ, come and lowse her with his power, and put his crosse of tribulation on the backe of the flesh to keepe her downe, to minish her strength and to mortifie her.

Flesh and spirite.

Wherfore euery man must haue his crosse to nayle his flesh to, for the mortifieng of her. Now if thou be not strong inough and discrete thereto, to take vp thy crosse thy selfe and to tame thy flesh with prayer and fastyng, watchyng, deedes of mercy, holy meditations and readyng the Scripture, and with bodely labour and in withdrawyng all maner of pleasures from the flesh, and with exercises contrary to the vices which thou markest thy body most enclined to, and with absteinyng from all that courage the flesh agaynst the spirite: as readyng of wanton bookes, wanton communication, foolish iestyng and effeminate thoughtes, and talkyng of couetousnes, whiche Paule forbyddeth Ephe. v. and magnifieng of worldly promotions: And takest I say vp such a crosse by thyne owne selfe or by the counsell of other that are better learned and exercised then thou. Then must God put his crosse of aduersitie vpon thee. For we must haue euery man his crosse in this world, or be damned with the world.

Crosse.

Euill lustes and affections are to be purged with the crosse of Christ.

Of this ye see the difference betwene the sinne of them that beleue in ỹ bloud of Christ for the remission of sinne, and consent and submit themselues vnto the lawe: and the sin of them that yelde themselues vnto sinne to serue it. &c. The first sinne vnder grace, and their sinnes are veniall, that is to say: forgeueable. The other sinne vnder the lawe & vnder the damnation of the lawe, and fight

To sinne vnder grace, and to sinne vnder the lawe.

for

(for a great part of them) agaynst grace & agaynst the spirite of grace, & agaynst the law of God and fayth of Christ, and corrupt the text of the couenaunt with false glores, and are disobedient to God, and therefore sinne deadly.

Lambes. Swyne. Dogges.

Of this also ye see the difference betwene the lambes of true beleuers, and betwene the vncleane swyne that follow carnall lustes & fleshly libertie, and the churlishe and hypocritishe dogges. Which for the blinde zeale of their owne righteousnes, persecute the righteousnes of the fayth in Christes bloud. The effeminate and carieles swyne which continue in their fleshlines, & cease not to wallow themselues in their olde podell, thinke that they beleue very well in Christes bloud, but they are deceaued (as thou mayst clearely perceaue) because they feare not the damnation of euill workes, nor loue the lawe of good workes, and therefore haue no part in the promise.

Swyne haue no fayth.

Dogges loue not the lawe.

The cruell and doggishe hypocrits which take vpon them to worke, thinke they loue the lawe, which yet they neuer sawe, saue vnder a vayle. But they be deceaued (as thou mayst perceaue) by that they beleue not in Christ for the forgeuenes of sinne. Whereby also (I meane that they beleue not) thou mayst perceaue that they vnderstand not the lawe. For if they vnderstoode the lawe, it would either driue them to Christ or make them dispayre immediatly.

Loue fayth is coupled with loue to the lawe.

But the true beleuers beholde the lawe in her owne likenes and see the impossibilitie thereof to be fulfilled with naturall power, and therefore flee to Christ for mercy, grace, and power: and then of a very thankfulnes for the mercy receaued, loue the lawe in her owne likenes, and submit themselues to learne it and to profit therein, and to do to mowe that they can not do to day.

The difference of faythes and how it is to be vnderstoode fayth iustifieth.

Ye see also the difference of all manner of faythes. The fayth of the true beleuers is, that God iustificth or forgeueth, and Christ deserueth it, and the fayth or trust in Christes bloud receaueth it, and certifieth the conscience thereof, and sauceth and deliuereth her from feare of death and damnation. And this is that we meane when we say, fayth iustifieth: that fayth (I meane in Christ and not in our owne workes) certifieth the conscience that our sinnes are forgeuen vs for Christes bloudes sake.

Fayth of hypocrites.

But the fayth of hypocrites is that God forgeueth and workes deserue it. And that same false fayth in their owne workes receaueth the mercy promised to the merites of their owne workes: and so Christ is vtterly excluded.

And thus ye see that faith is the thing that is affirmed to iustifie, of all partyes. For faith in Christes bloud (which is Gods promise) quieteth the conscience of the true beleuers. And a false fayth or trust in workes (which is their owne fayning) beguileth the blynde hypocrites for a season, tyll God for the greatnes of their sinne, when it is full, openeth their eyes, & then they dispayre. But the swyne say: God is so good that he wyll saue deuilles and all, and damne no man perpetually, whatsoeuer he do.

Fayth of swyne.

In other conclusion is this, to beleue in Christ for the remission of sinnes, and of a thankfulnes for that mercy to loue the lawe truely: that is to say, to loue God that is father of all and geueth all, and Iesus Christ that is Lord of vs all and bought vs al, with all our hartes, soules, power, and might, and our brethren for our fathers sake (because they be created after his image) and for our Lord and maister Christes sake, because they be the price of his bloud: and to long for the lyfe to come, because this lyfe cannot be leede without sinne. These ingredientes (I say) are the profession and religion of a Christen man, and the inward baptisme of the hart signified by the outward washing of the bodye. And they be that spirituall character, badge or signe, wherewith God thorouge hys spirite marketh all his immediatly and alsoone as they be ioyned to Christ and made members of hys Church by true fayth.

The right baptisme.

The Church of Christ then, is the multitude of all them that beleue in Christ for the remission of sinne, and of a thankfulnes for that mercy, loue the lawe of God purely and without glores, and of hate they haue to the sinne of this world, long for the life to come. This is the church that cannot erre dampnably nor any long tyme, nor all of them: but alsoone as any question aryseth, the truth of Gods promise ryseth vp one or other to teach them the truth of euery thing needefull to saluation out of Gods worde, and lighteneth the hartes of the other true members to see the same and to consent thereto.

The church of Christ.

And as all they that haue their hartes washed with this inwarde baptyme of the spirite are of the church and haue the keyes of the scripture, ye and of binding and lowsing, and do not erre: Euen so they that sinne of purpose & will not heare when their faultes be tolde them, but seeke liberties and priuiledges to sinne vnpunished, and glose out the lawe of God, and maintayne ceremonies, traditions and customes, to destroy the fayth of Christ: the same be members of Sathan, & all their doctrine is poison. Errour & darcknes, ye though they be Popes, Bysheppes, Abbotes, Curates and Doctoures of diuinitie, and though they can rehearse all the scripture without booke, and though they be seene in Greeke, Ebrew and Latine: ye and though they so preach Christ and the passion of Christ that they make the poore women weepe and howle agayne. For when they come to the point that they should minister Christes passion vnto the saluation of our soules, there they poyson all together, and glose out the lawe that should make vs feele our saluation in Christ, and driue vs in that poynt from Christ, and teach vs to put our trust in our owne workes for the remission and satisfaction of our sinnes, and in the Popish play of hypocrites which sell their merites in steede of Christes bloud & passion.

Whosoeuer derogate any thyng frō the fayth of Christ are not of the church.

They that haue not the lawe writte in their harts cānot vnderstand the passion of Christ to saluation.

Lo now (deare reader) to beleue in Christes bloud for the remission of sinne and purchasing of all the good promises that helpe to the lyfe to come: and to loue the law, and to long for the life to come, is the inward Baptisme of the soule, the Baptisme that onely auayleth in the sight of God, the new generacion

A short repeting.

What the inward baptisme of the soule is.

tion and image of Christ, the onely keye also to binde and lowse synners. The touchstone to trye all doctrines. The lanterne and light that scattereth and expelleth the mist & darknes of all hypocrisie, and a preseruatiue agaynst all errour and heresie: The mother of all good workes. The earnest of euerlastyng lyfe and title whereby we chalenge our inheritaunce.

And thoughe fayth in Christes bloude make the mariage betwene our soule and Christ, & is properly the Mariage garment, yea and the signe Thau, that defendeth vs from the smityng and power of the euill aungels, and is also the rocke whereon Christes Churche is built, and whereon all that is is built, standeth against all neither of wynde and tempestes: yet might the profession of the fayth in Christes bloud, and of the loue to the law, and longyng for the lyfe to come, be called all these thynges, were malyce and froward vnderstandyng away: because that where one of them is, there be all three and where all are not, there is none of them.

Thau.

Faith, hope, and charitie are inseperable.

And because that the one is knowen by the other & is impossible to know any of them truly, and not be deceaued, but in respect and comparison of the other.

Faith, hope, and charitie are knowen one by the other.

For if thou wilt be sure that thy faith be perfect, then examine thy selfe whether thou loue the law. And in lyke maner, if thou wilt knowe whether thou loue the lawe aright: then examine thy selfe whether thou beleue in Christ onely, for the remission of sinne, and obtayning the promises made in the Scripture. And euen so compare thy hope of the lyfe to come vnto fayth and loue, and to hatyng the sinne of this lyfe: whiche hate, the loue to the law engendereth in thee. And if they accompanie not one another, all thre together, then be sure that all is but hypocrisie.

If you say: seyng fayth, loue, and hope be three vertues inseperable. Ergo fayth onely iustifieth not. I answere: though they be inseperable, yet they haue seperable and sundry offices, as it is aboue sayd of the lawe & fayth. Fayth onely which is a sure nnd an vndoubted trust in Christ, and in the father thorow hym, certifieth the conscience that the sinne is forgeuen and the dampnation and impossibilitie of the lawe taken away (as it is aboue rehearsed in the conditions of the couenaunt.) And wyth such perswasions mollefieth the hart and maketh her loue God agayne and his lawe.

The office of fayth.

And as oft as we sinne, faith onely kepeth that we forsake not our profession, and that loue vtterly quench not, and hope fayle, and onely maketh the peace agayne. For a true beleuer trusteth in Christ onely, and not in his owne workes or ought els, for the remission of sinne.

The office of loue.

And the office of loue is to powre out agayne the same goodnes that she hath receaued of God, vppon her neighbour, and to be to hym as she feleth Christ to her selfe. The office of loue onely is to haue compassion and to beare with her neighbour the burthen of his infirmities. And as it is writtē. 1. Pet. 4. Operit multitudinem peccatorum, couereth the multitude of sinnes. That is to say: considereth the infirmities and enterpreteth all to the best, and taketh for no sinne at all, a thousand thinges of which the least were inough (if a man loued not to go to law for, & to trouble & vnquiet an whole towne, and sometyme an whole realme or two.

And the office of hope is to comfort in aduersitie and make patient, that we faint not and fall downe vnder the crosse, or cast it off our backes. And thus ye see that these three inseperable in this life haue yet seperable and sundry offices and effectes, as heate & drith beyng inseperable in the fyer, haue yet their seperable operations. For the drith onely expelleth the moystnes of all that is consumed by fyer, and heat onely destroyeth the coldenes. For drith and colde may stand together, and so may heate and moystnes. It is not all one to say the dryth onely, and the dryth that is alone: nor all one to say, fayth onely and fayth that is alone.

The office of hope.

Go to then and desire God to print this profession in thyne hart, and to encrease it dayly more and more, that thou mayst be full shapē like vnto the image of Christ in knowledge and loue, and meeke thy selfe & creepe lowe by the grounde, and cleaue fast to the rocke of this profession, and tye to thy shippe this anker of fayth in Christes bloud, wyth the gable of loue, to cast it out against all tempests: and so set vp thy sayle and get thee to the mayne sea of Gods worde. And reade here the wordes of Christ with this exposition folowing, and thou shalt see the lawe, fayth, and workes, restored eche to his right vse and true meaning. And therto the cleare difference betwene the spirituall regiment & the temporall, and shalt haue an entraunce and opē way into the rest of all the scripture. Wherein, and in all other thinges the spirite of veritie guide thee, and thyne vnderstandyng. Amen.

The anker of our saluation is perfect faith in Christes bloud.

¶ The fift Chapter of Mathew.

1.

VHen he saw the people, he went vp into a moūtaine and sat him downe, and his Disciples came to hym, and he opened his mouth and taught them saying. Blessed be the poore in spirite, for theirs is the kingdome of heauen.

Christ here in his first Sermon begynneth to restore the law of the ten commaundements vnto her right vnderstandyng, agaynst the Scribes and Phariseis which were hipocrites, false Prophetes, and false preachers, & had corrupt the scripture with the leauen of their gloses. And it is not without a great mysterie that Christ beginneth his preachyng at pouertie in spirite,

Pouertie in spirite.

rite, which is neither beggerie nor a-gaynst the possessing of richesse. But a vertue cõtrarie to the vice of couetous-nesse, the inordinate desire and loue of richesse and puttyng trust in richesse.

Riches. Riches is the gift of God geuen mã to mayntaine ẏ degrees of this worlde, and therefore not euill: yea and some must be poore and some rich, if we shal haue an order in this worlde. And God our father deuideth richesse and pouertie among his childrẽ accordyng to his godly pleasure and wisedome. And as richesse doth not exclude the from the blessing, so doth not pouertie certifie thee: But to put thy trust in the liuyng god maketh ẏ heyre therof. For if thou trust in the liuing God: Thẽ if thou be poore, thou coueteſt not to be rich, for thou art certified ẏ thy father shall minister vnto thee fode & raymẽt, and be thy defẽder: & if thou haue riches thou knoweſt that they be but vanitie, and that as thou broughteſt them not into the worlde, so shalt thou not carie them out: and that as they be thyne to day, so may they be an other mans to morow, and that the fauour of God onely both gaue and also kepeth thee & them, and not thy wisedome or power: and that they, neither ought els cã helpe at nede, saue the good will of thy heauenly father onely. Happy and blessed then are the poore in spirite: that is to say the rich that haue not their confidence nor consolation in the vanitie of their richesse: and the poore that desire not inordinatly to be riche, but haue their trust in the liuyng: God for fode and raymẽt and for all that partayneth either to the body or the soule: for theirs is the kyngdome of heauen.

Neither riches or pouertie excude, or assure vs of Gods blessing.

Who are poore in spirite is here plainly declared.

Riche in spirite. And contrarywise, vnhappy & accursed and that with the first & depest of all curses, are the rich in spirite: that is to say, the couetous that beyng riche trust in their richesse, or beyng poore long for the consolation of richesse, and comfort not their soules with the promises of their heauenly father, confirmed with ẏ bloud of their Lord Christ. For vnto them it is harder to enter into ẏ kingdome of heauen, then for a camel to enter through ẏ eye of an nedle. Mar. 10. No they haue no part in the kyngdome of Christ, & God Ephe. v. Therefore is it euident why Christ so diligẽtly warneth all his to beware of couetousnesse, and why hee admitteth none to be his Disciples except he first forsake all together. For there was neuer couetouse person true yet either to God or man.

If a couetous mã be chosẽ to preach Gods word, he is a false prophet immediatly. If he be of the lay sorte, so ioyneth he him selfe vnto the false prophetes, to persecute the truth. Couetousnesse is not onely aboue all other lustes, those thornes that choke ẏ word of God in them that possesse it: But it is also a deadly enemy to all that interprete Gods word truly. All other vices though they laugh thẽ to scorne that talke godly, yet they can suffer thẽ to lyue and to dwell in the countrey. But couetousnes cannot rest as long as there is one that cleaueth to Gods word in all the land.

Couetousnes is a thyng contrarie to the worde of God and to the ministers of the same.

Take hede to thy preacher therfore: and be sure, if he be couetous and gape for promotion, that he is a false prophet & leaueneth the Scripture, for all his crying fathers fathers, holy Church, and fifteen hũdred yeares, and for all his other holy pretenses.

By couetousnes is a false prophet chiefly knowen.

Blessed are they that mourne, for they shall be comforted. 2.

This mournyng is also in the spirite, and no kinne to the sowre lokyng of hipocrites, nor to the impacíẽt weywardnesse of those fleshely which euer whyne and complayne that the world is naught, because they cãnot obtayne and enioy their lustes therin. Neither forbiddeth it alwayes to be mery and and to laugh, & make good chere now and then, to forget sorrow, that ouermuch heauynesse swalow not a man cleane vp. For the wise man sayth, sorrow hath cost many their lyues.

Some cry the world is nought, not for their owne, and others iniquite: but for waywardnes they cã not enioye theyr owne lustes.

And Prouer. xvij. an heauy spirite dryeth vp the bones. And Paule commaundeth, Philip. iiij. to reioyse euer. And Roma. xij. he sayth reioyse with them that reioyse, and sorow with thẽ that sorow, and wepe with them that wepe, which seme two contraries.

This mourning is that crosse without which was neuer any Disciple of Christ or euer shalbe. For of what soeuer state or degree thou be in this world, if thou professe ẏ Gospell, there foloweth the a crosse (as warmenesse accompanieth the sonne shynyng) vnder which thy spirite shall grone and mourne secretly, not onely because the world and thyne owne flesh carie thee away cleane cõtrary to the purpose of thyne hart. But also to see and behold the wretchednesse & misfortunes of thy brethrẽ: for which) because thou louest them as well as thy selfe) thou shalt

Godlye mournyng.

Is warmeth accõpanieth the sunne so followeth the crosse a true Christian man.

mourne and sorow no lesse thē for thy selfe. Though thou be King or Emperour, yet if thou knowest Christ and God through Christ, and entendest to walke in the sight of God, and to minister thyne office truly, thou shalt (to kepe iustice with all) be compelled to do dayly that, which thou art no lesse loth to do, then if thou shouldest cut of arme, hand or any other member of thyne owne body: yea and if thou wilt folow the right way, and neither turne on the right hand nor on the left, thou shalt haue immediatly thine own subiectes, thyne owne seruauntes, thyne owne Lordes, thyne own cōsellours and thyne owne Prophetes thereto agaynst thee. Unto whose froward malice and stubburnesse, thou shalt be cōpelled to permitte a thousand thynges agaynst thy conscience, not able to resiste them, at whiche thyne hart shall blede inwardly, and shalt sawse thy swete soppes which the world weneth thou hast, with sorowes inough and still mournyng, studyeng either alone or els with a few frēdes secretly night and day, and sighing to God for helpe, to mitigate the furious frowardnesse of them whō thou art not able to withstand, that all go not after the will of the vngodly. What was Dauid cōpelled to suffer all the dayes of his lyfe, of his own seruauntes the sonnes of Seruia. Beside the mischaūces of his own children? And how was our king Iohn forsaken of his owne Lordes, when he would haue put a good and godly reformatiō in his owne land? How was Henry the secōd compassed in lyke maner of his own Prelates whom he had promoted of nought, with the secrete conspiracie of some of his own temporal Lordes with thē? I spare to speake of ỹ mournyng of the true preachers, & the poore cōmon people which haue none other helpe, but the secret hand of God, and the word of his promise.

K. Iohn.

Henry the second.

The promise of Goddes word, is ỹ cōfort of ỹ affliced in this world for Christes sake.

But they shalbe cōforted of all their tribulatiō and their sorow shalbe turned into ioye and that infinite & euerlastyng in the lyfe to come. Neither are they without comfort here in this world: for Christ hath promised to send them a comforter to be with them for euer, the spirite of trouth whiche the world knoweth not. Iohn. xiiij. And they reioyse in hope (of the comfort to come) Rom. xij.

And they ouercome through fayth, as it is written Hebr. xj. the Saintes through fayth ouercame kyngdomes & obtained the promises. And. j. Iohn. v. this is the victorie that ouercōmeth the world, euē our faith. But the blind world, neither seeth our comfort nor our trust in God, nor how God thorough faith in his word, helpeth vs & maketh vs ouercome.

Faith is our victory.

How ouercome they (wilt thou say) that be alwayes persecuted and euer slayne? verely in euery battaile some of them that wynne the field, be slayne: yet they leaue the victorie vnto their deare frēdes for whose sakes they toke the fight vppon them, and therfore are conquerours, seyng they obtayne their purpose & mayntene that they fought for. The cursed riche of this worlde whiche haue their ioye and comfort in their riches, haue sence the begynnyng fought agaynst them, to wede thē out of the worlde. But yet in vayne. For though they haue alwayes slayne som, yet those that were slayne, wanne the victory for their brethren with death, & euer increased the nūber of them. And though they semed to dye in the sight of the foolish, yet they are in peace and haue obtayned that euerlastyng kyngdome for which they fought. And beside all this when God plagueth the world for their sinne, these ỹ mourne and sorow are marked with the signe of Thau in their foreheades, and saued from the plague, that they perish not with the wicked, as thou seest Ezech. ix. & as Lot was deliuered frō among the Sodomites.

By persecution and death for ỹ truthes sake, we ouercome lyke & get the victory.

The mourners for righteousnes are saued when God taketh vengeance on ỹ vnright wise.

And contrariwise, cursed are they that laugh now, that is to say, which haue their ioy, solace, and comfort in their riches: for they shall sorow and weepe. Luke. vj. And as it was answered the rich man. Luke. xvj. sonne remember how that thou receauedst thy good dayes in thy life tyme, and Lazarus likewise euill, And therefore is he comforted and thou tormented.

Blessed are the meeke, for they shall enherite the earth. 5.

Meknes possesseth the earth.

By the earth vnderstand all that we possesse in this world, which all, God will keepe for vs, if we be softe and meeke. And whatsoeuer trouble arise, yet if we will be patient and abide, the end will go on our side: as it is writtē in the 36. Psal. The wicked shall be weded out, but they that abide the Lordes laysure, shall enherite ỹ earth. And agayne: within a while the wicked shall be gone, thou shalt beholde the place where he was, and he shalbe away,

away, but the meeke or ſofte ſhall enherite the earth. Euen as we ſay, be ſtill & haue thy will, and of little medling commeth much reſt: for a patient man ſhall weare out all his enemies.

It is impoſſible to dwell in any place where no diſpleaſure ſhould be done thee. If it be done vnwillingly, as whē thy neighbours beaſtes breake into thy corne by ſome chaunce againſt his will, then it is reaſon that thou be ſofte and forgeue. If it be done of malice and ſelfe wil, then with reuenging thou dooſt but with puttering in the fire, make the flame greater, and geueſt an occaſiō of more euill to be done thee. If any man rayle on thee and rebuke thee, anſwere not agayne, and the heat of his malice ſhal die in it ſelfe, and goe out immediatly, as fire doth when no more woode is laide theron.

Referre & reuenge of thy cauſe to the Magiſtrate whō God appointeth to forbyd ſuch violence.

If the wrong that is done, be greater then thou art able to beare, truſt in God and complayne with all meekeneſſe vnto the officer that is ſet of God to forbid ſuch violence. And if ỹ Gentlemen that dwell about thee be tyrauntes, be ready to helpe to ſet home their woode, to plow their land, to bring in their harueſt and ſo forth, and let thy wife viſit my Lady now and then with a couple of fat Hennes, or a fat Capon, and ſuch like, and then thou ſhalt poſſeſſe all the remnaunt in reſt, or els one quarell or other may be picked to thee, to make thee quite of all together.

Chuſe whether thou wilt with ſoftneſſe and ſuffering haue God on thy ſide, euer to ſaue thee, and to geue thee euer inough, and to haue a good conſcience and peace on the earth, or wyth furiouſneſſe and impatiencie to haue God agaynſt thee, and to be polled a littel and little of all together, and to haue an euill conicience and neuer reſt on earth, and to haue thy dayes ſhortened thereto. God hath promiſed if thou be meke and ſofte and ſuffer a litle perſecution, to geue thee not onely the life to come, but alſo an hundred folde here in this life: that is to ſay, to geue thee his owne ſelfe, and to be thy protectour, and miniſter to thee euer inough, which may of right be called an hūdred folde: and is a treaſure paſſing the treaſure of all princes.

Hundred folde.

The priuat perſon may not auenge, but the officer muſt.

Finally Chriſt teacheth here how euery mā muſt liue for hym ſelfe amōg them to whom he is a neighbour, & in priuate matters in which he is but as a neighbour (though he be a king) and in which thou canſt not be to ſoft. But and if thou be an officer, thē thou muſt be good, kynde, and mercifull, but not a milkeſoppe and negligent. And to whom thou art a father, them muſt thou rule, and make obedient, and that with ſharpneſſe, if ſoftneſſe will not be heard, and ſo in all other offices.

4. Bleſſed are they that honger and thirſt for righteouſneſſe, for they ſhalbe fulfilled.

Righteouſneſſe.

Righteouſnes in this place is not taken for the principall righteouſnes of a Chriſten man, thorow which the perſon is good accepted before God. For theſe viij. pointes are but doctrine of the frutes and workes of a Chriſten man, before which the fayth muſt be there: to make righteous without all deſerning of workes, and as a tree out of which all ſuch frutes and workes muſt ſpryng. Wherefore vnderſtand here the outward righteouſnes before the world, and true and faythfull dealing ech with other, and iuſt executing of the offices of all maner degrees, and meke obedience of all that are vnder power. So that the meaning is: happy are they which not onely do their duties to all men, but alſo ſtudy and helpe to the vttermoſt of their power with worde, deede, counſell, and exhorting, that all other deale truely alſo according to the degree that euery man beareth in the world, and be as deſirous to further good order & righteous dealyng, as the hungry & thirſty be deſirous to eate and drinke.

How this word righteouſnes ought here to be vnderſtode.

And note that it is not for naught that he ſaith hunger and thirſt. For except thy ſoule hunger & thirſt for this righteouſnes of her new nature, as the body doth for meate and drinke of hys olde nature, the deuill & the children of this world (which cannot ſuffer that a man either deale truely himſelfe, or helpe other) will ſo reſiſt thee, plague thee, and ſo weary thee, that thou haddeſt leuer of very myſtruſt & deſperation, that thy ſtate ſhould be better, to forſake all & make thy ſelfe a Mōke or a Fryer, yea & to rūne into a ſtraūge cōtry, & leaue all thy frends, then to abide in the world, and to let it chuſe whether it wil ſinke or ſwimme.

Monkes.

Monkes why they runne into Religion.

But to comfort vs, that we faint not, or be weary of well doing, Chriſt promiſeth that all that haue this thyrſt and honger, ſhall haue their luſt ſatiſfied, and be trāſlated into a kingdome, where none vnrighteouſnes is, be-

ſides that thou ſhalt here at length ſee many come to the right way and helpe with thee, and many thinges that cannot be all together mended, yet somewhat bettered and more tolerable, ſo that all righteouſneſſe ſhall not be quenched.

Luc. vi. And contrariwiſe curſed be all they that are full, as Luke in the vj. ſayth, that is to ſay, the hypocrites which to auoyde all labour, ſorrow, care, combraunce and ſuffring wyth their brethren, get them to dennes, to liue at reſt and to fill their bellies, the wealth of other mē not regarded. No, it were a griefe to them that other were better, that they alone may be taken for holy, and that whoſoeuer will to heauen, muſt buy it of them, yea they be ſo full, that they preferre them ſelues before poore ſinners, and looke as narowly on them as the Phariſey did on the Publicane, thanking God that he alone was good, and the other cuyll. Curſed are they yet for all their fulneſſe, for they ſhall hunger wyth euerlaſting hunger, where none ſhall geue them to eate, nor they haue any refreſhing of their paynes.

Monkes be curſed.

5. Bleſſed be the merciſull, for they ſhall obtaine mercy.

To be merciſull, what it is: & how manye ſwayes mercy may be ſhewed.

To be merciſull, is to haue compaſſion and to feele an other mās diſeaſe, and to mourne with thē that mourne, and ſuffer with them that ſuffer, and to helpe and ſuccour them that are in tribulation and aduerſitie, and to cōfort them with good counſell & wholſome inſtruction and louing wordes. And to be merciful, is louingly to forgeue them that offended thee, aſſoone as they knowledge their miſdoyng & aſke thee mercy. To be merciſull, is patiently long to abide the conuerſion of ſinners with a luſty courage and hope that God will at the laſt conuert them, and in the meane tyme to pray inſtantly for them, and euer when he ſeeth an occaſion, to exhort thē, warne them, moniſhe thē, and rebuke them. And to be merciſull, is to interpret all to the beſt, and to looke thorow the fingers at many thynges, and not to make a greuous ſinne of euery ſmall trifle, and to ſuffer and forbeare in his owne cauſe the malice of them that will not repent nor be a knowen of theyr wickednеſſe, as long as he can ſuffer it, and as long as it ought to be ſuffred, and when he can no lenger, then to complayne to them that haue auctoritie to forbidde wrong and to punyſhe ſuch euill doers.

But the hypocrites cleane contrary condemne all mē for greuous ſinners, ſaue them onely that buy their holyneſſe of them. And becauſe they wyll ſuffer wyth no man, they get them to ſilence. And becauſe they will helpe no man, all that they haue (ſay they) pertayneth to the Couent, and is none of theirs. And if they be offended, they wyll be auenged immediatly. And to clooke, that they ſhould not ſeeme to auēge thēſelues, the matter (ſay they) pertayneth to God and holy Church, or to ſome Saint, or to one or other holy thyng: as if thou ſmite one of them on the one cheke, he will turne to thee the other yer he will auenge himſelf. But the iniury of the holy oyle wherewith he was annoynted, that muſt he auenge, and that with a ſpirituall punihymēt, that thou muſt be accurſed as blacke as a Colyer, and deliuered to Sathan. And if thou come not in and aſke abſolution, and to offer thy ſelfe to penaunce and to paying thereto, they wyll not ſuffer till the Deuil fetch thee. But will deliuer thee to the fyre in the meane tyme. And all for zeale of righteouſnes (ſay they.)

Monkes. Couent. Oyle. Holy oyle muſt bee auenged.

O hypocrites, the zeale of righteouſnes is to hunger and thyrſt for righteouſnes, as it is aboue deſcribed: that is, to care and ſtudy and to do the vttermoſt of thy power, that all thynges went in the right courſe and due order both thorow all degrees of the temporaltie and alſo of the ſpiritualtie, and to ieoparde lyfe and goodes thereon.

Zeale of righteouſnes what it is.

All the worlde can beare recorde what payne ye take and howe ye care for the temporall common wealth, that all degrees therein byd, and had their dutie: & how ye put your liues in aduenture to preach the truth: and to informe Lordes and Princes, and to cry vpon them to feare God & to be learned, and to miniſter their offices truly vnto their ſubiectes, and to be merciful & an example of vertue vnto them. And howe helpe ye that youth were brought vp in learnyng and vertue, & yt the poore were prouided for of foode and rayment &c. And how prouide ye that your Prieſtes be all learned, and preach and do their duties truly euery mā in his Pariſh: how prouide ye that ſectes ariſe not to polle the people and leade them out of the way vnder a colour of long praying and hypocritiſh holyneſſe, lying them ſelues idle and

Care. How the ſpiritualty care for the temporall common weale.

beyng

beyng vtterly vnto the commō wealth vnprofitable? who smelleth not ẏ swete odoure of chastitie that is among you? what righteousnes is in your sanctuaries, and what indifferent equitie is in all your exemptions, priuiledges and liberties? By your workes we iudge you and your zeale to righteousnes, & not by your sophisticall suttle reasons, with which ye would claw our eares, bleare our eyes, & beguile our wittes, to take your tyrannous couetous crudelitie for the zeale of righteousnes.

As thou art mercifull, so shalt thou obteine mercy in ẏ life to come.

Finally he that will not be mercyfull, to be blessed of God & to obtayne mercy, of him both heare and in the life to come, let him be accursed with the vnmercyful, and to him be iudgement without mercy, according to ẏ wordes of S. James in the second chapter of his Epistle.

6. Blessed be the pure in hart, for they shall see God.

That which entreth into a man defileth not a mā. But ẏ thyngs that defile a man, procede first out of his hart, as thou mayst see Math. xv. Thence come out euill thoughtes (saith Christ) as murther, adulterie, fornicatiō, theft, false witnessynges and blasphemyes. These are the things that make a man foule. A man then is not foule in the sight of God, till his hart be foule. And the filthinesse of the hart are thoughtes that study to breake Gods cōmaundementes. wherfore the pureuesse of the hart is the consenting & studious purpose to keepe the law of God, and to meane truly in al thy wordes & workes, and to do them with a true intent.

The filthines of the hart, what.

The pureues of the hart, what.

It foloweth then that thou mayst be pure harted and therewith do all that God hath commaunded or not forbidden. Thou mayst be pure harted and haue a wife and get children, be a iudge and condemne to death them that haue deserued it, hang or behead euil doers, after they be by a iust processe condēned. Thou mayst be pure harted, & do all the dutie in the world. Lot was pure harted amōg the Sodomites. Nicodemus beyng in the councell among them that conspired the death of Christ was pure harted & consented not with them to the death of that innocent.

If the law be written in thyne hart it will driue thee to Christ, which is the end of the law to iustifie all that beleue Rom. x. And Christ will shew thee his father. For no man seeth the father but the sonne, and he to whom the sonne will shew him Luke. x. If thou beleue in Christ, that he is thy Sauiour: that faith wil leade thee in immediatly, and shew thee God with a louely & amiable countenaunce, and make thee feele, and see how that he is thy father, al together mercyfull to thee, & at one with thee, and thou his sonne and highly in his fauour and grace, & sure that thou pleasest him, when thou doest an hundred thinges whiche some holy people would suppose them selues defiled, if they should but thinke on thē. And to see God is the blessing of a pure hart.

The ende of the lawe is, to iustifie all that beleue.

Impure and vncleane harted then are all they that study to breake Gods commaundementes. Impure harted are all that beleue not in Christ to be iustified by him. Impure harted are all hypocrites ẏ do their worke for a false purpose: either for prayse, profite, or to be iustified thereby, which painted sepulchres (as Christ calleth them) can neuer see God, or bee sure that they be in the state of grace, and that their workes be accepted because they haue not Gods word with them, but cleane agaynst them.

Impure harted, who are.

Blessed are the peacemakers, for they shalbe called the children of God. 7.

To inherite this blessing, it is not onely required that thou haue peace in thy selfe, and that thou take all to the best, and be not offended lightly and for euery small trifle, and alway ready to forgeue, nor sowe no discorde, nor auenge thyne owne wrong: But also that thou be feruent & diligent to make peace and to go betwene, where thou knowest or hearest malice and enuie to be, or seest bate or strife to arise betwen person and person, and that thou leaue nothing vnsought, to set them at one.

Peacemaking, what.

And though Christ here speake not of the temporall sword, but teacheth how euery man shall liue for him selfe toward his neighbour: yet Princes (if they wilbe Gods children) must not onely giue no cause of warre, nor begyn any, but also (though he haue a iust cause) suffer him selfe to be entreated, if he that gaue the cause repent, and must also seke al wayes of peace before he fight. Howbeit, when all is sought, and nothing will helpe, then he ought and is bound to defend his land & subiectes, & in so doyng he is a peacemaker, as well as whē he causeth theeues & murtherers to be punished for their euill doyng and breakyng of the common peace of his land and subiectes.

Princes what they ought to do per they make warre.

Whē thou maist assure thy selfe to be ỹ sonne and heyre of God.

If thou haue peace in thy selfe and louest the peace of thy brethren after this maner, so is God through Christ at peace with thee, and thou his beloued sonne and heyre also.

Moreouer if the wrong done thee, be greater, then thou mayst beare: as whē thou art a person, not for thy selfe onely. But in respect of other, in what soeuer worldly degree it be, and hast an office committed thee: then (when thou hast warned with all good maner him that did it, and none amendement wilbe had) kepe peace in thyne hart and loue him still, and complaine to them that are set to reforme such things, and so art thou yet a peacemaker and still the sonne of God. But if thou auenge thy selfe or desirest more then that such wronges be forbidden, thou sinnest against god, in taking the authoritie of God vpon thee without his commaundemēt. God is father ouer all, and is (of right) iudge ouer all his children, and to him onely partayneth all auēging. who therfore without his commaundemēt auengeth either with hart or hand, the same doth cast hym selfe into the handes of the sword, & loseth the right of his cause.

Auengeance pertayneth to God onely.

And on the other side, cursed be the peacebreakers, picquarels, whisperers, backbyters, sowers of discorde, displayers of thē that be good to bring thē out of fauour, interpreters to euill that is done for a good purpose, finders of faultes where none is, stirrers vp of princes to battaile and warre: & aboue all cursed be they that falsly belye the true preachers of Gods word, to bring them into hate, and to shed their bloud wrongfully for hate of the truth. For all such are children of the deuill.

9. Blessed are they that suffer persecution for righteousnes sake, for theirs is the kyngdome of heauen.

In ỹ sayth of Christ & law of God, all our righteousnes is contayned.

If the faith of Christ & law of God, in which two all righteousnes is contained, be writtē in thine hart: that is, if thou beleuest in Christ to be iustified frō sinne or for remission of sinne, & cōsentest in thyne hart to the law that it is good, holy, and iust and thy dutie to do it and submittest thy selfe so to do; & therupon goest forth and testifiest that sayth and law of righteousnes openly vnto the world in word, & dede. Then will Sathan stirre vp his members agaynst thee, and thou shalt be persecuted on euery side. But be of good comfort and fayute not. Call to mynde the sayng of Paule. ij. Timo. iij. how all that will liue godly in Christ Jesu, shal suffer persecution. Remember how all the prophetes that went before thee, were so dealt with Luke. vj. Remēber the examples of the Apostles, and of Christ him selfe, and that the Disciple is no better then his Maister, and that Christ admitteth no disciple which not onely leaueth not all, but also taketh his crosse to. We be not called to a soft liuing and to peace in this world. But vnto peace of cōscience in God our father through Jesus Christ, & to warre in this world.

Peace. The peace of Christ is a peace of conscience.

Moreouer comfort thy selfe with the hope of the blessing of the inheritaunce of heauen, there to be glorified with Christ, if ỹ here suffer with hym. For if we be like Christ here in his passiōs, and beare his image in soule and body, & fight manfully, that Sathan blot it not out, & suffer with Christ for bearyng recorde to righteousnes: whē shall we be like him in glory. S. John. iij. of hys Epistle: yet appeareth not what we shalbe. But we know, that whē he appeareth, we shalbe like hym. And Paule Phil. iij. our conuersation is in heauen, whence we looke for a Sauiour, the Lord Jesus Christ which shall chaunge our vile bodyes and make thē like his glorious body.

To suffer with Christ in this worlde, is to be glorified wyth him in the worlde to came.

It is an happy thing to suffer for righteousnes sake, but not for vnrighteousnes. For what prayse is it (sayth Peter in the second of his first epistle) though ye suffer, when ye be buffeted for your offences. wherfore in ỹ fourth of the same he sayth, see that none of you suffer as a murtherer or a theef, or an euill doer, or a busy body in other mens matters. Such suffering glorifieth not God, nor thou art therby heire of heauen. Beware therefore that thou deserue not that thou sufferest. But if thou do: then beware much more of them that would beare thee in hand, how that such suffering should be satisfaction of thy sinnes and a deserning of heauen. No, suffering for righteousnes (though heauen be promised therto) yet doth it not deserue heauen, nor yet make satisfactiō for the foresinnes: Christ doth both twaine. But and if thou repent and beleue in Christ for the remission of sinne, and then cōfesse, not onely before God, but also open before all that see thee suffer, how that thou hast deserued that thou sufferest, for breaking the good and righteous law of thy father, and then taxest thy

Payne. No bodely payne can be a satisfaction to God saue Christes passion.

punishment patiently, as an holesome medicine to heale thy flesh that it sinne no more, and to feare thy brethren that they fall not into like offence, as Moses teacheth euery where: then as thy patience in suffering is pleasaunt in the sight of thy brethrē which behold thee, pitie thee, and suffer with thee in their harts, euen so is it in the sight of God, and it is to thee a sure token that thou hast true fayth and true repentaunce.

And as they be blessed which suffer for righteousnes: euen so are they accursed which runne away and let it be troden vnder the feete, and will not suffer for the fayth of their Lord and lawe of their father, nor stande by their neighbours in their iust causes.

9. Blessed are ye, when they reuile you, and persecute you, and say all maner of euil sayinges against you for my sake, and yet lye. Reioyce, and be glad, for your rewarde is great in heauē. Euē so verely they persecuted the Prophets that were before you.

Here seest thou the vttermost what a Christen man must looke for. It is not inough to suffer for righteousnes: But that no bitternesse or poyson be left out of thy cuppe, thou shalt be reuiled and rayled vpon: and euen whē thou art condempned to death then be excommunicat and deliuered to Sathan, depriued of the felowship of holy Church, the company of ỹ Angels, and of thy part in Christes bloud, and shalt be cursed downe to hell, defied, detested, and execrat with all the blasphemous rayinges that the poysonfull hart of hypocrites can thinke or imagine, and shalt see before thy face when thou goest to thy death, that all the world is perswaded and brought in beliefe that thou hast sayd and done that thou neuer thoughtest, and that thou dyest for that thou art as giltlesse of, as the childe that is vnborne.

What the most cruell persecution is.

Well, though iniquitie so highly preuayle, and the truth, for which thou dyest, be so low kept vnder and be not once knowen before the worlde, in so much that it semeth rather to be hindered by thy death, then furthered (which is of all griefes the greatest) yet let not thyne hart fayle thee, neither dispaire, as though God had forsaken thee, or loued thee not. But comfort thy selfe with olde ensamples, how God hath suffred all his olde frendes to be so entreated, and also his onely & deare sonne Jesus. Whose ensample aboue all other set before thine eyes, because thou art sure he was beloued aboue all other, that thou doubt not, but thou art beloued also, and so much the more beloued, the more thou art like to the image of his ensample in suffering.

Set the ensample of Christ before thes.

Did not the hipocrites watch hym in all his sermons, to trappe hym in hys owne wordes: was he not subtelly apposed, whether it were lawfull to pay tribute to Cesar: were not all hys wordes wrong reported: were not his miracles ascribed to Belsebub: sayd they not, he was a Samaritane & had a deuill in hym: was he not called a breaker of the Saboth, a wyne drinker, a frende of publicans and sinners: did he ought wherewyth no fault was found, and that was not interpreted to be done for an euill purpose: was not the pretense of his death the destroying of the temple, to bryng him into the hate of all men: was he not thereto accused of treason, that he forbad to pay tribute to Cesar: and that he moued the people to insurrection: Rayled they not on hym in the bitterest of all hys passion, as he hanged on the crosse, saying: saue thy selfe thou that sauest other: come downe from the crosse and we will beleue in thee: fie wretch that destroyest ỹ temple of God.

Yet he was beloued of God, and so art thou. His cause came to lyght also, and so shall thyne at the last: yea and thy reward is great in heauē with him, for thy deepe suffering.

Cursed. Most accursed, who?

And on the other side, as they be cursed which leaue righteousnesse destitute and will not suffer therewyth: so are they most accursed which know the truth, and yet not onely flee therefrom because they will not suffer: But also for lucre, become the most cruell enemies thereof, and most subtill persecutors, & most fallly lye theron also.

Finally though God when he promiseth to blesse our workes, do bynde vs to worke if we will obtayne the blessing or promise: yet must we beware of this pharesaicall pestilence, to thinke that our works did deserue the promises. For whatsoeuer God commaundeth vs to do, that is our dutie to do, though there were no such promise made to vs at all. The promyse therefore commeth not of the deserning of the worker (as though God had

Workes iustifie not.

had neede of ought that we could doo) but of the pure mercy of God, to make vs the more willing to do that is our dutie. &c. For if when we had done all that God commaundeth vs to do, he then gaue vs vp into the handes of tyrauntes. and spilled vs, sent vs to purgatory (which mē so greatly feare) or to hell, and all the Angels of heauen with vs, he did vs no wrong nor were vnrighteous for ought that we or they coulde chalenge of deseruing, howsoeuer that God vseth his creatures, he euer abydeth righteous: till thou cāst proue that after he hath bound him selfe with his owne worde of mercy, he then breake promyse with them that keepe couenaunt with him. So now, if nought were promised, nought coulde we chalenge, whatsoeuer we did. And therefore the promise commeth of the goodnes of the promiser onely, and not of the deseruing of those workes, of which God hath no neede, and which were no lesse our duty to do, though there were no such promise.

Not the worker, but ỹ pure mercy of God is cause of the promise made vnto.

Ye be the salt of the earth. But if the salt be waxen vnsauery, what can be salted therwith? It is henceforth nothyng worth. But to be cast out, and to be troden vnder foote of men.

The office of a true preacher.

The office of an Apostle & the preacher is to salt, not onely the corrupt maners & conuersation of earthly people, but also the roten hart within and all that springeth out therof: their natural reason, their will, their vnderstādyng and wisedome: yea & their fayth and belefe and all that they haue imagined without Gods worde, concernyng righteousnes iustifieng, satisfaction and seruyng of God. And the nature of salt is to byte, frete, and make smarte. And the sicke pacientes of the world are maruelous impaciēt: so that though with great payne they cā suffer their grosse sinnes to be rebuked vnder a fashion, as in a parable a farre of, yet to haue theyr righteousnes theyr holynesse and seruing of God and his Saintes, disalowed, improued & condēned for damnable and deuilish, that may they not abyde. In so much that ỹ must leaue thy salting or els be prepared to suffer agayne: euen to be called a rayler, seditious, a maker of discorde, and a troubler of the cōmō peace, yea a schismatike and an hereticke also, and to be lyed vpō, that thou hast done and sayd that thou neuer thoughtest, & thē to be called coram nobis, and to syng a new long & forswoare salting, or els to be sent after thy felowes that are gone before, and the way thy master went.

It is a ieopardous thyng to salt by possibilitie.

True preachyng is a salting that stirreth vp persecution, and an offire that no man is mete for, saue he that is seasoned hymselfe before wyth powertie in spirite, softnesse, meekenesse, patience, mercifulnesse, purenes of hart, and hunger of righteousnes, and looking for persecution also: and hath all hys hope, comfort and solace in the blessing onely, & in no worldly thing.

Salt.

Who is mete to salt.

May will some say, a man myght preach long inough without persecution, yea & get fauour so, if he would not medle with the Pope, Bysshops, Prelats, and holy ghostly people that lyue in contemplation and solitarines, nor wyth great men of the worlde. I aunswere, true preaching is salteyng, and all that is corrupt must be salted. And those persones are of all other most corrupt: and therfore may not be left vntouched.

A true preacher of gods worde must vse no partialitie for feare of persecution.

The Popes pardons must be rebuked, the abuse of the Masse, of the Sacramentes, and of all the ceremonyes must be rebuked and salted. And selling of merites and of prayers must be salted. The abuse of fastyng, and of pilgrimage must be salted. All idolatry & false faith must be rebuked. And those Fryers that teach men to beleue in S. Fraunces coate, how that they shall neuer come in hell or purgatory, if they be buryed therein, may not be passed ouer with silence.

Monkes why they runne to cloysture.

The payne & griefe of salting made Monkes flee to their cloysture. May (say they) we went thether of pure deuotion to pray for the people. Yea but for all that the more ye encrease, and ỹ more ye multiply your prayers, the worse the world is. That is not our fault (say they) but theirs, that they dispose not themselues but continue in sinne, and so are vnapt to receaue the influence of our prayers. O hipocrits, if ye weee true salt and had good harts and loued your neighbours (if dead men be neighbours to them that are aliue) and wolde come out of your dennes and take payne to salt and season them, ye should make a great many of them so apt, that your prayers might take effect. But now seyng as ye say, they be so vnsauery that your prayers be to thē vnprofitable, though

their

their goods be to you profitable, and yet ye haue no compassiō to come out and salt thē, it is manifest that ye loue not them, but theirs, and that ye pray not for them, but vnder the colour of praying mocke them and robbe them.

By salte is vnderstood the true vnderstanding of the lawe, as of faith, of workes. &c.

Finally salt which is the true vnderstandyng of the law, of faith, and of the intent of all workes, hath in you lost her vertue, neither be there any so vnsauery in the world as ye are, nor any that so sore kicke agaynst true saltyng as ye: and therfore are ye to be cast out and troden vnder foote and despised of all men, by the righteous iudgement of God.

Spiritualtie: why they be despised.

If salt haue lost his saltnesse, it is good for nothing but to be troden vnder foote of men. That is, if the preacher whiche for his doctrine is called salt, haue lost ẏ nature of salt: that is to say, his sharpnesse in rebukyng all vnrighteousnes, all naturall reason, naturall witte and vnderstandyng, & all trust and confidence in what soeuer it be, saue in the bloud of Christ, he is cōdemned of God, and disalowed of all them that cleaue to the truth. In what case stād they then that haue benefices & preach not? verely though they stand at the altar, yet are they excommunicat and cast out of the liuing Church of almighty God.

Ceremonies must be salted.

And what if the doctrine be not true salt? verely then is it to be troden vnder foote: As must all werish and vnsauery ceremonies whiche haue lost their significatiōs, and not onely teach not, and are become vnprofitable & do no more seruice to man: But also haue obtained authoritie as God in the hart of man, that mā serueth them and putteth in them the trust & confidence that he should put in God hys maker thorough Jesus Christ his redemer. Are the institutions of man better then Gods? yea are Gods ordinaūces better now thē in the old tyme? The Prophets trode vnder foote and defied the tēple of God and the sacrifices of God and all ceremonies that God had ordained, with fastinges and prayinges, and all that the people peruerted and committed idolatrie with. We haue as straite a commaundement to salt and rebuke all vngodlinesse as had ẏ Prophetes. Will they then haue their ceremonies honourably spokē of? then let them restore them to the right vse, and put the salt of the true meanyng & significations of them to thē agayne. But as they be now vsed, none that loueth Christ, cā speake honourably of them. What true Christen man can geue honour to that that taketh all honour frō Christ? who can geue honour to that that slayeth the soule of his brother & robbeth his hart of that trust and cōfidēce which he should geue to his Lord that hath bought him with his bloud?

Ye are the light of the world. A Citie that is set on an hil, cānot be hid, neither do men light a candle. And put it vnder a bushell, but on a cādlesticke, and so geueth it light to all that are in the house. Let your light so shine before mē, that they may see your good woorkes, and prayse your father that is in heauen.

Christ goeth forth and describeth ẏ office of an Apostle and true preacher by another likenesse, callyng them as before the salt of the earth. Euē so here the light of the world: signifiyng therby that all ẏ doctrine, all the wisdome and hie knowledge of the world, whether it were Philosophy of naturall conclusions, of maners and vertue, or of lawes of righteousnes, whether it were of the holy scripture and of God hymselfe, was yet but a darcknes, vntill the doctrine of hys Apostles came: that is to say, vntill the knowledge of Christ came, how that he is the sacrifice for our sinnes, our satisfaction, our peace, attonement and redemption, our life therto and resurrection. Whatsoeuer holinesse, wisdome, vertue, perfectnesse or righteousnes is in ẏ world among men, howsoeuer perfect & holy they appeare, yet is all dampnable darcknesse, except the right knowledge of Christes bloud be there first, to iustifie the hart before all other holinesse.

Darcknes. All knowledge is darcknes, till the knowledge of Christes bloud shedding be in the hart.

An other cōclusion. As a citie built on a hill can not be hid, no more can the light of Christes Gospell. Let the world rage as much as it will, yet it wil shine on their sore eyes whether they be content or no.

An other conclusion: as men light not a candle to wheline it vnder a bushell, but to put it on a candlesticke to light all that are in the house: euen so the light of Christes Gospell may not be hid nor made seuerall thyng, as though it pertayned to some certayne holy persons onely. Nay it is the light of the whole world, and pertaineth to all men, and therfore may not be made seuerall. It is a madnesse that diuerse

Laye. The laye ought to haue the Gospell.

men say, the lay people may not know it: except they can proue that the laye people be not of the world. Moreouer it will not be hid, but as the lightning that breaketh out of the cloudes, shyneth ouer all, euen so doth the Gospel of Christ. For where it is truely receaued, there it purifieth the hart, and maketh the person to consent to the lawes of God, and to beginne a new and a godly lyuing, fashioned after Gods lawes, and without all dissimulation. And then it wil kendle so great loue in hym towarde his neighbour, that he shall not onely haue compassiō on hym in hys bodely aduersitie, but much more pitie him ouer the blyndenes of his soule, and to minister to him Christes Gospel. Wherfore if they say, it is here or there, in Saint Fraunces coate, or Dominickes and such like, & that if thou wilt put on that coat, thou shalt finde it there it is false. For if it were there, thou shouldest see it shyne abroad though thou creptst not into a sell or a monkes coule, as thou seest ỹ lightning without creppyng into the cloudes, yea their light would so shine that men should not onely see ỹ lyght of the Gospell, but also their good workes, which would as fast come out, as they now runne in. In so much that ỹ shouldest see thē make thēselues pore, to helpe other as they now make other poore to make thēselues rich.

Gospell. The properte of ỹ Gospell.

Gospell. The true Gospell is not hid in dennes.

If ỹ spiritualty were a light as they ought to be, they woulde make them selues pore to make other riche: but they make other poore and themselues riche.

This lyght and salt pertayned not then to the Apostles, and now to our Byshops and spirituaitie onely. No it pertayneth to the temporall men also. For all kynges and all rulers are bound to be salt and light, not onely in example of liuing, but also in teaching of doctrine vnto their subiects, as wel as they be bounde to punishe euill doers. Doth not the scripture testifie that kyng Dauid was chosen to be a shepeheard and to feede his people wyth Gods worde. It is an euill scholemaster that cannot but beate onely. But it is a good scholemaster that so teacheth that few neede to be beate. This salt and light therefore partayne to the temporaltie also, and that to euery mēber of Christes Church: so that euery man ought to be salt & light to other.

Kinges ought to be learned.

The order how euery man may be a preacher, and how not.

Euery man then may be a common preacher thou wilt say, and preach euery where by his owne auctoritie. May verely: No man may yet be a commō preacher saue he that is called and chosen thereto by the commō ordinaunce of the congregation, as long as the preacher teacheth the true worde of God. But euery priuate man ought to be in vertuous lyuing, both light and salt to hys neighbour: in so much that the poorest ought to strue to ouertrun the Byshop, and to preach to hym in ensample of liuing. Moreouer euery man ought to preach in worde & deede vnto his housholde, and to them that are vnder his gouernaunce. &c. And though no mā may preach openly saue he that hath the office committed vnto hym, yet ought euery mā to endeuour himselfe, to be as well learned as the preacher, as nie as it is possible. And euery man may priuatly enforme hys neighbour, yea and the preacher and Byshop to, if nede be. For if the preacher preach wrong, then may any man whatsoeuer he be rebuke him, first priuately, and then (if that helpe not) to complayne further. And when all is proued, according to the order of charitie, and yet none amendment had: thē ought euery man that cā to resist him, and to stand by Christes doctrine, & to ieoparde lyfe & all for it. Looke on the olde ensamples & they shal teach thee.

None ought to preach openly, but such as are admitted by ỹ ordinaunce of the congregation.

The Gospel hath an other fredome with her then the temporall regiment. Though euery mans body and goods be vnder ỹ kyng, do he right or wrōg, yet is the auctoritie of Gods worde free and aboue the kyng: so that the worst in the realme may tell ỹ kyng, if he do hym wrong, that he doth nought and otherwise thē God hath cōmaunded hym, and so warne hym to auoide the wrath of God which is the pacient auenger of all vnrighteousnes. May I then and ought also, to resist father and mother and all temporall power wyth Gods worde, when they wrōgfully do or commaunde that hurteth or killeth the body: and haue I no power to resiste the Byshop or preacher that wyth false doctrine slayeth the soules, for which my maister and Lord Christ hath shed his bloud: Be we otherwise vnder our Byshops then Christ and hys Apostles, and all the other Prophetes were vnder the Byshops of the olde law? May verely: and therefore may we and also ought to do as they dyd, and to aunswere as the Apostles dyd. Act. v. Oportet magis obedire deo quàm hominibus. we must rather obey God then men. In the Gospell euery man is Christes Disciple and a person for hymself to defend Christes doctrine in his owne person. The layth of the Byshop will not helpe me, nor the by-

Spirituall and temporal regimēt do differ.

Euery mā must defende Christes doctrine in hi owne person.

shops

shoppes keeping the lawe is sufficient for me. But I must beleue in Christ for the remission of all sinne, for myne owne selfe and in myne owne person. No more is the Bishops or preachers defending Gods woorde inough for me. But I must defende it in mine owne person, and ieopard lyfe and all thereon when I see nede & occasion.

I am bound to get worldly substaūce for my selfe & for myne household with my iust labour and somewhat more for thē that cannot, to saue my neighbours body. And am I not more bound to labour for Gods word to haue therof in store, to saue my neighbours soule? And when is it so much tyme to resiste with Gods word and to helpe, as whē they which are beleued to minister the true word, do slea the soules with false doctrine, for couetousnes sake? He that is not ready to giue hys lyue for the maintenaunce of Christes doctrine a-gaynst hypocrites, with what soeuer name or title they be disguised, ỳ same is not worthy of Christe nor can bee Christes Disciple, by the very wordes and testimony of Christ. Neuertheles we must vse wisedome, pacięce, meknes and a discrete processe after the due order of charitie in our defendyng the word of God, least while we go about to amende our Prelates we make thē worse. But when we haue proued all that charitie bindeth vs & yet in vaine: then we must come forth opēly and rebuke their wickednes in the face of the world and ieoparde life & all theron.

Whoso refuseth to dye for Christes sake, cā not be the disciple of Christ.

Ye shall not thinke that I am come to destroy the law or the prophetes, no, I am not come to destroy them, but to fulfill them. For truly I say vnto you, till heauē and earth perish, there shal not one iote or one title of the law scape, till all be fulfilled.

A litle before Christ calleth his Disciples the light of the world, & the salt of the earth, & that because of their doctrine, wherewith they should lighten the blynd vnderstandyng of man, and with true knowledge driue out ỳ false opinions and sophisticall persuasions of natural reason, & deliuer the Scripture out of ỳ captiuitie of false gloses: which the hypocritishe Pharisees had patched therto: and so out of the light of trueknowledge, to styre vp a new liuyng, and to salt & season the corrupt maners of the old blind conuersation. For where false doctrine, corrupt opinions, and sophistical gloses raigne in the witte and vnderstandyng: there is the liuing deuilish in the sight of God, how soeuer it appeare in the sight of the blind world. And on the other side, where the doctrine is true and perfect, there foloweth godly liuing of necessitie. For out of the inwarde belefe of the hart, floweth the outward conuersation of the members. He that beleueth that hee ought to loue hys enemy, shall neuer cease fightyng agaynst his owne selfe, till he haue weeded all rācour and malice out of his hart. But he that beleueth it not, shall put a visor of hypocrisie on his face, till he get opportunitie to auenge him selfe.

False doctrine causeth euill workes.

True doctrine is cause of good workes.

And here he beginneth to teach them to be that light, and that salt of whiche he spake, and sayth. Though the Scribes and Pharisees beare the people in hand, that all I do, is of the deuil, and accuse me of breakyng the law and the Prophetes (as they afterward rayled on the Apostles, that they draue ỳ people from good workes, through preachyng the iustifying and righteousnesse of fayth) yet see that ye my Disciples, be not of that beleefe. For heauen and earth shall sooner perish, then one iote or title of the law should be put out. I come not to destroy the law, but to repayre it onely, & to make it go vpright where it halteth: and euē to make croked straight, & rough smoth, as Iohn the Baptist doth in the wildernes, and to teach the true vnderstandyng of the law. Without me the law cānot be fulfilled, nor euer could. For though the law were geuen by Moses, yet grace and veritie: that is to say, the true vnderstandyng and power to loue it and of loue to fulfill it, commeth and euer came through fayth in me.

Grace and truth through Iesus Christ.

I do but onely wype away the filthie and roten Gloses wherewith the Scribes and the Pharisees haue smered the law, and the Prophetes, & rebuke their dānable liuyng which they haue fashioned, not after the law of God, but after their owne sophisticall gloses fayned to mocke out the law of God, and to beguile the whole world, and to leade them in blyndnesse. And that the Scribes and Pharisees falsly belye me how that I go about to destroy the law, and to set the people at a fleshly libertie, and to make them first disobedient, and to despise their spirituall Prelates, and then to rise agaynst the tēporall rulers and to make all cō-

mon, & to giue licēce to sinne vnpunished: cōmeth only of pure malice, hate, enuie, and furious impaciencie, that their visures are plucked frō their faces and their hypocrisie discouered. Howbeit what I teach and what my learnyng is concernyng the law, ye shall shortly heare and that in few wordes.

Who soeuer breaketh one of these least commaundements and teach men so, shalbe called the least in the kingdome of heauen. But he that doth them and teacheth thē, the same shalbe great in the kyngdome of heauen.

Glosers. They that destroy the law of God with glosses must be cast out.

Whosoeuer studieth to destroy one of the commaundementes folowing, which are yet the least and but childish thynges in respect of the perfect doctrine that shall hereafter be shewed, & of the misteries yet hid in Christ: and teach other men euen so, in woorde or ensample, whether openly or vnder a colour, and thorow false gloses of hypocrisie: that same doctour shall all they of the kyngdome of heauen abhorre and dispise, and cast hym out of their company, as a sething pot doth cast vp her fome and scome and purge her selfe. So cast shal they of the kingdome of heauen cleaue vnto the pure law of God without all mens gloses.

But whosoeuer shall first fulfill thē himselfe, and then teach other, and set all his studie to the furtheraunce and mayntaining of them, that doctour shall all they of the kingdome of heauē haue in price, and folow hym and seke hym out, as doth an Egle her pray, & cleaue to hym as burres. For these commaundementes are but the very lawe of Moses (the draffe of the Phareseis gloses clensed out) interpreted according to the pure word of God, and as the open text compelleth to vnderstand them, if ye looke diligently thereon.

The Church.

The kyngdome of heauen take for the congregation or church of Christ. And to be of the kyngdome of heauen, is to know God for our father, and Christ for our Lord and sauiour from all sinne. And to enter into this kingdome it is impossible except the hart of men be to kepe the commaundements of God purely, as it is written. John. vij. if any man will obay his will, that is to say, the will of the father that sent me (sayth Christ) he shall know of the doctrine: whether it be of God, or whether I speake of myne owne head. For if thyne hart be to do the will of God, whiche is his commaundementes: he will geue thee a pure eye, both to discerne the true doctrine from the false, & the true Doctour frō the howlyng hypocrite. And therfore he sayth.

Law.

Except a man loue Gods law: he cannot vnderstand the doctrine of Christ.

For I say vnto you, except your righteousnesse excede the righteousnesse of the Scribes and Phariseis, ye can not enter into the kingdome of heauen.

The righteousnes of Phariseis.

The righteousnes of the Scribes & Phariseis can not enter into the kyngdome of heauen. The kyngdome of heauen is the true knowledge of God & Christ: Ergo the righteousnesse of the Scribes & Phariseis neither knoweth God nor Christ. He that is willyng to obey the will of God, vnderstandeth the doctrine of Christ, as it is proued aboue: the Scribes and the Phariseis vnderstand not the doctrine of Christ: Ergo, they haue no wil nor lust to obey the will of God. To obey the will of God, is to seeke the glory of God (for the glory of a master is the meeke obedience of his seruauntes, the glory of a prince is the humble obedience of his subiectes, the glory of an husbād is the chast obedience of his wife, the glory of a father is the louyng obedience of his children) the Scribes and the Phariseis haue no lust to obey ỹ wil of God: Ergo, they seeke not the glory of God. Furthermore the Scribes & the Phariseis seke their owne glory, they that seeke their owne glory, preache their owne doctrine, Ergo, the Scribes and the Phariseis preach their owne doctrine. The maior thou hast Math. xxiij the Scribes and Phariseis do all their workes to be sene of men: they loue to sit vppermost at feastes and to haue ỹ chief seates in the Synagoges, and salutations in the open markets, and to be called Rabbi. And ỹ minor foloweth the text aboue rehearsed John vij. he that speaketh of himselfe or of his own head, seketh his owne glory: that is to say, he that preacheth hys owne doctrine is euer knowen by seekyng hys owne glory: so that it is a generall rule to know that a mā preacheth his own doctrine, if he seke his owne glory.

Glorie.

He that seeketh hys owne glory, teacheth his owne doctrine & not his masters.

Some mā will haply say: the Scribes and Phariseis had no other law then Moses & the Prophetes nor any other Scripture: and grounded their sayinges theron. That is truth: how thē preached they their owne doctrine?

here-

Glory. he that seketh hys owne glory altereth his maisters message.

herely it foloweth in the sayd seuenth of John. He that seeketh the glory of him that sent him, the same is true and there is no vnrighteousnesse in hym: that is to say, he will do hys masters message truly, and not alter it. Where contrarywise he that seeketh his owne glory, will be false (whē he is sent) and wil alter his masters message, to turne his masters glory vnto his owne selfe. Euen so did the Scribes and Phariseis alter the woorde of God for their own profite & glory. And when Gods word is altered with false gloses, it is no more Gods worde. As when God sayth, loue thy neighbour, & thou puttest to thy leuē and sayest: if my neighbour do me no hurt nor say me any, I am bound to loue him, but not to geue him at his neede my goodes which I haue gottē with my sore labour. Now this is thy law and not Gods. Gods law is pure and single: loue thy neighbour, whether he be good or bad. And by loue god meaneth, to helpe at neede. Now when God byddeth thee to get thy liuyng and somwhat ouer to helpe him that cannot, or at a tyme hath not wherewith to helpe him selfe: if thou & .xx. or .xl. with thee get you to wilderneese, & not onely helpe not your neighbours, but also robbe a great number of two or three thousand poūd yearely, how loue ye your neighbours? Such men helpe the world with prayer, thou wilt say to me. Thou were better to say, they robbe ẏ world with their hypocrisie, say I to thee: and it is truth in dede, that they so do. For if I sticke vp to the middle in the myre like to perish without present helpe, and thou stand by and wilt not succour me, but kneelest downe and prayest, wil God heare the prayers of such an hipocrite? God bideth thee so to loue me, that thou put thy selfe in ieopardie to helpe me, and that thyne hart while thy body laboureth, do pray and trust in God, that he will assiste thee, & through thee to saue me. An hypocrite that will put neither body nor goodes in perill for to helpe me at my neede, loueth me not neither hath compassion on me, & therfore hys hart cā not pray, though he wagge his lippes neuer so much. It is written, I John. iv. If a man be a worshipper of God and do his wil (which is the true worshyp) him God heareth. Now the will of God is, that we loue one an other to helpe at nede. And such louers he heareth & not suttle hypocrites. As loue maketh thee helpe me at my nede: so when it is past thy power to helpe, it maketh thee pray to God. Euen so where is no loue to make thee take bodely paine to me: there is no loue ẏ maketh thee pray for me. But thy prayer is in deede for thy bely which ẏ louest.

Worde. Gods worde altered is not his worde.

To loue is to helpe at neede.

Prayer. The prayer of hypocrites robbeth, & helpeth not.

Loue prayeth.

What were the scribes and Phariseys? The scribes besides that they were Phariseys (as I suppose) were also officers: as are our Bysshoppes, Chaunceller, Comissaries, Archdeacones and Officialles. And the Phariseys were religious men, which had professed, not as now, one dominicke, the other Fraunces, an other Barnardes rules: But euen to holde the very law of God, with prayer, fastyng, and almesdeedes, and were the flower and perfection of all the Jewes: as Saint Paule reioyseth of himselfe, Phil. iij. saying: I was an Ebrue, and concernyng the law a Phariseye, and concernyng the righteousnes of the lawe, I was faultlesse. They were more honorable then any secte of the Monkes with vs, whether obseruaūt, or Augustine, or whatsoeuer other be had in price.

Scribes & Phariseies what they were.

These might much better haue reioysed to haue beene the true Church, and to haue had the spirite of God, & that they coulde not haue erred, then they whom all the world seeth, neither to keepe Gods lawes nor mans, nor yet that deuilles lawe of their owne makyng. For God had made them of ẏ olde testamēt as great promises, that he would be their God, and that hys spirite and all grace shoulde be wyth them, if they kept his lawes, as he hath made to vs. Now seing they kept the vttermost iote of the lawe in the sight of the worlde and were faultlesse: and seyng thereto that God hath promised neither vs nor them ought at all, but vppon the profession of keepyng hys lawes: whether were more lyke to be the right church and to be taught of the spirite of God, that they coulde not erre, those Phariseys or ours? Might not the generall councelles of those, & the thynges there decreed without scripture, seeme to be of as great auctoritie as the generall councelles of ours, & the thynges there ordained and decreed both cleane without & also against Gods worde: Might not the ceremonies which those had added to the ceremonies of Moses, seeme to be as holy and as well to please God, as the ceremonies of ours. The thynges which they added to the ceremonies of Moses, were of ẏ same kynde as those

The Phariseyes might better haue proued thēselues the true Church the our Spirtualte may.

The promises are made vpon the profession of the keepyng of the lawe of God, so that the Church that will not keepe Gods lawe hath no promise that they cānot erre.

ceremonies were, and no more to be rebuked then the ceremonies of Moses. As for an ensample, if Moses had washe a table or a dishe, when an vncleane worme had crept thereon, the Phariseys did washe the table with a wete cloute before euery refection, least any vncleane thyng had touched them vnwares to all men: as we put vnto our tythes a mortuary for all forgotte tythes. what was then the wickednesse of the Phariseys? verely the leuen of their glozes to ỹ morall lawes, by which they corrupted the cõmaundementes, and made them no more Gods: and their false faith in the ceremonies that the bare worke was a sacrifice and a service to God, the significations loste: and the opinion of false righteousnesse in their prayers, fastinges, and almesdeedes, that such workes did iustifie a man before God, and not that God forgeueth sinne of his mere mercy, if a man beleue, repent, and promise to do his vttermost to sinne no more.

The wickednes of ỹ Phariseies what it was.

When these thus sate in the hartes of the people, with the opinion of vertue, holinesse and righteousnesse, and their lawe the lawe of God, their workes, workes cõmaunded by God, and confirmed by all his prophets, as prayer, fasting and almesdeede, & they looked vpon as the Church of God that coulde not erre: and finally they themselues eyther euery where, were the chiefe rulers, or so sate in the harts of the rulers, that their worde was beleued to be the worde of God. what other thyng coulde it be, to preach agaynst all such, and to cõdempne their righteousnes for the most dampnable sinne that can be, then to seeme to goe about to destroy the lawe and the prophetes? what other thyng can such a preacher seeme to be before the blynde worlde, then an hereticke, scismaticke, seditious, possessed with the deuyll, & worthy of shame most vile, and death most cruell? And yet these must be first rebuked, and their false righteousnesse detected, yer thou mayst preach against open sinners.

Preacher. Why the true preacher is accused of treason and hereste.

Ipocrisie. Why hipocrisie must be first rebuked, though it be iopardie to preach against it.

Or els if thou shouldest conuert an open sinner frõ hys euill lyuing, thou shouldest make hym nyne hundred times worse thẽ before. For he would at once be one of these sort: euen an obseruaunt, or of some like secte, of which among an hũdred thousãd, thou shalt neuer bring one to beleue in Christ. Where among open sinners many beleue at ỹ houre of death, fall flat vpon Christ, & beleue in him onely, without al other righteousnes. It were an hũdred thousand tymes better neuer to pray, thẽ to pray such lippe prayers: & neuer to fast or do almes, then to fast, and to do almes with a mynde therby to be made righteous, and to make satisfaction for the fore sinnes.

Ye haue heard how that it was sayde to them of olde tyme, kyll not, for whosoeuer killeth shalbe in daunger of iudgement. But I say vnto you, whosoeuer is angry with his brother, shalbe in daunger of iudgement. And who soeuer saith vnto his brother Racha, shalbe in daunger of a councell. But who soeuer sayth to hys brother, thou foole, shalbe in daunger of hell fyre.

The lawe is restored.

Here Christ begynneth, not to destroy the lawe (as the Phariseys had falsely accused hym) but to restore it agayne to the right vnderstanding, and to purge it frõ the glozes of the Phariseys. He that slayeth shalbe giltie or in daunger of iudgemẽt: that is to say, if a man murther, his deede testifieth agaynst hym: there is no more to do, then to pronounce sentence of death agaynst hym. This text did the Phariseys extend no further thẽ to kill with the hand and outward members. But hate, enuie, malice, churlishnesse, and to withdraw helpe at neede, to beguile and circumuent with wyles and subtil bargayning, was no sinne at all. No, to bryng hym whom thou hatedst to death with craft and falshood, so thou diddest not put thyne hand thereto, was no sinne at all. As when they had brought Christ to death wrongfully, & compelled Pilate with subtiltie to slay hym, they thought themselues pure. In so much that they woulde not goe into the hall for defiling themselues & beyng partakers with Pilate in hys bloud. And Act. v. they sayd to the Apostles: ye woulde bring this mans bloud vpon vs, as who would say, we slue hym not. And Saul in the first booke of the Kinges in the xviij. chap. beyng so wroth with Dauid, that he would gladly haue had hym slaine, determined yet that he would not defile hymself, but to thrust him into ỹ hãdes of the Philistines, that they might slay him, and he hymselfe abide pure.

The Phariseis did extẽd their doinges or actes, to ỹ outward shew or deede, and nothing to the hart.

And as our spiritualtie now offer a

man

wan mercy once, though he haue ſpoken againſt holy church, onely if he wil but periure and beare a fagot. But if he wil not, they do but diet hym a ſeaſon, to winne him and make hym tell more, and deliuer hym to the laye power ſaying: he hath deſerued death by our lawes and ye ought to kyll hym. howbeit we deſire it not.

But Chriſt reſtoreth the law againe and ſayth, to be angry with thy neighbour, is to ſlea hym & to deſerue death. For the lawe goeth as wel on the hart as on the hãd. He that hateth his brother is a murtherer. 1. Ioh. iij. If then the blynde hand deſerue death, how much more thoſe partes which haue ẏ ſight of reaſon? And he ẏ ſayth Racha, lewde or whatſoeuer ſigne of wrath it be, or that pronoketh to wrath, hath not onely deſerued that men ſhoulde immediatly pronoũce ſentẽce of death vpon him, but alſo that when death is pronoũced, they ſhuld gather a coũcell, to decree what horrible death he ſhuld ſuffer. And he that calleth hys brother foole, hath ſinned downe to hell.

The lawe of God, goeth as well on the hart as the hand.

Racha.

Shall then a man not be angry at all, nor rebuke or puniſhe? yes, if thou be a father or a mother, maſter, or maiſtreſſe, huſband, Lord, or ruler: yet with loue and mercy, that the angre, rebuke, or puniſhment exceede not the fault or treſpaſſe. May a man be angry with loue? ye, mothers can be ſo wyth their children. It is a louyng anger that hateth onely the vice, and ſtudieth to mende the perſon. But here is forbiddẽ not onely wrath againſt father, mother, and all that haue gouernaũce ouer thee, which is to be angry and to grudge againſt God himſelfe, & that the ruler ſhall not be wrath without a cauſe againſt the ſubiect. But alſo all priuate wrath againſt thy neighbour ouer whom thou haſt no rule, nor he ouer thee, no though he do thee wrõg. For he that doth wrong lacketh witte and diſcretion, and cannot amende till he be enformed and taught louingly. Therefore thou muſt refrayne thy wrath, and tell him his fault louingly, and with kyndeneſſe winne him to thy father: for he is thy brother as well made and as deare bought as thou, & as well beloued, though he be yet childiſhe and lacke diſcretion.

How a mã may be angry without ſinning

But ſome wil ſay: I wil not hate my neighbour nor yet loue him or do hym good, yes ẏ muſt loue him: for the firſt cõmaundement out of which all other flow, is: thou ſhalt loue the Lorde thy God with all thyne hart with all thy ſoule and with all thy might. That is, thou muſt keepe all his commaundemẽtes with loue. Loue muſt kepe thee from killing or hurting thy neighbour and from couetyng in thyne hart what ſoeuer is his. And. 1. Ioh. iij. This commaundement haue we of him, that he which loueth God, loue his brother alſo. And agayne. 1. Ioh. iij. he that hath the ſubſtaunce of this world and ſeeth his brother haue neceſſity, & ſhutteth vp his compaſſion from him, how is the loue of God in hym? he then that helpeth not at neede loueth not God, but breaketh the firſt commaundemẽt. Let vs loue therefore ſayth S. Ioh̃, not with word and toung, but in dede, and truth. And agayne S. Ioh̃ ſayth in the ſayd place, he that loueth not his brother abydeth yet ſtill in death. And of loue hath Moyſes textes inough. But the Phariſeis gloſed thẽ out, ſaying they were but good counceiles if a man deſired to be perfect, but not preceptes. Exod. xxiij. if thou mete thyne enemyes Oxe or Aſſe goyng aſtraye, thou ſhalt in any wiſe bryng them to him agayne. And if thou ſee thyne enemyes Aſſe fall downe vnder hys burthen, thou ſhalt helpe him vp agayne. And Leuit. xix. thou ſhalt not hate thy brother in thyne hart, but ſhalt in any wiſe rebuke thy neighbour, that thou beare no ſinne for his ſake. For if thou ſtudy not to amẽd thy neighbour whẽ he ſinneth, ſo art thou partaker of his ſinnes. And therfore whẽ God taketh vengeaunce and ſendeth what ſoeuer plage it be, to puniſh opẽ ſinners, thou muſt periſh with them. For thou dydeſt ſinne in the ſight of God as deepe as they becauſe thou dyddeſt not loue the law of God to maintrine it withall thine hart, ſoule, power, and might. Is not he that ſeeth his neighbours houſe in ieopardie to be ſet on fire and warneth not, nor helpeth in time, to auoide the peril worthy (if his neighbours houſe be burnt vp) that his be burnt alſo: ſeing it was in his power to haue kept all out of ieopardy, if he had wold: as he would no doubt if he had loued his neighbour? Euẽ ſo whẽ God ſendeth a generall peſtilence or warre to thy Citie, to puniſh the ſinne therof: art ẏ not worthy that thine houſe ſhuld be infected or periſh, if thou mighteſt haue kept it from ſinnyng, and thou haddeſt bene willyng therto? But if thou do thy deſt to further the law of God & to kepe thy land or neighbours

Sinners. He that helpeth not to mende ſinners, muſt ſuffer with them when they be puniſhed.

In doyng our deſt to further our neighbour in vertue, (although we preuaile not) we are excuſed.

Loue is ẏ keeping of the lawe.

frō sinnyng against God, then (though it helpe not) thou shalt beare no lynne for their sakes when they be punished. He therfore ỹ loueth the law of God, may be bold in tyme of pestilence and all ieopardy to beleue in God. And agayne in the same place, thou shalt not auēge thy self nor beare hate in minde against the children of thy people: But shalt loue thy felow as thy selfe. I am the Lord. As who should say, for my sake shalt thou do it. And Deut. x. The Lord your God, is the God of Gods & Lord of Lordes, a great God, mighty & terrible, which regardeth no mās person or degree, nor taketh giftes: But doth right to the fatherlesse & the widow, and loueth the straunger, to gene him rayment and fode, loue therfore the straunger, for ye were straungers in ỹ lād of Egypt. And Leuit. 19. if a straunger soiourne by thee, in your land, see that ye vexe him not. But let the straūger that dwelleth among you, be as one of your selues, and loue him as thy selfe: For ye were straungers in the land of Egypt. I am the Lord. As who should say, loue him for my sake.

Hate. When a man may hate hys neighbour.

Notwithstandyng when thy neighboure hath shewed thee more vnkyndnesse then God hath loue, then mayst thou hate him, & not before. But must loue him for Gods sake, till he fight agaynst God to destroye the name and glorie of God.

Therfore when thou offerest thy gift at the alter, and there remembrest that thy brother hath ought agaynst thee. Leaue there thy gift before the alter, and goe first & reconcile thy selfe vnto thy brother, and then come and offer thy gift. Agre with thine aduersarie at once whyle thou arte in the waye with hym, least thyne aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence, till thou haue payd the vttermost farthyng.

This text with ỹ similitude is somwhat suttle, and bindeth both him that hath offended to reconcile him selfe as much as in him is and him that is offended to forgeue and be at one. The

Offeringes or sacrifices what they meant.

offeringes were signes, and dyd certifie a man that God was at one with him, and was his frēd and loued hym. For the fat of beastes was offered and wyne therto, as though God had fate and eaten and dronke with them: and the rest they and their houshoides dyd eate before God, as though they had eat and dronke with God, and were commaunded to be merie and to make good cheare, fully certified that God was at one with them and had forgot all old offences, and now loued them, that he would fulfill all his promises of mercy with them.

Now will God receaue no sacrifice: that is to wete, neither forgeue or fulfill any of his promises, except we be first reconciled vnto our brethē, whether we haue offended or be offended. In the chapter folowyng thou readest if ye forgeue, your father shall forgeue you. And Osia. vj. I loue mercy & not sacrifice, and the knowledge of God more then I do burnt offeringes: that is to say, the knowledge of ỹ appointementes made betwene God and vs what he will haue vs to doe first, and then what he will doe for vs agayne. And Esaias. lviij. God refuseth fasting and punishyng of the body that was coupled with cruelty, and sayth that he delired no such fast. But sayth this fast require I, that ye be mercyful and forgeue, and cloth the naked and fede the hungry, &c. Then call (saith he) and the Lord shall answere: crye, and he shall say: see, here I am.

The faste that God requireth.

And that similitude will, that as a mā here, if he will no other wise agree, must suffer the extremitie of the law, if he be brought before a iudge (for the iudge hath no power to forgeue or to remit, but to condēne him in ỹ vttermost of ỹ law) euen so, if we will not forgeue one another here, we shal haue iudgemēt of God, without all mercy.

And that some make Purgatory of the last farthyng, they shew their deepe ignorance. For first no similitude holdeth euery worde and syllabe of the similitude. Furthermore when they dispute, till he pay the last farthyng, Ergo, he shall pay. But not in hell, Ergo in Purgatory. A wyse reason: Ioseph knew not Marie till she had borne her first sonne, Ergo she bare the second or he knew her after. I will not forgiue ther till I be dead or while I lyue, Ergo I will doe it after my death, and a thousand like.

Last farthyng.

Ye haue hard how is was sayd to them of olde tyme, committe not adulterie. But I saye to you, that

who-

who soeuer looketh on a wife, lustyng after her, hath committed aduoutrie with her all ready in his hart.

How corruptly the Pharisees dyd attribute all euil to the deede onely.

This commaundement, committe none adultery, had the Pharisei's blinded and corrupte with their sophistrie and leuen, interpretyng the concupiscēce of the hart, lewde toyes, filthy gestures, vncleane wordes, clipping, kissing and so forth, not to be imputed for synne. But euen the arte & dede alone, though Moyses say in the text, thou shalt not couet thy neighbours wife, &c. But Christ putteth to, light, & salt, & bringeth the precept to his true vnderstanding and naturall cast agayne, and condemneth the roote of synne, the concupiscence and consent of the hart. Before the world I am no murtherer til I haue killed with myne hand. But before God I kil, if I hate: ye if I loue not, and loue keepe me both from doyng hurt, and also be ready and prepared to helpe at nede. Euen so the cōsent of the hart with all other meanes that folow therof, be as well aduoutry before God, as the dede it selfe.

Finally I am an aduouterer before God, if I so loue not my neighbour, that very loue forbyd me to couet hys wife. Loue is the fulfilling of all commaundementes. And without loue it is impossible to abstein from sinnyng agaynst my neighboue in any precept, if occasion be geuen.

Loue is the fulfilling of the law.

Carnall loue will not suffer a mother to robbe her childe, no it maketh her robbe her selfe, to make it riche. A naturall father shal neuer lust after his sonnes wife: No, he careth more for her chastitie then his sonne doth hym selfe. Euē so would loue to my neighbour, kepe me frō sinning against him.

Aduoutrie.

Aduoutrie is a damnable thyng in the sight of God, & much mischeef followeth therof. Dauid to saue his honour was driuen to commit greuous murther also. It is vnright in ỹ sight of God and man that thy child should be at an other mans cost, & be an other mans heyre. Neither canst thou or thy mother haue lightly a quyet conscience to God, or a merie hart as long as it so is. Moreouer what greater shame cāst thou do to thy neighbour, or what greater displeasure? what if it neuer be knowen, nor come any child thereof? The preciousest gift that a mā hath, in this world, of God, is the true hart of his wife, to abyde by him in wealth & wo, & to beare all fortunes with him. Of that hast thou robbed him: for after she hath once coupled her selfe to thee, she shal not lightly loue him any more so truly: But haply hate him and procure hys death. Moreouer thou hast vntaught her to feare God, and hast made her to sinne agaynst God. For to God promised she and not to man onely: for the law of Matrimonie is Gods ordinaunce. For it is written Genes. xxxix. when Putiphars wyfe would haue had Ioseph to lye with her, he answered: how could I do this wickednesse and synne agaynst God? yea verely it is impossible to sinne agaynst man, except thou sinne agaynst God, first. Finally read Chronicles & stories, and see what hath folowed of adulterie.

Some doctours haue doubted in that, which Christ hath flatly condemned.

What shall we say, that some Doctours haue disputed and douted whether single fornication should be sinne, when it is condemned both by Christ and Moses to. And Paule testifieth. 1. Cor. 6. that no fornicatour or whore keeper shall possesse the kyngdome of God. It is right that all mē that hope in God, should bryng vp their frute in the feare and knowledge of God, and not to leaue his seede where he careth not what come therof.

Wherefore if thy right eye offende thee, plucke it out, and cast it frō thee: for it is better for thee that one of thy mēbers perish, thē that thy whole body should be cast into hell. And euen so if thy right hand offende thee, cut it of and cast it frō thee. For it is better for thee that one of thy members perishe, then that thy whole body should be cast into hell.

This is not meant of the outward mēbers, For then we must cut of nose, eares, hand and fote: ye we must procure to destroy the seing, hearing, smelling, tasting, and fealing, and so euery man kill himselfe. But it is a phrase or speach of the Ebrue tongue, and will that we cut of occasions, daunsing, kissing, riotous eating, and drinking, & the lust of the hart and filthy imaginations that moue a man to concupiscence. Let euery man haue his wyfe, and thinke her the fayrest and the best conditioned, and euery woman her husband so to. For God hath blessed thy wife and made her without sinne to thee, which ought to seeme a beautifull

Filthy.

A wife.

How good a thyng.

full fayzenes. And all ỹ ye suffer toge-
ther the one with the other, is blessed
also, and made the very crosse of Christ
and pleasaũt in the sight of God. Why
should she thẽ be lothsome to thee, be-
cause of a little suffering, that ỹ shoul-
dest lust after an other, that should de-
file thy soule & slea thy conscience, and
make thee suffer euerlastingly?

It is sayd, whosoeuer putteth a-
way his wife, let him geue her a te-
stimoniall of the deuorcemẽt. But
I say vnto you, who soeuer putteth
away his wife (except it be for for-
nication) maketh her to breake
wedlocke, and who soeuer mari-
eth the deuorced, breaketh wed-
locke.

Moses Deut. xxiiij. permitted hys
Israelites in extreame necessitie, as
when they so hated their wiues ỹ they
abhorred the company of them, then to
put them away, to auoyde a worse in-
conuenience. whereof ye read also
Mat. xix. And he knitte thereto that
they might not receaue them agayne
after they had bene knowne of any o-
ther persons. which licence ỹ Iewes
abused and put away their wiues for
euery light or fayned cause, and when-
soeuer they lusted. But Christ calleth
backe agayne and enterpreteth ỹ lawe
after the first ordinaunce, and cutteth
of all causes of deuorcement, saue for-
nication of the wiues partie, whẽ she
breaketh her matrimony. In which
case Moses law pronoũceth her dead,
and so do ỹ lawes of many other coũ-
treyes: which lawes where they be v-
sed, there is the man free without all
question. Now where they be let liue,
there the man (if he see signe of repen-
taunce and amendment) may forgeue
for once. If he may not finde in hys
hart (as Ioseph as holy as he was,
coulde not finde in his hart to take
Christes mother to hym, when he spi-
ed her with childe) he is free no doubt
to take an other, while the lawe inter-
preteth her deede: for her sinne ought
of no right to bynde him.

What shall the woman doe, if she
repent and be so tempted in her flesh
that she cannot liue chaste? verely I
can shew you nothing out of the scrip-
ture. The office of the preacher is, to
preach the x. commaundements which
are the lawe naturall, and to promise
them which submitte themselues to
keepe them of loue and feare of God,
euerlasting life for their labour, thor-
row fayth in Christ: and to threate the
disobedient with euerlasting payne in
hell. And his punishment is, if any
man haue offended thorow frailtie, &
when he is rebuked, turne and repent,
to receaue him vnto grace, and absolue
hym: and if any will not amende whẽ
he is rebuked, to cast him out among
the infidelles. This I say, if the tem-
porall power shut her vp, as a conuict
person appointing her a sober liuyng,
to make satisfaction to the congregati-
on for her dampnable example, they
did not amisse. It is better that one
misdoer suffer, then that a common
wealth be corrupt.

The office of a preacher.

Where the officers be negligent, &
the woman not able to put her selfe to
penaunce, it she went where she is not
knowen and there marry, God is the
God of mercy. If any man in the same
place where she trespasseth, pitied her,
and maryed her, I coulde suffer it:
were it not that the libertie woulde be
the next way to prouoke all other that
were once weary of their husbandes,
to commit adultery, for to be deuorced
from them, that they might marry o-
ther which they loued better. Let the
temporall sworde take heede to theyr
charge therefore: For this is truth, all
the temporall blessings set in the lawe
of Moses for keeping their lawes, as
wealth and prosperitie, long life, the
vpperhand of their enemies, plente-
ousnesse of fruites, and cheape of all
thyng, and to be without pestilence,
warre and famishment, and all maner
other abhominable diseases & plagues
pertayne to vs as well as to them, if
we keepe our temporall lawes.

Law. What so-
loweth the
kepyng of
the law.

And all the cursses and terrible pla-
gues which are threatned throughout
the law of Moses, as hunger, dearth,
warre and dissentiõ, pestilence, feuers,
and wonderfull and straunge fearefull
diseases, as the sweate, pockes, and
falling sickneesse, shortyng of dayes,
that the sworde, hunger, and such dis-
eases shal eate them vp in their youth,
that their enemies should haue ỹ vp-
perhand, that the people of the land
should be minished, and the townes
decayed, and ỹ land brought to a wil-
dernesse, and that a plenteous lande
should be made barren, or so ordered
that dearth shall deuoure the enhaby-
ters, and wealth be amonge few that
shoulde oppresse the rest, with a thou-
sand such like, so that nothing they be-
ginne, should haue a prosperous end:

Law. What so-
loweth the
breaking of
the law.

all

all thoſe curſſes (I ſay) pertaine to vs as well as to them, if we breake our temporall lawes.

Let England looke about them, & marke what hath chaunced them ſince they ſlue their right kyng whom God had annointed ouer them, King Richarde the ſecond. Their people, townes and villages, are miniſhed by the third parte. And of their noble bloude remayneth not the thirde nor I beleue the ſixte, yea and if I durſt be bolde, I wene I might ſafely ſweare that there remaineth not the ſixteneth part. Their owne ſworde hath eaten them vp. And though paſtures be enlarged aboue all meaſure, yet rotte of ſheepe, Myxen of beaſtes, with parkes & warrennes, with killing of fines and rent, make all things twiſe ſo deare as they were. And our owne cõmodities are ſo abuſed, that they be the deſtructiõ of our owne realme.

The enormities that haue chaũced ſince ỹ ſlaughter of King Richard ỹ ſecõd, vnto this realme of Englãd.

And right: for if we will not know God to keepe his lawes, how ſhould God know vs, to keepe vs & to care for vs, and to fulfill his promiſes of mercy vnto vs? ſayth not Paul. Ro. i. of the heathen: Sicut non probauerunt habere deum in noticia, ita tradidit illos Deus. As it ſeemed them not good, or as they had no luſt, or as they admitted it not, nor alowed for right in theyr hartes to know God as God, to geue him the honor of God, that is: to feare him as God, and as auenger of all euill, and to ſeeke hys will: euen ſo God gaue them vp to follow their owne blyndneſſe, and tooke his ſpirite and his grace from them, and wouldе no longer rule their wittes. Euen ſo if we caſt of vs, the yoke of our temporall lawes which are ỹ lawes of God, and drawen out of the ten commandementes and lawe naturall, and out of loue thy neighbour as thy ſelf: God ſhall caſt vs of and let vs ſlippe, to follow our owne wit. And then ſhall all goe agaynſt vs, what ſoeuer we take in hand: in ſo much that when we gather a parliament to reforme or amẽde ought, that we there determine ſhalbe our owne ſnare, confuſion, and vtter deſtruction, ſo that all the enemies we haue vnder heauen coulde not wiſhe vs ſo great miſchiefe as our owne coũcell ſhall do vs, God ſhall ſo blinde the wiſedome of the wiſe. If any man haue any goodly councell, it ſhall haue none audience: Errour, madneſſe, and daſing ſhall haue the vpper hand.

Tirants: Why God geueth vs vp, and leaueth vs in the handes of tirants and in all miſery.

And let the ſpiritualtie take heede and looke well about them, and ſee whether they walke as they haue promiſed God, and in the ſteppes of hys ſonne Chriſt, & of his Apoſtles whoſe offices they beare. For I promiſe thẽ, all ỹ deuilles in hell, if God had let thẽ loſe, coulde not haue geuẽ thẽ worſe coũſell, then they haue geuen thẽſelues this xx. yeare long. God gaue vp hys Iſraelites oftẽ time, whẽ they wouldе not be ruled, nor know thẽſelues and their dutie to God, and brought them into captiuitie vnder their enemies, to proue and feele (ſaith the text) whether were better ſeruice, either to ſerue God, and willingly to obay hys lawe coupled wyth ſo manifolde bleſſings, or to ſerue their enemies, and to obey their cruelneſſe and tyranny (ſpite of their heades) in neede and neceſſitie. And let the temporaltie remẽber, that becauſe thoſe nacions vnder which the Iſraelites were in captiuitie, did deale cruelly with them, not to puniſhe thẽ for their idolatry and ſinne which they had committed agaynſt God, but to haue their landes and goodes and ſeruice onely, reioyſing to make them worſe and more out of their fathers fauour: therefore when God had ſcourged his children inough, he did beate thẽ other for their labour.

An admonition.

But to our purpoſe, what if the mã runne from his wife & leaue her deſolate. Verely the rulers ought to make a law, if any do ſo and come not agayn by a certaine day, as with in the ſpace of a yeare or ſo, that thẽ he be baniſhed the countrey: and if he come agayne, to come on his head, and let the wife be free to mary where ſhe will. For what right is it that a lewde wretch ſhould take his goods & runne from his wife without a cauſe and ſit by a whore, yea and come agayne after a yeare or two (as I haue knowen it) and robbe hys wife of that ſhe hath gotten in ỹ meane time, & goe agayne to his whore? Paul ſayth to the Corinthians, that if a man or a womãbe coupled with an infidell, and the infidell depart, the other is free to mary where they luſt. And. 1. Timo. 5. he ſaith, if there be any man that prouideth not for his, and namely for thẽ of his owne how ſhould, the ſame denieth the faith and is worſe then an infidell. And euen ſo is this man much more to be interpreted for an infidell that cauſeleſſe runneth from his wife. Let I ſay the gouerners take heede how they let ſinne be vnpuniſhed, and how they bring the wrath of God vpon

What rulers ought to do, touching ſuch as runne.

Flie from their wiues without luſt cauſe.

pon their Realmes. For God wilbe auenged on all iniquitie, and punisshe it with plagues from heauen.

In like maner if the woman depart causeleſſe and will not be reconciled, though shye commit none adultery, the man ought of right to be free to marie agayne. And in all other causes if they seperate them selues of impaciẽcie that the one can not suffre the others infirmities, they must remaine vnmaried.

If any part burne, let the same suffer ỹ payne or infirmities of the other. And the temporaltie ought to make lawes to bridle the vnruly partie.

Agayne ye haue heard howe it was sayd to them of old tyme, forsweare not thy selfe, but pay thyne othes vnto the Lord. But I say vnto you, sweare not at all, neither by heauen, for it is the seate of God, neither by the earth, for it is hys footestole, neither by Ierusalẽ, for it is the Citie of the great king, neither shalte thou sweare by thyne head, for thou canst not make a white heere or a blacke. But your communicatiõ shalbe yea yea, nay nay. For if ought be aboue that, it procedeth of euill.

Swearing

As to hate in the hart, or to couet an other mans wife, was no sinne with the Pharisees: no more was it to hide one thyng in the hart, & to speake an other with the mouth, to deceaue a mãs neighbour, if it were not bounde with an oth. And though Moses say Leuit. xix. Lye not, nor deceaue any man hys neighbour or one an other, yet they interpreted it but good councell, if a man desired to be perfect: But no precept to bynde vnder payne of sinne. And so by that meanes not onely they that spake true, but also they that lyed, to deceaue, were compelled to sweare and to confirme their wordes with othes, if they would be beleued.

But Christ bringeth light, and salt to the texte (which the Pharisees had darckened and corrupt with the stynking myst of their sophistrie) and forbiddeth to sweare at all, either by God or any creature of Gods: for thou canst sweare by none othe at all, except the dishonour shall redound vnto ỹ name of God. If thou sweare, by God it is so, or by God I wil do this or that, the meanyng is, that thou makest God iudge, to auenge it of thee, if it be not as thou sayest or if thou shalt not do as thou promisest. Now if truth be not in thy woordes, thou shamest thyne heauenly father, and testifiest that thou beleuest that he is no righteous iudge nor wil auenge vnrighteousnesse, but that he is wicked as thou art and consenteth and laugheth at thee, while thou deceauest thy brother, as well created after the likenesse of God and as deare bought with the precious bloude of Christ, as thou. And thus through thee (a wicked sonne) is the name of thy father dishonoured, and his law not feared nor hys promises beleued. And when thou swearest by the Gospell booke or Bible, the meanyng is, that God, if thou lye, shall not fulfill vnto thee, the promises of mercy there in written. But contrarywise to bryng vpõ thee all the curses, plagues & vẽgeance therin threatned vnto ỹ disobedient & euill doers. And euen so when thou swearest by any creature, as by bread or salt, the meanyng is, that thou desirest, that the creatour therof shall auenge it of thee, if thou lye, &c. wherfore our dealyng ought to be so substãtiall, that our wordes might be beleued without an othe. Our wordes are the signes of the truth of our hartes, in which ought to be pure and single loue toward thy brother: for what soeuer proceedeth not of loue, is damnable. Now falsehead to deceaue him & pure loue can not stand together. It can not therfore be but damnable sinne to deceaue thy brother with lying, though ỹ adde no othe to thy woordes. Much more damnable is it then to deceaue & to adde an othe therto. &c.

Men ought so to deale that their wordes may be credited without any othes.

To sweare by God.

Howbeit all maner of swearyng is not here forbydden, no more then all maner of killyng, whẽ the cõmaundement saith, kill not: for iudges and rulers must kill. Euẽ so ought they, whẽ they put any man in office, to take an othe of him that he shalbe true & faithfull and diligent therein. And of their subiectes it is lawfull to take othes, & of all that offer thẽ selues to beare witnesse. But if the superiour would compel the inferiour, to sweare that should be to the dishonour of God or hurting of an innocent, the inferiour ought rather to dye then to sweare. Neither ought a iudge to cõpell a man to swere agaynst him self, that he make him not sinne & forsweare. wherof it is inough spoken in an other place. But here is forbidden swearyng betwene neighbour & neighbour, and in all our priuate

Swearing in what sort it is lawfull.

nate busynesse and dayly communicatiō. For customable swearyng, though we lyed not, doth robbe the name of God of his due reuerence & feare. And in our dayly cōmunication & businesse one with an other is so much vanitie of wordes that we can not but in many thyngs lye, which to confirme with an othe, though we beguile not, is to take the name of God in vayne, & vnreuerently agaynst the second precept. Now to lye for the entent to beguile, is damnable of it self, how much more then to abuse the holy name of God thereto, and to call to God for vengeaunce vpon thyne owne selfe?

Charitie moderateth the law.

Many cases yet there chaunce dayly betwene man and man, in which charitie compelleth to sweare: as if I know that my neighbour is falsely sclaundered, I am bound to repoꝛt the truth, and may lawfully sweare, yea & am bounde if it neede, and that though not before a iudge. And vnto ỹ weake where ye and nay haue lost their credence thoꝛow the multitude of lyers, a man may lawfully sweare to put them out of doubt. which yet commeth of ỹ euill of them that abuse their language to deceaue withall. Finally to sweare to do euill is dampnable, and to performe that is double damnation. Herodes oth made him not innocent and giltlesse of the death of Iohn the Baptist, though the hipocrite had not knowen what his wiues daughter would haue asked. And whē men say, a kings woꝛde must stand: that is trouth, if his oth oꝛ promise be lawfull & expedient.

Othe.

To performe an euill othe is double sinne.

In all our promises it is to be added, if God will, & if there be no lawfull let. And though it be not added, it is to be interpꝛete, as added. As if I boꝛow thy swoꝛde, and by the houre I promise to bꝛing it thee agayne, thou be beside thy selfe. If I promise to pay by a certaine day, and be in the meane tyme robbed oꝛ decayed by chaunce, that I cannot performe it. I am not foꝛswoꝛne, if myne hart ment truely when I promised. And many like cases there be of which are touched in other places. To lye also and to dissemble is not alway sinne. Dauid 1. Reg. 27. tolde kyng Achis the Philistine, that he had robbed hys owne people the Iewes, when he had bene a rouing among the Amalekites, and had slayne man, woman, and childe, for telling tales. And yet was that lye no moꝛe sinne, then it was to destroy the Amalekytes those deadly enemies of the fayth of one almighty God. Neither sinned Cusai Dauids trusty frend 2. Reg. 17. in fayning and beguilyng Absolon, but pleased God highly. To beare a sicke man in hand that wholesome bitter medicine is swete, to make hym doꝛ take it, it is the dutie of charitie, and no sinne. To perswade hym that pursueth hys neighbour, to hurt hym oꝛ slay hym, that hys neighboure is gone an other contrary way, is the duty of euery Christen man by the law of charitie, and no sinne: no though I confirmed it with an othe. But to lye for to deceaue and hurt, that is dampnable onely. &c.

He is not foꝛswoꝛne whose hart ment truly when hee promised.

To lye oꝛ dissemble in some causes not culpable.

Ye haue heard, how it is sayde, an eye for an eye, a toth for a toth. But I say vnto you, that ye withstand not wrong. But if a mā geue thee a blow on the right cheeke, turne to him the other also. And if any man will goe to lawe with thee and take away thy coate, let hym haue thy clocke thereto. And if any mā compell thee to goe a mile, goe with him twaine. Geue to him that asketh, and from hym that would boꝛow turne not away.

Christ here entēdeth not to disanull the temporall regiment, and to foꝛbid rulers to punish euill doers, no moꝛe then he ment to destroy matrimony, when he foꝛbad to lust, and to couet an other mans wife in the hart. But as he there foꝛbad, that which defileth matrimony, euen so he foꝛbiddeth here that which troubleth, vnquieteth and destroyeth the temporall regimēt, and that thyng which (to foꝛbid) the temporall regiment was oꝛdayned: which is that no man auenge himselfe. Christ medleth not with the temporall regiment. But in all this long sermon fighteth agaynst the Phariseyes false doctrine, and falseth the law, to purge it of the coꝛruption of their filthy glo-ses, and to bꝛing it vnto the right taste and true vnderstanding agayne.

For the Phariseyes had so enterpꝛet that lawe of Moses (which pertayned onely vnto the rulers) that euery priuate person might auenge hymselfe, & do his aduersary as much harme againe as he had receaued of hym.

Now if he that is angry haue deserued that men pronounce death vpon hym, and he that sayth Racha hath

&c. deser-

deserued that mē should gather a cousell to determine some sondry and cruell death for so haynous a crime, & if he that calleth hys brother foole, haue deserued hell: what deserueth he that smiteth or aduengeth himselfe wyth his owne hand? Here is forbidden therfore priuate wrath onely, and that a man aduenge himselfe.

Cheke.

To turne the other cheke what it is.

To turne the other cheeke, is a mater of speaking and not to be vnderstand as the woordes sounde, as was to cutte of the hand and to plucke out the eye. And as we commaunde our children not onely, not to come nie a brooke or a water, but also not so hardy as once to looke that way, either to looke on fier or once to thinke on fier, which are impossible to be obserued. More is spoken then ment to feare them, and to make them perceaue that it is earnest that we commaunde. Euen so is the meaning here, ẏ we in no wise aduenge, but be prepared euer to suffer as much more, & neuer to thinke it lawfull to aduenge, how great soeuer the iniurie be: for he himselfe turned not the other cheeke, whē he was smitten before the Byshoppe, nor yet Paule whē he was buffeted before the Byshop also. But ye haue heard a little aboue. Blessed are the meeke, for they shall possesse the earth. Let all the world studie to do thee wrong, yea let them do thee wrong: and yet if thou be meeke, thou shalt haue foode and rayment inough for thee and thyne. And moreouer, if the worst come, God shall yet set such a tyraunt ouer thee, that (if thou be meeke and canst be cōtent that he polle thee properly, and euen as thou mayst beare) shall defend thee from all other. Who is polled intollerably, that hys life is bitter and euen death to hym, but he that is impatient and cannot suffer to be polled. Yea, poll thy selfe and preuent other, and geue the Baylife or like officer, now a Capon, now a Pigge, now a Goosse, and so to thy Landlord likewise: or if thou haue a great Forme, now a Lambe, now a Calfe, and let thy wife visit thy Landladye three or foure tymes in a yeare, wyth spised cakes, and Apples, Peares, Cheries, and such like. And be thou ready with thyne Oxen or Horses three or foure, or halfe a dosen dayes in the yeare to fet home their wood, or to plow their lād: yea and if thou haue a good horse, let them haue hym good cheape, or take a worse for hym, and they shal be thy shilde and defende thee, though they be tyraūtes and care not for God, that no man else shall dare polle thee. And thereto thou maist with wisdome get of them, that shall recompence all that thou doost to them: All thys I meane, if thou be patient and wise and feare God thereto, & loue thine neighbour, and do none euill. For if thou keepe thy selfe in fauour, with hurting thy neighbour, thine ende will be euill, and at the last desperation in thys worlde, and hell after.

Mekenes.

Pollyng how to auoyde it.

But and if thou canst not polle thy selfe with wisdome, and laugh & beare a good countenaūce, as though thou reioysedst while such personnes polle thee, euery man shall polle thee, and they shall mainteine them, and not defende thee. Let this therefore be a cōmon prouerbe, be contented to be polled of some man, or to be polled of euery man.

Two maner states, & degrees of regimētes.

Ye must vnderstand that there be two states or degrees in thys worlde: the kyngdome of heauen which is the regiment of the Gospell. And ẏ kingdome of this world which is the temporall regimēt. In the first state there is neither father, mother, sonne daughter: neither master, maystres, mayde, manseruaunt: nor husband, nor wyfe, nor Lord, or subiect, nor man or woman. But Christ is all, and ech to other is Christ himselfe. There is none better then other, but all like good, all brethren, and Christ onely is Lord ouer all. Neither is there any other thyng to do, or other law saue to loue one an other as Christ loued vs. In the temporall regiment is husband, wyfe, father, mother, sonne, daughter, maister, maystresse, mayde, manseruaunt, Lord and subiect.

Euery mā is of the spiritualtie and of the temporalitie both.

Now is euery person a double person, and vnder both the regimentes. In the first regiment, thou art a person for thyne owne selfe, vnder Christ and his doctrine, & mayst neither hate or be angry, and much lesse fight or aduenge: But must after the ensample of Christ humble thy selfe, forsake and deny thy selfe, and hate thy selfe, and cast thy selfe away, and be meeke and patient, and let euery mā goe ouer thee, and tread thee vnder foote and do thee wrong: and yet loue them, and pray for them, as Christ did for his crucifiers. For loue is all, and what is not of loue that, is damnable and cast out of that kyngdome.

For that kyngdome is the knowledge

ledge of God and Chriſt. But he that loueth not, knoweth neyther God nor Chriſt: therefore he that loueth not is not of that kingdome. The minor is on this wiſe proued, he that knoweth God and Chriſt ſeeth light, for Chriſt is light: But he that hateth hys brother, is in darckneſs, and walketh in darckneſs, and wotteth not whether he goeth, for darckneſs hath blinded hys eyes. 1. Ioh. 2. Ergo, he that hateth his brother, knoweth not what Chriſt hath done for hym, and therefore hath no true fayth, nor is of the ſpirituall kyngdome of God.

Loue: He that loueth not his neighbour hath not ỹ true fayth of Chriſt.

To hate thy ſelfe, that ſhalt thou get, if thou conſidereſt thyne owne ſinnes and the deepe dampnation that long thereto, with due repentaunce. And to loue, that thou ſhalt obtayne, if thou beholde the great and infinite mercy of God wyth ſtrõg faith. There is none ſo great an enemy to thee in this worlde, but thou ſhalt lightly loue hym, if thou looke well on the loue that God ſhewed thee in Chriſt.

The temporall regiment.

In the temporall regiment thou art a perſon in reſpect of other thou art an huſband, father, mother, maiſter, maiſtreſſe, lord, ruler, or wife, ſonne, daughter, ſeruaũt, ſubiect &c. And there thou muſt do accordyng to thyne office. If ỹ be a father thou muſt do the office of a father, and rule, or els thou damneſt thy ſelfe. Thou muſt bryng all vnder obedience whether by fayre meanes or foule. Thou muſt haue obedience of thy wife, of thy ſeruauntes, and of thy ſubiectes: and the other muſt obey. If they wil not obey with loue, thou muſt chide and fight, as farre as the law of God, and the law of the land will ſuffer thee. And when ỹ cãſt not rule thẽ, thou art bound in many caſes, to deliuer thẽ vnto the hyer officer of whom thou dyddeſt take the charge ouer thẽ.

Violence: Not to reſiſt violẽce, how it is vnderſtode.

Now to our purpoſe, whether a mã may reſiſt violence, and defend or aduenge him ſelfe. I ſay nay, in the firſt ſtate, where thou art a perſon for thy ſelfe alone & Chriſtes Diſciple. There thou muſt loue, and of loue do, ſtudie. and enforce: yea and ſuffer all thynges (as Chriſt dyd to make peace, that the bleſſyng of God may come vpon thee, which ſayth: Bleſſed be the peace makers, for they ſhalbe the children of God. If thou ſuffer and keepeſt peace in thy ſelfe onely, thy bleſſyng is, the poſſeſſion of this worlde. But if thou ſo loue the peace of thy brethrẽ, that thou leaue nothyng vndone or vnſuffred to further it, thy bleſſyng is, thou ſhalt be Gods ſonne and conſequently poſſeſſe heauen.

But in the worldly ſtate, where thou art no priuate man, but a perſon in reſpect of other, thou not onely mayeſt, but alſo muſt, and art bounde vnder payne of dãnation to execute thyne office. Where thou art a father, thou muſt haue obedience by fayre meanes or by foule: and to whom thou art an huſband, of her thou muſt require obedience & chaſtitie, and to get that, attẽpt all that the law of the land commaundeth and will. And of thy ſeruauntes thou muſt exact obedience and feare, & mayeſt not ſuffer thy ſelfe to be deſpiſed. And where thou art a ruler therto appoynted, thou muſt take, priſon, and ſlea to: not of malice and hate, to aduenge thy ſelfe, but to defend thy ſubiectes, and to mainteine thine office.

Rulers muſt puniſhe, not for malice, but for defence of the people, and maintenaunce of ỹ lawes.

Concernyng thy ſelfe, oppreſſe not thy ſubiectes with rent, fynes or cuſtome at all, neither pille them with taxes and ſuch like, to mainteine thyne owne luſtes: But be louyng and kinde to them, as Chriſt was to thee, for they be his and the price of his blond. But thoſe that are euill doers among them and vexe their brethren, and will not know thee for their iudge and feare thy law, them ſmite, and vpon them draw thy ſword, & put it not vp vntill thou haue thyne office: yet without hate to thee perſon, for his maiſters ſake, and becauſe he is in the firſt regiment thy brother, but to amende him onely, or if it cãnot be, but that thou muſt loſe one to ſaue many, then execute thine office with ſuch affection, with ſuch compaſſion and ſorow of hart, as thou wouldeſt cut of thine owne arme to ſaue the reſt of the body.

In example how to vnderſtand ỹ two regimentes.

Take an example: thou art in thy fathers houſe among thy brethren and ſiſters. There if one fight with an other, or if any do thee wrõg, thou mayſt not aduenge nor ſmite: For that pertayneth to thy father onely. But if thy father gene thee authoritie in hys abſence, and commaund thee to ſmyte if if they will not be ruled: now thou art an other perſon. Notwithſtanding yet thou haſt not put of the firſt perſõ, but art a brother ſtill, and muſt euer loue, and proue all thyng to rule with loue. But if loue will not ſerue: then thou muſt vſe the office of the other perſon, or ſinne agaynſt thy father. Euen ſo when thou art a temporal perſon, thou putteſt not of the ſpirituall. Therfore

thou must euer loue. But when loue wil not helpe, thou must with loue execute the office of the temporall person or sinne agaynst God. A mother can smite and loue: and so mayst thou with loue execute the office of thy seconde state. And the wife, sonne, seruaũt and subiect are brethrẽ in the first state and put not that person of, by reason of the secõd degree: & therfore must they loue euer, and with loue pay custome, tribute, feare, honour and obedience to whom they belong as Paule teacheth Roma. xiij. And though the other doe not his dutie and loue thee, but rule the with rigorousnesse & deale vnkindly with thee, thou not destroying: yet cleaue thou to Christ, and loue stil, and let not his euill ouercome thy goodnesse and make thee euill also.

What soeuer thou art bound to do, do it with loue.

And as after the example aboue, thy father hath power ouer thee to commaund thee to vse his power ouer thy brethren, euen so hath thy master, to geue thee hys authoritie ouer thy felowes. Whiche when thou hast, thou must remember that thou art a felow stil, and bound to loue stil. But if loue alone will not helpe, then put thy masters authoritie vnto thy loue. And so hath the ruler power ouer thee, to send thee to vse violence vppon thy neighbour, to take him, to prison hym, and happly to kill him to. And thou must euer loue thy neighbour in thyne hart by the reason that he is thy brother in the first state, and yet obey thy ruler & go with the cõstable or like officer, and breake open thy neighbours doore, if he will not opẽ it in the kynges name: yea and if he will not yeld in the kyngs name, thou must lay on, and smite him to ground till he be subdued. And loke what harme he getteth, yea though he be slayne, that be on his owne head. For thine hart loued him & ỹ desiredest him louingly to obey, and hast not aduẽged thy selfe in that state where thou art a brother. But in the worldly state where thou art an other maner person in this case, thou had executed the authoritie of him that hath such power of God, to commaunde thee, and where thou were damned of God if thou diddest not obey.

How to be a warriour.

And like is it, if thy Lord or Prince send thee a warfare into an other land, thou must obey at Gods commaundement, and go, and aduẽge thy Princes quarell whiche thou knowest not but that it is right. And when thou commest thether, remember what thou art in the first state with thẽ agaynst whõ thou must fight, how that they be thy brethren and as deerely bought with Christes blond as thou, and for Christes sake to be beloued in thyne hart. And see that thou desire neither their life or goodes, saue to aduẽge thy princes quarell and to bryng them vnder thy Princes power. And be content with thy princes wages, and with such parte of the spoyle (when thou hast wonne) as thy prince or his deputie appointeth thee. For if thou hate thẽ in thyne hart and coueteth their goodes, and art glad that an occasion is founde (thou carest not whether it be right or wrong) that thou mayst go a robbyng and murtheryng vnpunished, then art thou a murtherer in ỹ sight of God, & thy blond wilbe shed agayne for it, either in the same warre folowyng: or when thou art come home (as thou there dyddest in thyne hart) so shalt thou robbe and steale, and be hanged for thy labour, or slayne by some other mischief.

Thou mayst fight with, or slay thine enemies, & yet loue him.

Now cõcernyng the goodes of this world, it is easie to iudge. In the first state or degree ỹ oughtest to be thankfull to Christ, and to loue, to geue and to lend to them that are bought with his precious blond, all that thou art able. For all that thou owest to Christ whose seruaũt thou art to do his will, that must pay thẽ. And that thou doest to thẽ, that same thou doest to Christ, and that thou art not ready to do for thẽ, that denyest thou to do for Christ. But and any of thy brethren will with hold or take away by force aboue that thou mayst spare by the reason of some office that thou hast in the second state, or inuade thee violently, and lay more on thy backe then thou canst beare: thẽ hold thyne hart & hand, that thou neither hate or smite, and speake fayre and louingly, and let neighbours goe betwene. And when thou hast proued all meanes of loue in vayne, then complaine to the law and the officer that is set to be thy father & defend thee, & to iudge betwene thee and thy brother.

Goodes.

Math. xxv.

To go to lawe.

Thou wilt say the text forbiddeth me to go to law: for it sayth, if a man will law with thee and take thy coate, thou must let him haue gowne and all. If I must suffer my selfe to be robbed by ỹ law, wilt thou say, by what right can I with law recouer myne owne? I aunswere: Behold the text diligently. For by no right of law can a man take thy coate frõ thee: For ỹ law was ordeined

deyned of God, to mainteine thee in thy right and to forbydde that wrong should be done thee. Wherfore the text meaneth thus, that where the law is vniustly ministred, and the gouerners and iudges corrupt, and take bribes and be parciall, there be pacient & ready to suffer euer as much more, what soeuer vnright be done thee, rather them of impaciencie, thou shouldest auenge thy selfe on thy neighbour or rayle or make insurrection agaynst the superiours whiche God hath set ouer thee. For to rise agaynst them is to rebell against God and against thy father when he scourgeth thee for thyne offece, and a thousād tymes more sinne then to auēge thee on thy neighbour. And to rayle on them is to rayle on God, as though thou wouldest blaspheme him, if he made the sicke, poore or of low degree or otherwise thē thou wouldest be made thy selfe.

To rise agaynst the iudge, or magistrate is to resiste God.

Thou wilt happely say: the subiectes euer chose the ruler and make hym sweare to keepe their law and to mainteine their priuilegies and liberties, and vpon that submit their selues vnto hym: Ergo, if he rule amisse they are not bounde to obey. But may resist him and put him downe agayne: I aunswere your argument is nought. For the husband sweareth to his wife: yet though he forsweare him selfe. She hath no power to compell hym. Also though a maister keepe not couenaunt with his seruaunt, or one neighbour with an other: yet hath neither seruaunt, no nor yet neighbour (though he be vnder none obedience) power to auenge: But the vengeaunce pertayneth euer to an higher officer, to whō thou must complayne.

Princes: whether they may be resisted or put downe of their subiectes in any case.

Yea but you will say: it is not like. For the whole body of the subiectes chose those the ruler. Now, cuius est ligare: eius est soluere: Ergo, if he rule amisse, they that set him vp, may put hym downe agayne. I answere: God (and not the common people) chuseth the prince, though he chuse hym by them. For deut. xvij. God commaundeth to chuse and set vp officers: and therefore is God the chiefe chuser and setter vp of them, and so must he be the chiefe putter downe of them agayne: so that without his speciall commaundement, they may not be put downe agayne. Now hath God geuen no commaundement to put them downe agayne: But contrariwise, when we haue annointed a kyng ouer vs at his commaundement, he sayth: touch not myne annointed. And what ieopardy it is to rise agaynst thy Prince that is annointed ouer thee, how euill so euer he be, see in the story of kyng Dauid, and thorowghout all the bookes of the kinges. The authority of the kyng is the authority of God: and all the subiectes compared to the king, are but subiectes still (though the king be neuer so euill) as a thousand sonnes gathered together are but sonnes still, & the commaundement obey your fathers, goeth ouer all, as well as ouer one. Euen so goeth the commaundement ouer all the subiectes: obey your Prince and the higher power, and he that resisteth him, resisteth God, and getteth him dampnation. And vnto your argument, cuius est ligare, eius est soluere, I aunswere: he that bindeth wyth absolute power, and without any higher authoritie, his is the might to louse agayne. But he that bindeth at an other mans commaundement, may not louse agayne without ỳ commaundement of the same. As they of London, chuse them a Maior: But may not put him downe agayne how euill so euer he be without the authority of hym with whose licence they chose him. As long as the powers or officers be one vnder an other, if the inferior do thee wrong, complayne to the higher. But if the hyghest of all do thee wrong, thou must complayne to God onely. Wherefore the onely remedy against euill rulers is, that thou turne thine eyes to thy selfe and thyne owne sinne, and thē looke vp to God and say: O father, for our sinne, and the sinne of our fathers is this misery come vpon vs, we know not thee as our father, to obey thee and to walke in thy wayes, and therfore thou knowest not vs as thy sonnes, to set louing scholemasters ouer vs. we hate thy law, and therefore hast thou thorough the wickednes of vnrighteous Iudges, made that law that was for our defence, to be a tyraunt most cruel and to oppresse vs and do vs iniury aboue all other kindes of violence and robbing. And amende thy liuing, and be meeke and patient, and let them robbe as much as they will, yet shall God geue thee foode and raiment, and an honest possession in the earth, to mayntaine thee and thine withall.

The king hath Gods authoritie.

In aunswere to the former Argument

Moreouer concerning thy goods, thou must remember how that thou art a person in the temporall regimēt,

Goodes.

The kyng as hee is Lord of thy body, so is hee of thy goodes.

and the kyng, as he is ouer thy body, euē so is he Lord of thy goods, and of hym thou holdest them, not for thy selfe onely, but for to maintaine thy wife, children and seruauntes, and to maintaine the kyng, the realme, & the countrey, & towne or citie where thou dwellest. Wherefore thou mayst not suffer thē to be wasted, that thou were not able to do thy dutie, no more thē a seruaūt may suffer his masters goods to go to wracke negligently. For he that prouideth not for his, and namely for them of hys owne housholde, sayth Paule, denieth the fayth, and is worse then an Infidell. But euery man is bounde to labour diligently & truely, & therewith so soberly to liue, that he may haue inough for hym, and his, and somwhat aboue for them that can not labour, or by chaunce are fallen into necessitie. And of that geue & lende, and looke not for it againe. And if that suffice not thy neighbours necessitie: then speake and make labour to thy brethren, to helpe also. For it is a common prouerbe, many handes make light worke, & many may beare that that one alone cannot.

And thy wife, thy children, and seruauntes, art thou bounde to defende. If any man would force thy wife, thy daughter, or thy mayde, it is not inough for thee to looke on, & say, God amende you. May thou must execute thine office and authoritie which the kyng geueth thee. And by the way ye must defēde thy master and his goods, and the kings goods, which thou hast to maintaine thy wife and housholde withall, and thine neighbour that goeth with thee, agaynst theues & murtherers. And against all such persons lay about thee, and do as thou woldest do if thou were vnder the kinges standard against his enemies which had inuaded the realme. For all such persons are mortall enemies to the realme, and seeke to put downe the king, and law, and altogether, and to make that it might be lawfull to sinne vnpunished. And of this maner ye shou marke well the difference of these two states and regimentes, thou mayst soyle all like doubtes that shalbe layde agaynst thee.

Regimēts.

Euery mā is vnder both regimentes.

Moreouer whē I say, there be two regiments, the spirituall and the temporall: Euen so I say that euery person baptised to keepe the lawe of God and to beleue in Christ, is vnder both the regimentes, and is both a spirituall person and also a tēporall, and vnder the officers of both the regimētes: so that the kynge is as deepe vnder the spirituall officer, to bring me out of Gods worde what he ought to beleue and how to liue, and how to rule, as is the poorest begger in the realme. And euen so the spirituall officer, if he sinne against his neighbour, or teach false doctrine, is vnder the kinges, or temporall correction, how high so euer he be. And looke how dampnable it is for the king to withdraw himselfe frō the obedience of the spirituall officer: that is to say, from heeding hys worde, to do it, and frō hearing hys vices rebuked, to amende them: so dampnable is it for the spirituall officer, how high so euer he be, to withdraw hymselfe frō vnder the kinges correctiō, if he teach false, or sinne against any temporall lawe.

Ye the spirituall may rebuke kings vices, so may kynges the temporall correctiō against the spirituall.

Finally ye must consider that Christ here teacheth his disciples, and them that should be the light and saltē lyuing & doctrine, to shine in the weake and feble eyes of the worlde, diseased with the mygrim, and accustomed to darcknesse, that wyth our great paine they can beholde no light, and to salte their olde festered sores, and to freete out the rotten fleshe, euen to the harde quicke, that it smert agayne, and spare no degree. But tell all men, hie & low, their faultes, and warne them of the ieopardie, and exhort them to the right way. Now such scholemasters shall finde small fauour and frendship with the rulers of thys world, or defence in their lawes. As Christ warneth them, Math. x. saying (I sende you out as sheepe among wolues. Beware therefore of men, for they shall deliuer you vp to their counsels, and shall scourge you in their synagoges or counciliouses, and ye shall be brought before the chiefe rulers and kinges, for my sake) and there teacheth them, as here, to arme themselues with patience, and to goe forth boldly wyth a strong fayth, and trust in the succour and assistaunce of God onely, and to plant the gospell with all loue & meekenes, and to water it with their owne bloud, as Christ did. Thou maist not in that state come with a sword, to defend either thy self or thy Gospell, and to compell men to worshyp thee as God, and to beleue what thou wilt. Nay, ye sheepe, vse no such regiment among wolues. If thou be a sheepe, thou art not in euill taking if thou canst bring to passe that

I preacher of the Gospell may vse no violence.

Rulers be repone to heare of their faultes.

wolfe be content with thy flese onely, and to shere thee yearely.

Geue to him that asketh, and from him that would borowe, turne not away. Luke sayth, geue to whosoeuer asketh thee: that is to say, wherfoeuer thou seest neede, or seest not the cõtrary, but there may be neede: to the vttermost of thy power there open thine hart & be mercifull onely. And of mercifulnes set God thy father, and Christ thy Lord and master for an ensample: and enforce to be as like them as thou canst. If thou be mercifull, God hath bound himselfe to be mercifull to thee agayne. Lo, is not this an exceeding great thyng, that God which of no right ought to be bound to hys creatures, hath yet put it whole in thyne owne hands, to bynd hym against the day of thy tribulation, then to shew thee mercy.

In lending we must folow the rule of mercy.

Concerning lending, proceede by ye forsayd rule of mercy. Many in extreame neede, yet ashamed to begge, shall desire thee to lende. Unto such in steede of lending geue, or say thus, lo, here is as much as ye require. If ye can pay it agayne well, do, and ye shall finde me ready against an other tyme, to lende or geue (if neede be) as much more. But and if ye shall not be able to pay it agayne, trouble not your conscience, I geue it you. we be all one mans children: one man hath bought vs al with his bloud, & bound vs to helpe one an other. And with so doyng, thou shalt wynne the hart of him to thy father.

Concernyng marchaundise, & chapmen, the lesse borowyng were among them, the better should the common wealth be: if it were possible, I would it were, ware for ware, or money for ware, or part money & part ware. But if it will not be: but that a man to get his luyng with, must nedes lende, and call for it agayn to finde his household, and to pay his dettes: then in the lendyng, be first single and harmeles as a Doue, and then as wise as a Serpent. and take hede to whom thou lendest. If when thou hast lent an honest mã, God visite him, and take away hys goods, with what chaunce it be, whether by sea or land, that he is not able to pay thee: then to prison him, or to sue him at the law, or once to speake an vnkynde worde, were agaynst the law of loue, and contrary to shewyng mercy. There thou must suffer with thy neighbour and brother as Christ dyd with thee, and as God doth dayly. If an vnthrift haue beguiled thee, and spent thy goods away, and hath not to pay, then hold thine hand and hart, that thou auenge not thy selfe: But loue him, and pray for him, and remember how God hath promised to blesse the pacient and meke. Neuertheles because such persons corrupt the common maners and cause the name of God the lesse to be feared, men ought to complaine vpon such persons to the officer that is ordayned of God to punish euill doers, and the officer is bound to punish them. If thou haue lent a fore which with cauillation will kepe thy goods from thee: then if the ruler and the law will not helpe thee to thy right, do as it is aboue sayd of him that will go to lawe with thee, and take thy coate frõ thee. That is to say: be content to lose that & as much more to it, rather then thou wouldest auenge thy selfe. Let not the wickednes of other men plucke thee from God. But abyde by God and his blessings, and tary his iudgement. Liberalitie is mercyfulnes that byndeth God to be mercyfull again. Couetousnes (the roote of all euill, and father of all false prophetes, and the scholemaster that teacheth the messegers of Sathan to disguise them selues like to the messengers of Christ) is mercyles that shall haue iudgement without mercy: And therefore exhorteth Christ all hys so diligently, and aboue all thing, to be liberall & to beware of couetousnes.

We must not reuenge our selues vpon our euill doers, but referre our cause to God, and his officers

Couetousnes is the roote of all euill.

Iaco. ij.

Ye haue heard, how it is sayd, thou shalt loue thy neighbour and hate thyne enemy. But I saye vnto you, loue your enemyes. Blesse thẽ that curse you, do good to them that hate you. Pray for them which do you wrong and persecute you. That ye may be the childrẽ of your heauẽly father. For he maketh his sunne to arise ouer the euill, and ouer the good, and sendeth rayne vpon the righteous and vnrighteous. For if ye loue them that loue you, what reward shall ye haue? do not the Publicans so? and if ye be frendly to your brethren onelye what singular thyng do ye? do not the Publicans likewise? ye shal therfore bee perfecte, as your father which is in heauen, is perfect.

This text of hating a mans enemy,

The enemies of God, and his worde, are to be hated.

stādeth not in any one place of the Bible, but is gathered of many places, in which God commaundeth the childrē of Israel to destroy their enemyes, the Cananites, the Amorites, the Amalekites and other heathen people, as the Moabites, and Aminonites, whiche sought to bring them out of the fauour of God, and to destroy the name of God. The Amalekites came behynde them, and slue all that were faintie and werie by the way, as they came out of Egypt. The Moabites and Ammonites hyred Balam to curse them, and beguiled them with their wemen, and made a great plague amōg thē. These and like nations were perpetuall enemies to their land which God had geuen them, and also of the name of God and of their faith. For which cause they not onely might lawfully, but were also bounde to hate them, and to studie their destruction agayne: howbeit they might not yet hate (of the sayd nations) such as were conuerted to their fayth.

Now by the reason of such textes as commaunded to hate the commō enemies of their coūtrey, and of God and his law, and of their fayth: the Pharisees doctrine was, that a man might lawfully hate all his priuate enemyes without exception, nor was bound to do them good. And yet Moses sayth, Thou shalte not hate thy brother in thyne hart. And agayne thou shalt not auenge thy selfe, nor beare hate in thy minde agaynst the children of thy people. And if thine enemyes Asse sinke vnder his burthē, helpe to lift him vp again. And if his Oxe or Asse go astray bryng thē home agayne. which all no doubt, the Pharisees did interpret for good coūcel, but for no preceptes, wher fore Christ salteth their doctrine, & proueth that a man is bound both to loue & to do good to hys enemy. And as a naturall sonne, though his brethren be neuer so euill, yet to loue them, & shew them kyndnesse, for his fathers sake, & to study to amend thē. what hast thou to reioyce of, if thy Religion be no better then the Religion of theeues? For theeues loue among them selues: and so do the couetous of the world, as the vsurers and publicans, which bought in great the Emperours tribute, and to make their most aduauntage, did ouer set ỹ people. Nay, it is not inough for thee to loue thy benefactours onely, as Monkes and Friers do, & them of thine owne coate, and order, or the brethren of thyne owne Abbay onely (for among some their loue stretcheth no further, and that shall he that is remoued out of an other cloysture thether, will finde: yea and in some places charitie reacheth not to all the celles of the same cloisture, and to all ỹ monkes that were professed in the same place. But lift vp thine eyes vnto thy heauēly father, and as thy father doth, so doe thou loue all thy fathers children. He ministreth sunne, and rayne to good & bad, by which two, vnderstand all hys benefites. For of the heate and dryeth of the sunne and cold and moyst of the rayne, spryng all thinges that are necessary to the lyfe of man. Euen so prouoke thou and draw thyne euill brethren to goodnesse, with pacience, with loue in word and deede, and pray for them to him that is able to make them better and to cōuert them. And so thou shalt be thy fathers natural sonne, and perfect, as he is perfect. The text sayth not, ye shalbe as perfect as God: But perfect after his example. To be perfect in the Scripture is not to bee a Monke or a Frier, or neuer to sinne. For Christ teacheth not here Monkes or Friers, but his disciples and euery Christen man and woman. And to be in this life all together without sinne, is impossible. But to be perfect, is to haue pure doctrine without false opinions, and that thyne hart be to folow that learnyng.

As our heauēly father bestoweth his benefites vpon good & bad so ought we to loue both frend and foe.

To be perfect what it meaneth.

Leui. 19.

Publicans what they were.

An exposition of the sixt Chapter.

TAke heede to your almose, that ye do it not before men, to be sene of thē, or els ye get no reward of your father whiche is in heauen. Therfore when thou geuest almose, make not a trompet to be blowen before thee, as the hypocrites do in the Synagoges & in the stretes, to be praysed of mē. Verely I saye vnto you, they haue their reward. But thou when thou geuest almose, let not thy left hand knowe what thy right hand doth, that thine almose may be in secret. And then thy father which seeth in secret, shall reward thee openly.

AS hee rebuked theyr doctrine aboue, euē so here he rebuketh their workes:

Almose.

Deedes cõmaũded by the scripture, done to any other ende then they ought are no good deedes.

wozkes: foz out of deuilish doctrine cã spzyng no godly wozkes. But what wozkes rebuketh he? verely such as God in the Scripture commaundeth, and without whiche no man can bee a Chzisten man: euen pzayer, fasting and almose deede. Foz as the Scripture cozrupt with gloses, is no moze Gods wozd, euen so the dedes commaunded in the Scripture (when the entent of them is peruerted) are no moze godly deedes. what sayd the Scribes & Phariseis of him (thinke ye) when he rebuked such maner of wozkes? No doubt as they sayd (when hee rebuked their false gloses) how he destroyed the law and the Pzophetes, interpzetyng the Scripture after the litteral sence, which killeth, & after his owne brayne, cleane contrary to the common fayth of holy Church, and mynded of great Clerkes and autenticke expositions of old holy Doctours. Euen so here what other could they say, then, behold the hereticke, and dyd not we tell you before whereto hee would come, and that he kept some mischief behynd, and spued not out all his venome at once: see to what all his godly new doctrine that sounded so sweetly, is come: he pzeached all of loue, and would haue the people saued by fayth, so long till that now at the last, he pzeached cleane agaynst all deedes of mercy, as pzayer, fasting and almose deede, and destroyeth all good wozkes. His disciples fast no moze then dogges, they dispise their deuine sernice, & come not to Church, yea and if the holyest of all S. Fraunces ozder aske them almes, they bidde hym labour with his handes, and get hys liuing, and say that he that laboureth not is not wozthy to eate, & that God bad that no such strong luobers should loyter, and goe a begging, and be chargeable to the cõgregation, and eate vp that other pooze men get with the sweat of their bodyes: yea and at the last ye shall see, if we resiste him not betymes, that he shall moue the people to insurrection, as Cayphas sayd, and the Romaynes shall come & take our land from vs. As ye see in ỹ text, Luk. xxiij. How (when they could not dziue the people from him wyth those perswasions) they accused hym to Pilate saying: we haue founde thys fellow peruerting the people, and fozbidding to pay tribute to Cesar, and saying that he is Chzist a kyng. wherfoze thou canst not be Cesars frend, if thou let hym escape. But after all these blasphemies, yet must ỹ holy ghost rebuke the wozld of their righteoulnes, yea of their false righteoulnes and false holines, which are neither righteoulnes nor holines, but colour of hipocrisy.

Iohn. xvi.

Chzist here destroyeth not pzayer, fasting & almes deede: But pzeacheth agaynst the false purpose and entent of such wozkes, and peruerting the true vse: that is to say, their seking of glory, and that they esteemed themselues righteous thereby, and better then other men, and so despised and cõdemned their bzethzen. With our almose (which is as much to say as deedes of mercy) oz compassion, we ought to seeke our fathers glory onely, euen the wealth of our bzethzen, and to winne them to the knowledge of our father, and keeping of his lawe. He that seeketh the glory of his good wozkes, seeketh the glory that belongeth to God, and maketh himselfe God. Is it not a blynde thyng of ỹ wozld, that eyther they will do no good woozkes at all, oz will be God foz their good wozkes, and haue the glory themselues.

It is the purpose & entent of our deedes that make, oz marre.

Concerning blowing of trumpets, and ringing of belles, oz makyng a cry, to call men to set almes (though ỹ right way be, that we should know in euery parishe, all our pooze, & haue a cõmon cofer foz them, and that straũgers should bzing a letter of recommendation with them of their necessitie, and that we had a commonplace to receaue them into, foz the tyme, and though also we ought to flee all occasions of vayne glozy) yet while ỹ wozld is out of ozder, it is not dampnable to do it. So that the very meaning, both that we blow no trumpets, and that the left hand know not what the right hand doth, is that we do as secretly as we can, and in no wise seeke glozy, oz to receaue it, if it were proffered: But to do our dedes in singlenes of conscience to God, because it is his commaundement, and euen of pure compassion and loue to our bzethzen: and not ỹ our good deedes thozough standing in our owne cõceite, should cause vs to dispise them. If thou be tempted to vayne glozy foz thy good deeds, thẽ looke on thyne euill thereto, and put the one in the one balaunce, and the other in the other. And then if thou vnderstand the law of God any thyng at all, tell me whether wayeth hemer.

Trumpets To blow trumpetes what.

Left hand.

Vaine glorie: A good remedy against it.

If that ỹ thou doest, do tempt thee, then consider what thou doest not. If it moue thee to set vp thy combe, when

thou geuest thy brother a farthyng, or an halfepenny: ponder in thine hart, how farre thou art of from louing him as well as thy selfe, and caring for him as much as for thy selfe. And be sure how much ꝑ lackest of that, so much thou art in sinne, and that in dampnable sinne, if God for Christes sake dyd not pardon thee, because thine hart mourneth therefore, and thou fightest with thy self to come to such perfectiō. If a Peacocke did looke well on his feete, and marke the euilfauoured shrieking of his voyce, he would not be so proude of the beauty of hys tayle.

Workes iustifie not from sinne, neither deserue the rewarde promised.

Finally that many dispute, because God hath promised to rewarde our deedes in heauen, that our deedes deserue heauen: and because he promiseth to shew mercy to ꝑ merciful, that with our deedes we deserue mercy, and because he promiseth forgeuenes of sins to thē ꝑ forgeue, ꝑ our deedes deserue forgeuenes of sinne, and so iustifie vs. I aunswere: first there is inough spoken thereof in other places, so that to them that haue read that, it is superfluous to rehearse the matter agayne. Furthermore the argument is nought and holdeth by no rule. See ye not ꝑ the father and mother haue more right to the childe and to all it can do, than to an Ore or a Cowe. It is their flesh and bloud, nourished vp wyth their labour and cost. The life of it, and the maintenaunce, and continuaunce therof is their benefite, so that it is not able to recompence that it oweth to father and mother by a thousand partes.

And though it be not able to do his dutie, nor for blindnesse to know hys dutie, yet the father and mother promise moe giftes still without ceasing, and that such as they thinke shoulde most make it to see loue, & to prouoke it to be willing to do part of his dutie. And when it hath done amisse, though it haue no power to do satisfaction, nor lust or courage to come to ꝑ right way agayne, yet their loue and mercy abydeth still so great to it, that vppon appointment of mending, they ꝥ at onely forgeue that is past, and fulfill their promise neuertheles, but promise greater giftes then euer before, and to be better father and mother to it thē euer they were. Now when it cannot do ꝑ thousand part of his dutie, how coulde it deserue such promises of the father & mother, as a labourer doth his hyre: the rewarde therefore commeth of the loue, mercy, and truth of the father and mother, as well when the childe keepeth the appointment, as when they fulfill their promise, when it hath broken the appointment: and not of the deseruing of the childe.

Our rewarde commeth not of our deserts but thorow the loue that God beareth vs thorough faith in Iesus Christ.

Euen so, if we were not thus drowned in blindnesse, we should easely see, that we cannot do the thousand parte of our dutie to God: no though there were no life to come. If there were no life to come, it were not right that I should touch any creature of God, otherwyse then he hath appoynted. Though there were no life to come, it had neuertheless bene right, that Adā had abstayned from the forbiddē apple tree, and from all other to, if they had bene forbid. Yea & though there were no life to come, it were not the lesse right that I loued my brother and forgaue him to day, seing I shall sinne agaynst him to morrow. Because a father cannot geue his children heauen, hath he no power to charge them to loue one another, and to forgeue, and not aduenge one an other? And hath he not right to beat them if they smite ech other, because he cannot geue them heauen? A bondman that hath a master more cruell then a reasonable man would be to a dogge: if there were no heauen, might this bond seruaunt accuse God of vnrighteousnes, because he hath not made hym a master? Now then when we cannot do our dutie by a thousand partes, though there were no such promises: and that the thyng commaunded is no lesse our dutie, though no such promise were, it is easie to perceaue that the reward promised commeth of the goodnes, mercy, & truth of the promiser, to make vs the gladder to do our dutie, and not of the deseruing of the receauer. When we haue done all we can, we ought to say in our hart, that it was our dutie, and that we ought to do a thousand tymes more, and that God (if he had not promised vs mercy, of his goodnesse in Christ) he might yet of right damne vs, for that we haue left vndone.

We may not chalēge the promise by our merites, but by Christes bloud.

And as touching forgeuenesse of sinne: though forgeuenesse of sinne be promised vnto thee, yet chalenge it not by thy merites, but by the merites of Christes bloud, and heare what Paule sayth Phil. iij. Concerning the righteousnes of the law, I was faultlesse, or such as no man could rebuke. But the thinges that were to vauntage, I thought domage for Christes sake, ye, I thinke all thing to be dammage or losse

losse, for the excellēt knowledges sake of Christ Jesus my Lord: for whose sake I let all go to losse, and count thē as chaffe or refuse (that is to say, as thinges which are purged out, and refused when a thyng is tryed and made perfect) that I might wynne Christ, & might be found in him: not hauyng my righteousnes ỳ cōmeth of ỳ lawe. But ỳ which cōmeth of faith in Christ Jesu, which righteousnes commeth of God through fayth, and is to know him, and the power of his resurrection, (how he is Lord ouer all sinne, & the onely thyng that slayeth and vanquisheth sinne) and to know also the felowshyp of his passions that I might be made like vnto his death.

So that whan righteousnesse, and true merites be tryed, we must be content that ours be the chaffe & Christes the pure corne: ours the stone and refuse, and Christes the pure gold. And we must fashion our selues lyke vnto Christ and take euery man his crosse & slea and mortifie the sinne in the flesh: or els we cannot bee partakers of hys passion. The sinne we doe before our conuersion is forgeuen clearely, thorough fayth, if we repent, and submit our selues to a new lyfe. And the sinne we doe agaynst our willes (I meane the will of the spirite, for after our conuersion we haue two willes fightyng one agaynst the other) that sinne is also forgeuen vs through fayth, if we repent and submit our selues to amēde. And our diligence in worksyng kepeth vs frō sinnyng agaynst, and minisheth the sinne that remaineth in the flesh & maketh vs pure and lesse apte and disposed to sinne: and it maketh vs mery in aduersities and strong in temptations and bold to go into God with a strong & feruent fayth in our prayers, and sure that we shalbe heard whē we cry for helpe at nede, either for our selues or our brethren. Now they that be negligent, and sinne, are brought in temptation vnto the point of desperation, and feele the very paynes of hell, so that they stand in doubt whether God hath cast them away or no. And in aduersitie they be sorowfull and discouraged, and thinke that God is angry, & punisheth them for their sinnes. When a child taketh payne to do hys father his pleasure, and is sure that he shal haue thāke, & a reward for his labour: he is mery & reioyseth in worke and payne that he suffreth: and so is the aduersitie of them that keepe them selues from sinnyng. But a child whē he is beaten for his faute, or whē he thinketh his father is angry & loueth hym not, is anone desperate and discouraged: so is the aduersitie of them that are weake and sinne oft. A child that neuer displeaseth his father, is bold in his fathers presence to speake for hym selfe or his frend. But he that oft offēdeth and is correct or chidde, though the peace be made agayne, yet the remembraunce of hys offences maketh him fearefull, and to mistrust, and to thinke hys father would not heare him: so is the fayth of the weake that sinne oft. But as for them that professe not a new luyng how euer so much they dreame of faith, they haue no faith at all: for they haue no promise, except they be conuerted to a new lyfe. And therfore in aduersities, temptation and death, they vtterly dispayre of all mercy and perish.

Crosse.

Workes.

What they doe.

Negligēce in doyng good, bringeth vs to desperation

Two apte similitudes of well and euil doings

Promise.

He that professeth not a newe lyfe, hath no promise of mercy in Christ.

And when thou prayest, thou shalt not be like the hipocrites. For they loue to stand and pray in the Sinagoges, and in corners of the streates, that they might be sene of men. Verely I say vnto you, they haue their reward. Thou therfore when thou prayest, goe into thy chamber, and shut thy doore, and pray to thy father whiche is in secret. And thy father which seeth in secret, shall reward the openly.

Prayer.

After almose foloweth prayer. For as it is a Christen mans part, to helpe his neighbour and to beare with hym when hee is ouer charged, and suffer with him, and to stād one by an other, as long as we lyue here on this earth. Euen so because we be euer in such perill & combraunce, that we cānot rydde our selues out: we must dayly & hourely cry to God for aide & succour, as well for our neighbours as for our selues.

Workes must be fashioned with Gods worde. if they shall please God

To geue almose, to pray, to fast or to do any thing at all, whether betwen thee and God, or betwen thee and thy neighbour, cast thou neuer do to please God therewith, except thou haue the true knowledge of Gods word to season thy deedes with all. For God hath put a rule in the Scripture without which thou canst not moue an heere of thyne head, but that it is damnable in the sight of God. As it is of ỳ Jewes, though (as Paul beareth them record) they haue a feruent zeale to God, yea and haue the Scripture therto: yet be-

cause

cause they haue not the true vnderstãdyng, all is dãnable that they do. Hypocrites with scrappes of almose get an hundred fold. And with prayer they get prayse (as thou seest here) and pray therto and robbe widowes houses, as thou readest Math. xxiij. And with fastyng they get fat belyes, full dishes & euer more then inough. And yet there is none almose, praying or fastyng among them in the sight of God. With their prayers they exclude all true prayers, and make it impossible that there should be any amõg them. For prayer is, either a longyng for the honour of the name of God that all men should feare him, and kepe his precептes, and beleue in him. And contrary to that, they seke their owne honour, that men should feare them and keepe their ordinaunces, and beleue in their swete blessings, prayers, pardons, and what soeuer they promise. If they byd fast thou must doe it or be damned and be an hereticke and rebellious to holy Church. If they dispẽce and geue thee cleane remission for to eate flesh on good friday (though thou be neuer so iustie) thou must obey, or els thou art damned and an heretick, because thou doest not beleue in holy Church. Either prayer is, to geue God thãkes for the benefites receaued. Contrary to which, they will first haue thankes of the world for their prayers, and robbe not onely widowes houses: But also Lord, Prince, Emperour and all the world, of house and land, yea & of their wittes to. And then they bynde God to thãke them, and to geue them. (Beside the thankes which they haue gotten in the world) not onely heauẽ and an hygher place but that he geue heauen to no other man, saue thorough their merites.

Prayer. What it is, and how many sortes it may be named prayer.

Either prayer is a complaynyng & a shewyng of thyne owne miserie and necessitie, or of they neighbours before God: desiring hym with all the power of thine hart, to haue compassion and to succour. Contrary to this, they haue excluded with their prayers all necessitie, & miserie from among them. They be Lordes ouer all, and do what they will thorough the whole world. Kyng and Emperour are their seruaunts: they neede but say the word, and their wil is fulfilled. And as for their neighbours, they haue no compassion vpon them, to bryng their complaintes before God. But with their prayers robbe them of that litle they haue, and so make them more miserable.

Chamber. To shut thy chamber doore, what it meaneth.

Of entering into the chamber and shuttyng the doore to, I say as aboue of that the lift hand should not know what the right hand doth: the meanyng is, that we should auoyde all worldly prayse and profite, and pray with a single eye and true entẽt accordyng to Gods word: and is not forbidden therby, to pray openly. For we must haue a place to come together to pray in generall, to thanke and to crye to God for the common necessities, as well as to preach the word of God in. Where the Priest ought to pray in the mother toung, that the name of God may be halowed and his word faithfully taught and truly vnderstode, and fayth and godly lyuyng encreased: and for the kyng and rulers, that God will geue them his spirite, to loue the common wealth: and for peace, that God will defend vs from all enemyes: for wederyng and frutes, that God will kepe away pestilence and all plagues. And the Priest should be an example to the people how they should praye. There be of such things as the Priests and other babie (and not pray) many good Collectes that should much edifie the people if they were spokẽ in the mother tounge. And then while the Priestes sing Psalmes, let euery man pray priuatly and geue God thankes for such benefites as his hart knoweth he hath receaued of God, & commende to God his priuate necessities, and the priuate necessities of his neighbours which he knoweth, & is prinie to. Neither is there in all such any ieopardie of vayne glory. But and if God haue geuen any man the spirite of praying, as all men haue not like giftes, that he pray oft and when other do not: thẽ to haue a secret place to pray in, both for the auoydyng of vayne glory, & speach of people, and that thou mayst be free, to vse thy wordes as thou lustest, and what soeuer gestures and behauiours do moue the most to deuotiõ, is necessarie and good.

Prayer. Gods commaundement and promise should moue vs to pray.

And finally what soeuer necessitie thou hast, though thou feele thy selfe a great sinner, yet if thyne hart be to amend, let not that discourage thee. But go boldly to thy father, seing thou hast his commaundemẽt, euer to pray, and promise that he will heare thee: not for thy goodnesse, but of his goodnesse, & for his truth.

Moreouer when ye pray, bable not

not much as the heathen do. For they thinke that they shalbe heard, for theyr much bablinges sake. Be not therfore like vnto them. For youre Father knoweth of what thynges ye haue neede, before ye aske hym. Of this maner therefore pray ye.

The Paternoster.

O our father which art in heauen, honoured be thy name, thy kingdome come. Thy will be fulfilled, euen in earth, as it is in heauen. Geue vs this daye our dayly bread. And forgeue vs our trespasses, as we forgeue our trespassers. And leade vs not into temptation. But deliuer vs frō euill. For thine is the kingdome, the power & the glory for euer. Amen.

As before he rebuked their false entent in prayng, that they sought praise and profite of that worke which ought to be direct to God alone, ether to geue him thākes, that is to say, to be a knowen and to confesse in the hart, that al we haue, commeth of hym: or to call vpon hym for ayde and succour in tēptations and all necessitie. Euen so here he rebuketh a false kynde of prayng, wherin the toung, and lippes labour, and all the body is payned, but ỳ hart talketh not wyth God, nor feeleth any swetnes at all, nor hath any confidēce in the promises of God: But trusteth in the multitude of wordes, and in the payne and tediousnes of the length of the prayer, as a conjurar doth in his circles, Characters, and superstitious wordes of his conjuration. As ye see now to be amōg our Fryers, Mōkes, Chanons and Nunnes, and euen thoroughout al the spiritualtie. Which (as I haue proued aboue) haue with their false entent of prayng, excluded all occasions, and the whole matter of true prayer, & haue turned it into a bodely labour, to vexe the toung, lippes, eyes, and throate with roaring, and to weary all the members: so that they say (& may truely sweare it) that there is no greater labour in the world, then prayer: for no labour whatsoeuer it be, when the body is compelled and the hart vnwilling, can be other then greuous and paineful. But true prayer (if they complayned and sought helpe either for theselues or for their neighboures, and trusted in the promyse of God) would so comfort the soule and courage ỳ hart, that the body (though it were halfe dead and more) would reuiue and be lusty agayne, and the labour would be short and easy (as for an ensample, if thou were so oppressed that thou were weary of thy life, and wēnest to the kyng for helpe, and hadest sped, thy spirits would so reioyce, that thy bodye would receaue her strength agayne, and be as lusty as euer it was) euē so the promises of God worke ioy aboue all measure, where they beleued in the hart.

That prayer is vayne wherein ỳ hart is not ioyned with the toung.

False prayer is paineful.

True prayer is pleasaunt.

But our hierlinges haue no Gods worde, but trust in the multitude of wordes, length of bablyng, and payne of body, as bond seruaunes. Neither know they any other vertue to be in prayer: as ye may see by the ordinaunces of all foundations. King Henry the fift built Syon, and the Charterhouse of Shene on the other side of the water, of such a manner that lippe labour may neuer cease. For when the Fryers of Sion ryng out, the Nūnes beginne. And when the Nunnes ring out of seruice, the Monkes on the other side beginne. And whē they ring out, the Fryers beginne agayne, and vexe themselues night and day, & take payne for Gods sake: for which God must geue them heauen. Yea & I haue knowen of some yet this, that for very payne and tediousnes, haue bidden the Deuill take their founders. They call Lent the holyest tyme of the yeare: but wherin is that holines, verely in multitude of wordes and tedious lēgth of the seruice. For let thē beginne at fyre, and it will be twelue or they can ende. In which time they be so wearied that by the tyme they haue dined, they haue lust to nothing saue to sleepe. And in the ende of all they thinke no farther then that God must reward their payne. And if ỳ aske how they know it: They will answere: he must reward it or be vnrighteous. Now god looketh not on the paine of the prayer, but on thy faith in his promise & goodnes: neither yet on the multitude of thy wordes, or long babling. For he knoweth thy matter better then thou thy selfe. And though the Iewes and the heathen were so foolishe thorough their vnbeliefe, to bable many wordes, yet were they neuer so madde, as to mumble and buze out woordes that they vnderstoode not. Thou wilt say: what matter maketh it, if I speake wordes which I vnderstand not, or if I pray not at all, seing God knoweth

Sion Shene.

Not the multitude of thy wordes, but thy fayth in prayng. God doth respect.

my matter all ready: I aunswere, he will haue thee to open thine hart to him, to enfourme and edifie thine owne selfe. That thou mightest know how all goodnes is of him, to put thy trust and confidence in hym, and to flie to him in time of neede, and to be thankfull, and to loue him and obey his cõmaundementes, and turne and be cõuerted vnto thy Lord God, and not to runne wilde, as the vngodly do, which know not the benefites of God, and therefore be vnthankfull to obey hys commaundementes.

And that thou mayst know how & what to pray, he geueth thee a short instruction and ensample saying: after this maner pray.

The Pater noster is expounded.

O our father which art in heauẽ.

First thou must goe to him as a mercifull father, which of his owne goodnes and fatherly loue that he beareth to thee, is ready to do more for thee then thou cãst desire, though thou haue no merites. But because he is thy father, onely if thou wilt turne, & hencefoorth submitte thy selfe to learne to do hys wyll.

To honour Gods name, what it is.

Honoured be thy name.

Honoured and prayed be thy name or honoured and prayed be thou: for to honour God and to honour ẏ name of God is all one. And to honour the name of God is, to dread him, to loue hym, and to keepe hys commaundementes. For whẽ a childe obeyeth his father, he honoureth and prayseth hys father: and when he is rebellious and disobedient, he dishonoureth hys father. This is then the vnderstandyng & meaning of it. O father, seing thou art father ouer all, powre out thy spirite vppon all flesh, and make all men to feare and dread & loue thee as their father, & in keeping thy commaundementes, to honour thee and thy holy name.

Thy kingdome come.

Kinges must commaunde nothyng, nor forbid to do anything contrary to Gods worde.

That is, seyng thou art kyng ouer all, make all to know thee, & make the kynges and rulers which are but thy substitutes, to commaunde nothyng but according to thy worde, and to them make all subiectes obey.

Thy will be fulfilled in earth, as it is in heauen.

This is all one with that goeth before. For as much then as thou art father and kyng ouer all, and all we thy children & brethren among our selues, make vs all as obedient to seeke, and to do thy will as the Aungelles do in heauen. Make that no man seeke hys owne will but all thine. But & if thou withdraw thyne hãd to tempt thy children, that the rulers cõmaunde ought contrary to thy will, then make the subiectes to stand fast by thy worde, & to offer themselues to suffer all extremitie, rather then to obey. Finally when we pray to thee in our temptations and aduersities, desiring thee of whatsoeuer thyng it be, and meane truely: yet if thou which knowest all, seest a better way to thy glory and our profite, then thy will be, and not ours. As thy sonne Jesus gaue vs an ensample, when he desired (if it had bene possible) that that cuppe of bitter death might haue departed frõ hym, saying: yet not as I will, but as thou wilt.

When we request any thing at Gods hãd, we must pray that his will be done, & not ours.

Geue vs our dayly bread.

Dayly breade, wherby is vnderstoode all that pertaineth vnto the necessitie of this life.

By bread is vnderstoode all maner of sustinaunce in the Ebrue speach, yea and here is vnderstand therby, all that pertayneth vnto the necessitie of thys life. If we haue bread, there is dearth of nothing ẏ can pinch, namely in that land, Geue vs our dayly bread. Geue vs all that the necessitie of this life dayly requireth. Geue it vs day by day, as we nede it. We desire not to haue store for many yeares, to exclude all necessitie of praying to thee, and to be as it were out of thy daunger, and to forget thee. But minister it day by day, that we may dayly feele thy benefites and neuer forget thee. Or if thou geue vs aboundaunce aboue that we desire, then geue vs an hart to vse it, and to bestow it for that purpose thou gauest it, and to deale with our neighbours, and not to loue it inordinatly. But to thinke that it is thyne, and that thou mayst take it away euery houre, and that we be content that thou so do at thy pleasure: and so euer to haue it but for dayly bread.

Forgeue vs our tresp[a]sses, as we forgeue our tresp[a]sser's.

Because he knoweth that our nature is so weake that we cannot but sinne dayly: therefore he teacheth vs dayly to repẽt and to reconcile our selues together, and dayly to aske God forgeuenesse. Seing he cõmaundeth vs to aske, we may behold so to do, and to beleue that he will forgeue vs. No mã

ther-

therfore nedeth to dispayre that can repent and aske forgeuenesse, how euer so deepe he hath sinned. And me thinketh, if we looked somewhat nerer to this text, we neded not to make the Pope so great a God for his pardons. For Christ (which is a man to be beleued) sheweth vs here a more sure way, yea and that a sensible way, by which we may feele that we be pardoned and our sinnes forgeuen. We can haue no experiēce of the popes thyngs whether they be so, or no. He can with all his pardons deliuer no man of any Purgatorie that God putteth vs vnto in this world. He cā not blesse, or heale any man so much as of a poore agew, or totheach, which diseases yet (by hys owne confession) God putteth on vs to purge vs from sinne. But where we cannot see, feele, or haue any experience at all, that it so is, there is hee mightie. If I were come whom out of a land where neuer mā was before, and were sure neuer mā should come, I might tel as many wonders as Master More doth of Vtopia, and no man could rebuke me.

A surer way then pardons.

But here, Christ maketh thee sure of pardon: for if thou canst forgeue thy brother, God hath bound him selfe to forgeue thee. What if no man haue sinned agaynst me? That were hard in this lyfe: neuerthelesse yet, if that profession be in thyne hart, that ẏ knowest that it is thy dutie to forgeue thy brother for thy fathers sake, and art obedient to thy fathers ordinaunce, and wouldest forgeue, if any of thy brethrē had offended thee and did aske thee forgeuenesse. Then hast thou that same spirit which God desireth to be in the. Marke what Christ sayth aboue in the begynnyng of the fift chap. Blessed be the mercyfull: for they shall haue mercy. Doest thou pitie thy brethren that sinne, and doest thy best to amend thē, that thy fathers name may be honoured? Thē hast thou that, whereby thou art sure of mercy, as soone as thou desirest it. And agayne: Blessed be the peace makers for they shall be Gods children. Lo, if there be any variaunce among thy brethren, that one haue offended the other, do thy best to set thē at one, and thou hast the same thing that God desireth of thee, and for which he hathe bound himselfe to forgeue thee.

How thou mayst bee sure of pardon for thy sinnes.

Leade vs not into temptation.

That is, let vs not slippe out of thy lease, but hold vs fast: geue vs not vp nor cease to gouerne vs, nor take thy spirite from vs. For as an hounde can not but folow his game when he seeth it before him, if he be lowse, so can we not but fall into sinne when occasiō is geuen vs, if thou withdraw thine hand from vs. Lead vs not into temptatiō. Let no temptation fall vpon vs, greater then thine helpe in vs: But be thou strōger in vs then the temptation thou sendest or lettest come vppon vs. Lead vs not into tēptations: Father though we be negligent, yea and vnthankfull, and disobediēt to thy true Prophetes: yet let not the deuill lowse vpon vs, to deceaue vs, with his false Prophetes, and to harden vs in the way, in which we gladly walke, as thou diddest Pharao with the false miracles of his sorcerers, as thine Apostle Paule threateneth vs. ij. Thes. ij. A litle threde holdeth a strong man where he gladly is. A litle pullyng draweth a mā whether he gladly goeth. A litle wynde dryueth a great shyp with the streame. A light persuasion is inough to make a lecherous mā beleue that fornication is no sinne. And an angry mā that it is lawfull to aduēge him selfe, and so forth by all the corrupt nature of man. A litle miracle is able to confirme and harden a man in that opinion, and faith which his blind reason beleueth all ready. A few false miracles were sufficiēt to persuade the couetousnesse of Pharao, and his gredynesse (to hold the children of Israell in bōdage for their seruice) that thy true miracles shewed by Moyses for their deliueraūce, were not of thee: But of the same kynd, and done by the same craft, as were the miracles of his sorcerers, and so to harden his hart.

We cannot of our selues but fall into sinne.

Small occasions draw vs to sinne, whereunto we are naturally prone.

Euen so father if thou geue vs ouer for our vnkyndnesse (seyng the blynd nature of man deliteth in euill, and is ready to beleue lyes) a litle thyng is inough to make them that loue thee all ready not to walke in thy truth, and therfore neuer able to vnderstand thy sonnes doctrine. John. vij: But for to beleue ẏ fayninges of our most holy father, all is superstitious Poperie and inuisible blessinges, and to hardē them there in. As a stone cast vp into ẏ ayre, can neither go any higher neither yet there abyde, whē the power of the hurler ceaseth to driue it: Euen so father, seyng our corrupt nature can but go downeward onely, and the deuill and the world driueth therto ẏ same waye, how can we procede further in vertue

or stand there in, if thy power cease in vs. Leade vs not therfore O mercyful father into temptation nor cease at any tyme to gouerne vs. Now seyng the God of al mercy which knoweth thine infirmitie, commaundeth thee to pray in all temptation and aduersitie, and hath promised to helpe, if thou trust in him: what excuse is it to say, whē thou hast sinned, I could not stand of my selfe, when his power was ready to helpe thee, if thou haddest asked.

But deliuer vs from euill.

First (as aboue) let vs not fall into temptation. Secondarely, if we be fallen, as who liueth and falleth neuer: for neuer to fall were inough to make a mā as euill as Lucifer, and to beleue that he stode by his owne power. If therfore we be fallen euen to the bottome, how so euer deepe it be, put in thine arme after, for it is long & strong inough, and plucke vs out agayne. Thirdly, deliuer vs frō euill, & plucke vs out of the flesh, and the worlde, and the power of the deuill, and place vs in thy kyngdome, where we be past all ieopardy, and where we can not sinne any more.

Who shuld thinke hym selfe to be without sinne were as euill as Lucifer.

For the kingdome, and the power and the glorie is thyne for euer. Amen.

Because that thou onely art ẏ king, and all other but substitutes. And because all power is thyne, and all other mens power but borowed of thee: therfore ought all honour: and obedience to be thyne of right, as chief Lord: and none to be geuen other men, but onely for the office they hold of thee. Neither ought any creature to seeke any more in this worlde, then to be a brother, till thou haue put him in office: whē (if brotherlyneſſe will not helpe, whiche he ought first to proue) let hym execute thy power. Neither may any mā take authoritie of him selfe, till God haue chosē him: that is to wete, til he be chosen by the ordinaūce that God hath set in ẏ worlde, to rule it. Finally no King, Lord, Master or what ruler it be, hath absolute power in this worlde, & is the very thyng whiche he is called: For then they ceased to bee brethren still, neither could they sinne what soeuer they commaunded. But now their authoritie is but a limeted power. which when they transgresse, they sinne agaynst their brethren, and ought to reconcile them selues to their brethren & to aske forgeuenesse, & they are bounde to forgeue.

Finally let kynges, rulers and officers remember that God is the very kyng, and referre the honour that is geuen to them for their offices sake, to him, and humble them selues to him & knowledge and confesse in their harts, that they be but brethren and euen no better before God, then the worst of their subiectes. Amen.

Kynges & subiectes are all one afore God.

For if ye forgeue men theyr fautes, your heauenly father shall forgeue you also. But and if ye do not forgeue men their fautes, no more shall your father forgeue your fautes.

This is Gods couenaunt with vs, and a confirmation of the petition aboue rehearsed in the Pater noster: forgeue vs our trespasses, as we forgeue our trespassers. If thou wilt enter into the couenaūt of thy Lord God, and forgeue thy brother: then what soeuer thou hast committed agaynst God, if thou repēt and aske him forgeuenesse, thou art sure that thou art so absolued by these wordes, that none in heauen nor earth can bynde thee: No though our most holy father curse thee as blacke as coales, seuen foote vnder the earth and seuen foote aboue, and cast all his lightenyng vpon thee, to burne thee to powder. Keepe the couenaunt of ẏ Lord thy God therfore, and feare no bugges. But and if thou wilt not come within the couenaunt of God, or if whē thou hast professed it and receaued the signe therof, thou cast the yoke of the Lord from of thy necke: be thou sure, thou art bound by these wordes so fast that none in heauen or in earth can lowse thee. No, though our earthly Ihe God whisper all his absolutions ouer thee, & claw thee, & stroke thyne head with all his swete blessynges.

A couenaūt where with, God is bounde to forgeue vs, and we to forgeue ech other.

Gods couenaunt is a sure absolution to all that keepe.

Furthermore though forgeuenesse of thy sinnes be annexed to thy worke and forgeuyng thy brother: yet do not (as I said) thy workes iustifie thee before God. But the fayth in Christes bloud, & in the promises made to vs for his sake, doth bryng righteousnesse in to the hart. And the righteousnesse of the hart by fayth, is felt and knowen by the worke. As Peter in the first of his second Epistle commaūdeth to do good workes, for to make our vocatiō and election sure: that we might feele our fayth, & be certified that it is right. For except a man be proued and tryed,

it cannot be knowen, neither to hym selfe or other men, that he is righteous and in the true faith. Take an example least thou be beguiled with sophistrie: Christ sayth Math. xiij. the kyngdome of heauen is like leuen which a woma taketh & hideth in thre peckes of meale till all be leuenned or soure. Leuen is sometyme take in an euill sence, for the doctrine of the Pharises, which corrupted the swetenesse of the word of God with the leue of their glosses: and sometime in a good sense, for the kingdome of heauen, that is to say the Gospell and glad tydinges of Christ. For as leuen altereth the nature of dowe and maketh it through sowre: euen so the Gospell tyrneth a man into a new life and altereth him a litle and a litle: first the hart, and then the members.

Leuen how many wayes it is taken.

Faith, what power it is of, and the frutes that spring thereof.

Faith in Christ first certifieth the cōsciēce of the forgeuenesse of sinnes and deliuereth vs from the feare of euerlasting damnation: and then bryngeth the loue of God & of his law into the hart, which loue is the righteousnesse of ẏ hart. Loue bringeth good workes into the mēbers, which workes are ẏ outward righteousnesse and the righteousnesse of the mēbers. To hate the will of God is the vnrighteousnesse of the hart, & causeth euill workes which are the vnrighteousnesse of the members. As whē I hated my brother, my toung spake euill, my handes smote & so forth. To loue is the righteousnesse of the hart, and causeth good workes which are the righteousnesse of the mēbers. As if I loue my brother, and he haue nede of me & be in pouertie, loue will make me put myne hand into my purse or almory and to geue him some what to refresh him &c. That the loue of God and of his commaundementes is the righteousnesse of the hart, doth no man doubt saue he that is hartlesse. And that loue springeth of fayth thou mayst euidētly see. i. Joh. ij. he ẏ loueth his brother dwelleth in ẏ light. But he that hateth his brother, is in darkenes, & walketh in darckenesse, and wotteth not whether he goeth, for darckenesse hath blynded his eyes. Why is he that hateth, in darckenesse (verely because he seeth not the loue of God in Christ. For if he saw that, he could not but loue his brother for so kynde a fathers sake. If any man hate his brother, be thou sure that the same mā is in darckenesse, and hath not ẏ light of true faith, nor seeth what Christ hath done. If a man so loue that he cā forgeue his brother, assure thy selfe that he is in the light of the true faith, and seeth what mercy is shewed him in Christ.

Loue is righteousnesse.

Faith bringeth loue.

This is then the summe of altogether: workes are the outward righteousnes before ẏ world, & may be called the righteousnes of ẏ mēbers, & spring of inward loue. Loue is the righteousnes of the hart, and springeth of faith. Faith is the trust in Christes bloud, & is the gift of God. Ephes. ij. whereunto a man is drawen of the goodnesse of God, and driuen thorow true knowledge of the lawe, and of beholding his deedes in the lust and desire of the members vnto the request of the lawe, and with seing his owne dampnation in the glasse of the lawe. For if a man sawe his owne dampnation in ẏ law, he should immediatly hate God & hys workes, and viterly dispayre, except God offered him Christ, and forgaue all that were past, and made hym hys soune, and tooke the dampnatiō of the lawe away, and promised that if he would submit himself to learne and to do his best, that he should be accepted as well as an Angell in heauē, and therto if he fell of frailte, and not of malice and stubbornnesse, it should be forgeuen vpon amendment, and that God would euer take him for his sonne, and onely chastice him at home whē he dyd amisse, after the most fatherlyest maner, and as easely as his disease would suffer, but neuer bring him forth to be iudged after the rigorousnes of ẏ law. And as thou couldest not see Leauen though thou brakest vp a loafe, except thou smelledst or tastedst the sourenes, euē so couldest thou neuer see true faith or loue, except thou sawest workes: & also sawest the entent & meaning of ẏ worker, least hypocrisie deceaue thee.

Workes.

Loue.

Faith.

Is Leauen can not be seene in a loafe without smell or tast, so cannot faith in vs without good workes, and ẏ intent of the same be seene or appeare.

Our deedes are the effect of righteousnesse, and therto an outward testimonie and certifying of the inward righteousnes, as sourenes is of Leauen. And when I say fayth iustifieth, the vnderstanding is, that faith receaueth the iustifying. God promiseth to forgeue vs our sinnes, and to impute vs for full righteous. And God iustifieth vs actiuely: that is to say, forgeueth vs and reckoneth vs for full righteous. And Christes bloud deserueth it, and faith in the promise receaueth it, and certifieth the conscience therof. Faith chalēgeth it for Christes sake, which hath deserued all that is promised, and cleaueth euer to the promise, and truth of the promiser, and pretendeth not the goodnes of her

That fayth iustifieth, what it meaneth.

worke, but knowledgeth that our workes deserue it not, but are crowned and rewarded with the deseruinges of Christ. Take an ensample of young children, when the father promiseth them a good thing for ẏ doing of some trifle, and when they come for their rewarde, delayeth with them saying: what, that thou hast done is not worth halfe so much: should I gene thee so great a thing for so little a trifle? They will aunswere: ye did promise me: ye sayd I should haue it: why did ye promise, and why then did ye say so? And let him say what he will to driue them of, they will euer say agayne: ye did promise me, so ye did: ye sayd I should haue it, so ye did. But hirelinges wyll pretend their worke and say: I haue deserued it: I haue done so much, and so much, and my labour is worth it.

Now at the first couenaunt making with God, and as oft as we be reconciled, after we haue sinned, the righteousnes commeth of God altogether. But after the attonement is made and we reconciled, then we be partly righteous in our selues & vnrighteous: righteous as farre as we loue, and vnrighteous as farre as the loue is vnperfect. And faith in ẏ promise of God ẏ he doth recke vs for full righteous doth euer supply ẏ vnrighteousnes & imperfectnes, as it is our whole righteousnes at the beginning. Faith.

Finally, our workes which God commaundeth, and vnto which he annexed his promises that he will reward them, are as it were very sacramētes and visible and sensible signes, tokens, earnest obligations, witnesses, testimonies, and a sure certifyng of our soules, that God hath and will do according to his promise, to strēgth our weake fayth, and to keepe the promise in mynde. But they iustifie vs not, no more then the visible workes of the sacramentes do. As for an example, the worke of baptyme, that outward washing, which is the visible sacramēt or signe, iustifieth vs not. But God onely iustifieth vs actiuely, as cause efficient or workeman. God promiseth to iustifie whosoeuer is baptised to beleue in Christ, and to keepe the law of God, that is to say, to forgeue them their foresinnes, and to impute righteousnesse vnto them, to take them for his sonnes, and to loue them as well as though they were full righteous. Christ hath deserued vs ẏ promise, and that righteousnes. And faith doth receaue it, & God doth geue it & impute it to faith, & not to ẏ washing. And the washing doth testifie it, and certifie vs of it, as the Popes letters do certifie the beleuers of the Popes pardons. Now the letters helpe not or hinder, but that the pardōs were as good without them, saue onely to stablishe weake soules that could not beleue except they reade the letters, looked on the seale, and saw the print of Saint Peters keyes. Workes are sacramentes. Baptim. Christ. Faith.

O a mercifull God and a most louing father, how careth he for vs: first aboue all and beside all his other benefites, to geue vs hys owne sonne Iesus, and with him to geue vs hymselfe and all: and not couēt therewith, but to geue vs so many sacraments, or visible signes to prouoke vs & to helpe our weake fayth, & to keepe hys mercy in mynde: as baptyme, the sacramēt of his body and bloud, and as many other sacramentes as they will haue, if they put significations to them (for we destroy none, but they destroy which haue put out the significations or fayned some without) as wedlocke to signifie that Christ is the husband and we his wife and partakers wyth hym, as the wife with her husband of all his riches. &c. And beyond all those visible sacramentes, to geue vs yet more sensible and surer sacramentes & surauunces of his goodnes, euen in our owne selues: as if we loue and geue almose to our neighbour, if we haue compassion and pray for him, if we be mercifull and forgeue him, if we deny our selues, and fast, and withdraw all pleasures from the flesh for loue of the life to come: and to keepe the cōmaundemētes of God. For whē such things beyng before impossible, and now are eaſie and naturall, we feele, and are sure that we be altered and of a new creature shapen in righteousnesse after the image of Christ and God our father, seing his lawes of righteousnes are written in our hartes.

When ye fast, be not sad as the hipocrites are. For they fashion them a new countenaunce, that it might appeare vnto men how they fast. Verely I say vnto you, they haue their rewarde. Thou therefore when thou fastest, annointe thine head, & washe thy face, that it appeare not vnto men how thou fastest. But vnto thy father which Fast.

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is in secrete. And thy father which seeth in secrete, shall rewarde thee openly.

As aboue of almose and prayer: euē so here Christ rebuketh the false entent and hipocrisie of fasting. That they sought prayse of that worke that was ordayned for to tame the flesshe, and vsed such fashions, that all the worlde might know that they fasted, to prayse them, and to say: O what holy mē are these, how pale and pitifull looke they, euen like death, hanging downe their heades, and beholding the earth, as mē cleane out of the worlde? If these come not to heauen, what shall become of vs poore wretches of the worlde? If these be not great in the fauour of god, and their prayers be heard whatsoeuer they aske, in what case are we laye people? Happy is he that may be a brother among them, & partaker of their prayers and fastinges, and other holy liuing. In an vnhappy, in an happy (I woulde say) houre was he borne that buildeth them a cell or a cloysture, or geueth them a portion of his land to comfort them good men, in this painfull liuing and straite penaunce which they haue taken vpon them. Blessed were he that might kisse the edge of the coate of one of thē. Oh, he that myght haue his body wrapped in one of their olde coates at the houre of death, it were as good to him as his Christendome. &c. It appeareth also by that they asked Christ why his disciples fasted not as well as the pharisey es, that they oft fasted when the common people fasted not, and all to appeare holy. As ours fast Aduent, and beginne before Lent at Septuagesima, whē Laus tibi domine commeth in.

If fasting be vsed to any other end then to tame the flesshe, that thereby we may be the more prone to serue God, it is abused.

To annoint the head, what it meaneth.

And concerning the annointing of thy head. &c. is ment, as afore of turning the other cheeke, and of that the left hand should not know what the right did: that is, that they shoulde auoyde all vaine glory, and fast to god, and for the entent that God ordeyned it for, and that with a merry hart and thearefull countenaunce, thereby to feele the working of God, and to be sure of his fauour. Such is the meaning, & not to bynde thē that will fast to annointe their head and washe their faces. And the maner or phrase of speaking commeth of an vsage, that was among the Iewes, to annoint themselues with sweete and odoriferous annointmentes whē they were disposed to be merry and to make good cheare, as ye see how Mary of Bethanie powred a boxe of precious ointement vppon Christes head at supper.

Fastyng.

As cōcerning fasting, it were good, that kinges and rulers did set an order of sobernes among their subiectes, to auoyde dearth, innumerable diseases, and ỹ great heape of vices that spring of intemperancy, and that they forbid not onely riote and excesse: but also all maner wanton, delicious, and customable eating and drinking of such thynges as corrupt the people, & make the men more effeminate then the women, so that there remayneth no more tokens of a man in them saue theyr beardes. Our fashions of eating make vs slouthfull and vnlusty to labour & study: vnstable, inconstant, and lyght manered: full of wittes, after witted (as we call it) incircumspect inconsiderate, heady, rash, and hasty to begyn vnaduisedly, and without casting of perils, the end not cōsidered what may folow, nor ỹ meanes well looked vpon, how and by what way the matter might be brought to passe, triflers, mockers, rude, vnsauery iesture without all maner of salt, and euen very apes and mariniettes, and full of wanton and ribaldish communication & lewde gestures. It corrupteth the witte with false iudgement, and infecteth the body with lust, and maketh the whole man so vnquiet in him selfe, that the body cannot sit still and rest in one place and continue in his worke, nor the mynde perseuer and endure in one purpose.

The heape of inconueniences that spring by intemperate & superfluous eating, and drinking.

Let them prouide that there be diligent fishyng in the Sea, & commaunde the Sea cost and townes whether fish may easely come, to fast Friday, Saterday and wensday to if nede be, & on the friday to eate no white meate. And let the countreys which haue none aboundance of fish, yet haue white meate inough, fast Friday and Saterday frō flesh onely. And let those countreys where scarsetie of both is, fast Friday from flesh onely, and eate flesh wensday and Saterday. But abstayne from supper or from dyner, or eate soberly those dayes. And let them so moderate their fastes that the people may beare it, a prouisiō made for the old, the sicke and feble &c. which fast shalbe a temporall thyng, for a temporall common wealth onely, & not a seruice to God.

Fastyng dayes, or dayes of abstinence are to be ordained for common weales sake.

Then let the Priestes preach first the law truly and teach the people to see their sinnes, and so bryng them to re-

pentaunce: And secondarely the fayth of Christ and the forgiuenesse of sinns through fayth: And thyrdly almose, prayer, & fasting, which are the whole life of a Christē man, & without which there is no Christen man aliue. And let them preach the true vse of their almose, which is to helpe thy neighbour with counsell, with body and goodes and all that is in thy power: and the true vse of prayer whiche is to bryng his necessitie and thyne owne before God with a strong fayth in his promises: and the true vse of fastyng, which is to tame ỹ flesh vnto ỹ spirit, that the soule may attende to the word of God and pray thrōugh fayth.

Almose.

Prayer.

Fasting.

By these three we kepe the spirite of God, and both cōtinue and also grow in righteousnesse and wax perfecter & perfecter in soule & body. And if thele fayle or that we vnderstand not the right entēt, we loose the spirite againe, and the righteousnesse of fayth, and the true vnderstandyng of the Scripture, and all our learnyng shalbe but pure darcknesse. And then what a blyndenesse is that, whē the darcknesse of hell is called the light of heauen.

Almose, prayer, and fasting, how necessary.

As it is of almose & prayer, so it is of fastyng: iudge like of all three. Where any one of them is, there are they all three: and where any one is away, there is none at all. We must haue the profession of all three euer written in our harts. I must euer loue my neighbour and be ready to helpe, and when occasion is offered, then do it. I ought to cōsider and know that all commeth of God, and to knowledge that same to him in myne hart. And what so euer we neede, we ought to know, that we must receaue that of God, and therfore to call euer to him with a strong fayth. Euen so I must euer fight agaynst my flesh, and therefore euer withdraw from it all that moueth it to rebell agaynst the spirite.

Almose, prayer, and fasting, are inseperable

So now fastyng standeth not in eatyng and drinkyng onely, and much lesse in flesh alone. But in abstinence of all that moueth the flesh agaynst the spirite, as long sleepyng, idlenesse, and filthy communication and all worldly talkyng, as of couetousnesse and promotion and such like, and wanton cōpany, soft clothes, and soft beddes and so forth. which are that right hand and right eye that must be cut of and plucked out, that the whole mā perish not. And as ye can put no generall rule of almose or prayer, no more can ye of fastyng. But I must be all way ready to cut of what soeuer I perceaue to strēgth the flesh agaynst the spirit. And I must haue a diligent eye to the flesh and his complexion, and if ought scape me in word or dede, seke whēre the occasiō came, and at once cut of that right hand, and plucke out that eye.

Fasting is not in eating and drinking onely.

If this fast be truly preached, then is fasting good, and not afore, for making of hypocrites: as Christ would not let his Disciples fast before they were learned, lest they should therby haue bene no better then the Pharisets. And then the outward fastyng ordayned by the temporall rulers helpeth much, for the weakes sake. Yea and though the land were so plenteous that it neded not to cōmaūde such fast for to auoide dearth, yet they ought to set such vp. Because of them that cannot rule them selues, for whose sakes they ought to forbyd excesses of tauernes and alehouses and rioting out of season. For if the people could rule them selues, what ned rulers. Moreouer if any man priuately shew the Priest his infirmities, and the Priest see any maner of abstinence or chastising ayte for the person, that let him counceil him to do for the subduc-yng of the flesh, and not commaund as a tyraunt vnder payne of damnation and to make satisfaction. Thus wise let him say: brother or sister: ye be bound vnder payne of deadly sinne to tame your flesh by some maner of way that ye sinne not agaynst God: & I know no better then this: my counceil & my desire therfore is, that ye vse this till either ye haue no more nede, or till god shew you some better &c. And let the elders consider diligently the course of their youth, and with wisedome, counsell and discrete gouernaunce, helpe the younger to auoyde the perils and ieopardies whiche they haue learned by their owne experiēce to be in that daūgerous iourney.

Workes make hypocrites, if ỹ true entent be away.

Rulers be ordayned for thē that cannot rule thēselues.

Moreouer when the people be falle from their profession and from the law: as it shalbe impossible for the preacher, to kepe the great multitude together, if the temporal sword be slacke and negligent in punishing open offences (as they euer haue and wilbe, saue in those poyntes onely wherein lyeth the pith of their owne profite and aduauntage, and the weight of their honour & maintenaunce of their dignities) and when God also (as hys promise is) hath brought vppon them the curses of the law: hunger, dearth, battaile, pestilence

Preachers. The office of a true preacher.

Note this well, ye temporall magistrates.

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and all maner of plagues with all misfortune and euill lucke. Then let the true preachers be importune, & shew the people the causes of their miserie & wretched aduersitie, and expounde the law to them and bring them to knowledge of their sinnes, and so binde their consciences and draw them to repentaunce and to the appointement & couenaunt of the Lord agayne. As many holy Prophetes, Priestes and Kinges in the old Testament did call the people backe and brought them agayne in tyme of aduersitie, vnto the appoyntement of the Lord. And the Priest, Prophete or Kyng in Gods stede smote handes with them, and tooke an oth of them, to be the Lordes people and to turne agayne to the Lordes couenaũt, for to keepe his law and to beleue in his promises. And God immediatly withdrew his hand and eyd them out of all captiuitie and daunger, & became as mercifull as euer before.

Prophets, Priestes, yea and Kynges of the old Testamẽt zealous Preachers.

But we Christẽ haue bene very seldome or neuer called agayne to the couenaunt of the Lord, the law of God and fayth of Christ: But to the couenaunt of the Pope often. As he now clocketh a pase for his chekyns & will both proue all his old policies, & seke and imagine new practises. And if the people come agayne let the Priest or Byshop after the ensample of the Prophetes and hygh Priestes of the Israelites take an oth in Gods stede of the Kyng and Lordes. And let the Kyng and Lordes receaue an othe of the people, and folow the example of the Niniuites in fastyng and prayng.

Papistes haue often called to the Popes couenaunt, but seldome to the Lordes.

Obiection. Some man will say: seyng fastyng is to withdraw all pleasures from the body and to punish the flesh, then God deliteth in our payne takyng &c. I answere: God deliteth in true obedience & in all that we do at his commaundement and for the entent that he commaundeth it for. If thou loue and pitie thy neighbour and helpe him, thy almose is acceptable. If thou do it of vayne glory to haue the prayse that belongeth to God, or for a greater profite onely, or to make satisfactiõ for thy sinnes past and to dishonour Christes bloud, which hath made it all ready: then is thyne almose abhominable. If thy prayer be thãkes in hart or callyng to God for helpe with trust in him accordyng to his promise: thẽ thy prayer pleaseth. If thou beleue in Christes bloud for the remission of sinnes, and henceforth hatest sinne, that thou punishest thy body to fle thy lustes & to kepe them vnder that thou sinne not again, then it pleaseth God exceedingly. But & if thou thinke that God delyteth in the worke for the worke it self, the true intent away, & in thy payne for thy paine it selfe, ỹ art as farre out of the way as frõ heauen to the earth. If ỹ wouldest kil thy body or whẽ it is tame inough: payne him further that thou were not able to serue God & thy neighbour, according to the towne and estate thou art in, thy sacrifice were cleane without salt, & all together vnsauery in the tast of God, and thou mad and out of thy witte. But and if thou trust in thy worke, then art thou abhominable.

Solution. Payne. How God deliteth in our payne takyng.

Now let vs looke on the Popes fast. First the entent shuld be to tame thy lustes, not lechery onely, but pride chiefly, wrath, malice, hate, enuie, & couetousnes, and to keepe the lawe of God, and therefore standeth not in meate and drinke onely, but how they keepe Gods lawe, compare it to their deedes and thou shalt see. Secondarily the fast of the olde lawe was, to put on mourning clothes, as heire or sack, and neither to eate nor drinke vntill night, and all the while to pray and to do almose deedes and shewe mercy. And at euen they eate flesshe and what God gaue, soberly as little as would sustaine the body, &c. The Popes fast is commonly, onely to eate no flesshe. I say not looke how leane they be, but consider what a taming of the flesshe it is, to eate ten or twenty manner of fishes dressed after the costliest maner, & to sitte a cople of houres, and to poure in of the best wine and Ale that may be gotten. And at night to banquet with brew (as they say) of all maner of fruits and confections, marmelad, Succad, Grenegynger, comfittes, sugerplate, with malmesay & romney burnt with suger, Synamond & cloues, with bastarde, Muscadell and Ipocrasse, &c. Thinke ye not that such dewes wyth drinking a pece of salt fysshe or a Pickerell, doth not tame ỹ body exceedingly?

Fast: The intent of fastyng what it is. Fast. How the Iewes did fast. Fast. The popes fast. A fastyng fast.

Furthermore that the true entent is away both of their fasting & prayers, it is euident: first by the multiplying of them, for when the Iewes had lost the vnderstanding of their sacrifices, and did beleue in the worke, then they were mad vpon them, that well was he that could robbe him selfe to offer most: in so much that the Prophetes cryed out against them, that their offerynges stanke in the nose of God. And

Fastyng. The true intent is a way from the Popes fastyng.

ours had so multiplyed their fasting that they coulde no longer beare them. At the beginning they were tollerable for the vauntage: quia leuis est labor cũ lucro. But when they had purchased inough and inough agayne, they became intollerable. And therefore all our Monkes whose profession was neuer to eate flesh, set vp the Pope, & tooke dispensations, both for that fast, and also for their straite rules, & made their straite rules as wide as ỹ hoodes of their cowles. And as for the hipocrisie of the fratrie where they eate but inuisible flesh, or that is interpret to be no flesh is spoken of in other places. An other proofe is, that they so long a tyme haue geuen pardons of the merites of their fasting, as though they had done more then inough for themselues, and of that marchaundise haue gotten all they haue, and haue brought the knowledge of Christes bloude cleane into darcknesse. And last of all, what shall I say of the open idolatry of innumerable fastes: of saint Brandons fast, Saint Patrickes fast, of 4. holy Fridayes, of Saint Antonies betweene Saint Maries dayes, of our Lady fast, either vij. yeare the same day that her day falleth on in March, and then beginne, or one yeare with bread and water, and all for what purposes, ye know well inough, and of suchlike, I trowe ten thousand in the worlde. And who hath rebuked them?

Monkes made the Pope a God for his dispensations.

See that ye gather not treasure vppon the earth, where rust and mothes corrupt, and where theues breake vp and steale, But gather you treasure in heauen, where neither rust nor mothes corrupt, and where theeues neither breake vp nor steale. For where your treasure is, there will be your hartes also.

Note the goodly order of Christes preaching. First he restored the true vnderstanding of the lawe, then ỹ true intent of the workes. And here consequently he rebuketh the mortall foe & sworne enemy, both of true doctrine and true liuing, which is couetousnes the roote of all euill sayth Paule. 1. Tim. 6. Couetousnes is Image seruice. Col. 3. It maketh men to erre frõ the faith. 1. Tim. 6. It hath no part in the kingdome of Christ & God. Ephe. 5. Couetousnes hardened the hart of Pharao that the fayth of the miracles of God could not sinke into it. Couetousnes did make Balam which knew all ỹ truth of God to hate it, & to geue the most pestilent and poysonfull cõcell against it, that hart could imagine, euen for to destroy it if it had bene possible. Couetousnes taught the false prophetes in the olde testament to interpret the law of God falsely, and to peruert the meaning and entent of all the sacrifices and ceremonies, and to slea ỹ true preachers that rebuked thẽ.

Couetousnes what a pestilence it is.

And with their false perswasions they did leade all the kinges of Israell out of the right way, and the most part of the kynges of Juda also. And Peter in the second chapter of his second Epistle prophesieth that there should be false teachers among vs, that shoulde follow the way of Bala (that is to say, for couetousnes persecute the truth) & thorow couetousnes with fained wordes to make marchaundise of the people, and to bring in dampnable sectes to. And here ye haue an infallible rule that where couetousnes is, there is no truth: no though they call themselues the church, and say thereto that they cãnot erre. Couetousnes kept Judas stil in vnbeliefe though he saw and did also many miracles in the name of Christ, and compelled him to sell hym to the Scribes and Pharisees: for couetousnes is a thyng merciles. Couetousnes made the Pharisees to lye on Christ, to persecute hym, and falsely to accuse hym. And it made Pilat though he founde hym an innocent, yet to slay hym. It caused Herode to persecute Christ yet in his cradell. Couetousnes maketh hipocrites to persecute ỹ truth against their owne consciences, and to lye to Princes, that the true preachers moue sedition and make their subiects to rise against them, and the sayd couetousnes maketh the Princes to beleue their wicked perswasions, and to lẽde their swordes to shed innocent bloud.

2. Pet 2.

Couetousnes cannot but erre.

Finally couetousnes maketh many (whom the truth pleaseth at the beginning) to cast it vp againe and to be afterward the most cruell enemies therof, after the ensample of Symon Magus. Act. 8. Yea and after the ensample of Sir Thomas More K. which knew the truth, and for couetousnes forsooke it agayne, and conspired first with the Cardinall to deceaue ỹ kyng, and to leade hym in darcknes. And afterwarde when the light was sprong vpon them, and had driuen thẽ cleane out of the scripture, and had deliuered it out of their tyranny, and had expelled

More.

led the darcke ſtinking miſte of their deuelyſh gloſes: and had wiped away the cobwebbes which thoſe poyſoned ſpiders had ſpread vpon the face of the cleare text, ſo that the ſpiritualtie (as they call themſelues) were aſhamed of their part, as ſhameleſſe as they be: yet for all that, couetouſnes blynded the eyes of that glering Foxe, more & more, and hardened his hart agaynſt ỹ truth, with the confidence of his painted Poetry, babbling eloquence, and iuggeling arguments of ſubtill ſophiſtry, grounded on his vnwritten veritie, as true and as autentike as hys ſtory of Utopia. Paule therefore biddeth Timothy to charge the rich to beleue in the liuyng god, and not in their vncertaine riches, for it is impoſſible for a couetous Idolater or Image ſeruer, that truſteth in the dead God of his riches, to put hys truſt in the lyuing God.

Couetouſnes blinded the eyes & hardened ỹ hart of Sir Thomas Moze.

One miſery is, that they which here gather & lay vp, cannot tell for whom. An other is, ruſt, canker, mothes, and a thouſād miſfortunes, beſide, theues, extortioners, oppreſſors, & mighty tirants, to ỹ which ỹ rich be euer a pray. And though they proſper to ỹ end outwardly, yet feare euer gnaweth their hartes inwardly. And at the houre of death they know & feele that they haue gathered naught, & then ſorrow they, and are like one that dreameth of riches. and in the morning when he findeth nought, is heauy and ſory for the remēbraunce of the pleaſaunt dreame. And finally when they be moſt loth to die and hope to liue long, thē they periſhe ſodainly, after the enſample of ỹ rich man which entended to make him larger barnes and ſtore houſes. Happy therfore is he that layeth vp treaſure in heauen, and is rich in faith and good workes: for the rewarde thereto promiſed ſhall God kepe ſure for him: no man can take it away. Here is not forbidden to haue riches. But to loue it, to truſt in it, and to be carefull for it. For God hath promiſed to care for vs, and to geue vs inough, & to keepe that which is gotten, if we will care to keepe his commaundementes. Whatſoeuer office or degree thou art in, in this world, do the dutie of thine office diligently, and truſt in God, & let hym care. If thou be an huſband man, eare and ſow, and huſband thy ground, and let God alone for the reſt, he will care to make it grow plentifully, and to ſend ſeaſonable weather to haue it in, and will prouide thee a good market to ſell, &c.

The cōmodities that folow couetous and worldly rich men.

Luke.xij.

In like maner, if thou be a kyng, do the office of a king, and receaue the duties of the kyng, and let God care to keepe thee in thy kingdome. His fauour ſhall do more for thee thē a thouſand millions of golde, and ſo of all other. He that hath but a little and is ſure that God ſhall keepe both him & it, is richer then he which hath thouſandes, and hath none other hope thē that he and it muſt be kept wyth hys owne care and policy.

And finally marke one point in Luke.14. None of them that refuſeth not al that he poſſeſſeth cānot be my diſciple, that is, he that caſteth not away ỹ loue of all worldly thinges, can be no ſcholer of Chriſtes to learne his doctrine. Thē he addeth that ſalt is good, but if the ſalt be vnſauery or hath loſt his vertue, what can be ſeaſoned therwith? verely nothing. Now by ſalt is vnderſtand the doctrine, and the meaning is, if ye be couetous and loue worldly thinges, it will corrupt ỹ ſalt of your doctrine, ſo that whatſoeuer you powder therewith it ſhalbe more vnſauery then before. Luke.xiiij.

Couetouſnes maketh the ſalte of Godes worde vnſauery.

where your treaſure is, there are your hartes. If your treaſure be in ỹ worlde, ſo is the loue of your hartes. And if ye loue the world & the thynges of the world, the loue of God is not in you, and the loue of God is the loue of his commaundements: and he that loueth not Gods commaundementes ſhall neuer preach them truely, becauſe he loueth them not. But ſhall corrupt them with gloſes that they may ſtand with that which his hart loueth, and vntill they haue an other ſence then euer God gaue them. Ergo no couetous perſon can be a true Prophet. It is not for nought then that Chriſt ſo oft and ſo diligently warneth his diſciples to beware of couetouſnes, as of that thing which he wiſt well had euer corrupt the worde of God, and euer ſhoulde.

Couetouſnes maketh a falſe Prophet.

The light of thy body is thyne eye, wherfore if thine eye be ſingle, all thy body ſhall be full of lyght. But and if thine eye be wicked, thē ſhall thy whole body be darcke. If therfore the light that is in thee be darckneſſe, how great is that darkneſſe.

Note the concluſion wyth a proper ſimili-

Darckenesse.

similitude. The eye is the light of the body, and by the light of the eye all other members see and are governed. As long as the eye seeth, hand & foote do their duties, neyther is there any feare that a man should stumble or fall into fire or water. But if the eye be blynde, all the body is blinde, and that so blinde that there is no remedy at all: set a candle before him, he seeth not, geue hym a lanterne in hys hand, and yet he goeth not straighte. Bring him out into the sunne & point hym vnto ẏ which thou wouldest haue hym see, yt goeth not. Euen so, if couetousnesse haue blinded the spirituall eye, & peruerted the right entent of the lawe of God, and of the workes commaunded by God, and of the sacrifice, ceremonies, and sacramentes, and of all other ordinaunces of God (which entent is the spirituall eye) then is all the doctrine darcke and very blyndnes: yea and then how darke is the darcknes, when that which is pure blindnes is beleued to be light: how darcke is the doctrine of them that teach that a man may compell God wyth the woorkes of free will to geue them hys fauour & grace, or make God vnrighteous? How darcke is the doctrine of them which (to ẏ rebuke of Christes bloud) teach that woorkes do iustifie before God, and make satisfaction for sinnes? How blinde are they which thinke prayer to be the pattering of many wordes, and will therefore not onely be prayed and payed of the world, but also by the title thereof chalenge heauē & not by ẏ merites of Christes bloud? How darcke is the doctrine of them whose fayth is onely and all together in appointmentes which they themselues haue fayned betweene them and God, vnto which yet God neuer subscribed: In which also they assigne what worke and how much they will do, and what rewarde, and how great God must geue them, or chuse whether he will be vnrighteous.

Couetousnes causeth darcknesse.

Darckenesse.

How darcke is the doctrine of them that say stifly that the worke of the Sacramentes in it selfe (not referring it to stirre vp the faith of the promises annexed to thē) doth iustifie: and affirme that bodely payne for the payne it selfe (not referryng it either to the loue of ẏ law of god or of their neighbour) doth please God? How darcke, damnable & deuelish is the doctrine of them which not onely thinke lucre to be the seruice of God, but also are so farre past all shame that they affirme they be the holy Church and cannot erre, and all that they decree, must be an article of our fayth, and that it is damnable once to doubt or search the Scripture whether their doctrine will therto agree or no: But say their decrees must be beleued as they sound, how contrary so euer the Scripture be: and the Scripture must be expounded and made agree to them. They neede not to regarde the Scripture, but to do and say as their holy Ghost moueth them: and if the Scripture be contrary, then make it a nose of wax and wrest it this way and that way till it agree.

The darcknes of the Popes doctrine here plainely appeareth.

Faith of woorkes was the darcknesse of the false Prophets, out of the which the true could not drawe them. Faith of woorkes was the blyndnesse of the phariseis, out of the which neither Iohn Baptist nor Christ could bryng them. And though Iohn Baptist pyped to them with reasons of the Scripture inuincible, and Christ therto added miracles, yet the Phariseis would not daunce. For Iohn Baptist (as they thought) was to mad to lyue so strayte a life, and to refuse to be iustified therby. And as for Christ & his Disciples, the Phariseis were much holyer them selues, fasted oftener, and prayed thicker, yea and vttered many mo wordes in their prayer then they. Fayth of woorkes is that belefe of the Turkes & Iewes which driueth them euer away from Christ. Faith of woorkes hath ben that light of darcknes in which a great part of vs Christen haue walked euer sence Pelagius and Faustus, well about xij. C. yeares, and euer mo and mo: & in which all our religious haue walked all and more to this foure or fiue hundred yeare: & in which the Priestes also haue walked a long season, the Lord bryng them out agayne.

Fayth in woorkes is darcknesse.

Finally how darcke is the darckenesse when a Pharisey and a very Pelagian standeth vp, and preacheth agaynst the Phariseis & the Pelagians and is alowed of al ẏ audience? And in conclusion when the world euer sence it began hath & doth of naturall blindnesse beleue in their owne woorkes, thē if the Scripture be peruerted to confirme that errour, how sore are their hartes hardened and how depe is that darckenesse.

Darcknes.

No man can serue two masters, for he shal either hate the one, and loue the other, or cleaue to the one,

one, and despise the other. Ye can not serue God and Mammon.

Mammon what it is.

Mammon is riches or aboundance of goods. And Christ concludeth with a plaine similitude, that as it is impossible to serue two contrary masters, & as it is impossible to be retayned vnto two diuers Lords, which are enemies one to the other, so is it impossible to serue God and Mammon. Two masters of one mynde, & one will, might a man serue: for if one wil, one mynde, and one accorde be in twenty then are they all but one master. And two masters where one is vnder the other and a substitute, may a man serue. For the seruice of the inferiour is the cõmaundement of the superiour. As to serue & obey Father, Mother, Husband, Master and Lord is Gods commaundement. But and if the inferiour be of a contrary will to the superiour, & commaũde any contrary thing, then mayst thou not obey. For now they be two cõtrary masters. So God and Mammon are two cõtrary masters: yea two contrary Gods, and of contrary commaundementes.

Mammon is a God.

God sayth, I thy Lord God am but one, & me shalt þ̄ serue alone: that is, þ̄ shalt loue me with all thyne hart, or with thyne whole hart, with all thy soule & with all thy might. Thou shalt neither serue, obey or loue any thyng saue me and that I byd thee: & that as farre and no further then I byd thee.

And Mammon sayth the same. For Mammon wilbe a God also and serued and loued alone.

God sayth, see thou loue thy neighbour, that thou labour with thine hãds to get thy liuyng and somewhat aboue to helpe him.

Mãmon sayth, he is called thy neighbour, because he is nye thee. Now who is so nye thee as thy self. Ergo proximus esto tibi: that is loue thy selfe, & make lewde and vyle wretches to labour diligently to get thee as much as thou mayst, and some scrappes aboue for them selues. Or wilt thou be perfect? Then disguise thy selfe and put on a gray coate, a blacke or a pyed & geue thy selfe to deuotion, despise the world and take a couetous, (I would say a contemplatiue life) vpon thee. Tell the people how hoate Purgatorie is, and what paynes there must be suffered for small faultes. And then geue mercyfully a thousãd folde for one, spirituall for tẽporall: geue heauen, and take but

Mammon maketh mẽ disguise thẽ selues.

house and land, and foolish tẽporall thynges.

God sayth, iudge truly betwene thy brethren, and therefore take no giftes. Mammon sayth, it is good manor and a poynt of curtesie to take that is offered. And he that geueth thee loueth thee better then such a churlle that geueth thee naught, yea & thou art more bound to fauour his cause.

God sayth, sell and gene almose.

Mammon sayth lay vp to haue inough to mainteyne thyne estate and to defẽd thee from thyne enemyes and to serue thee in thyne age. &c.

The seruauntes of Mammon are not of Christes Church.

For as much then as God & Mammon be two so contrary masters, that whosoeuer will serue God, must gene vp Mammon, and all that will serue Mammõ must forsake God: it followeth that they which are the sworne seruaũts of Mammon, and haue his holy spirite, and are his faithfull Church, are not the true seruaunts of God, nor haue his spirite of truth in them, or can be his true Church.

The seruaunt of Mammon is no true preacher.

Moreouer seing that God & Mammon be so contrary that Gods worde is death in Mammons eare, & his doctrine poyson in Mammons mouth: it followeth that if the ministers of Gods word do fauour Mammon, they will so fashion their speach & so sound their wordes that they may be pleasaunt in the eares of Mammon.

To bee Mammõs seruaunt what it is.

Finally aloutely to haue richesse is not to be the seruaũt of Mammon, but to loue it and cleaue to it in thyne hart. For if thou haue goods onely to maintene the office whiche God hath put thee in, & of the rest to helpe thy neighbours nede, so art thou Lord ouer thy Mammon and not his seruaunt. Of thẽ that be rich, how shalt thou know the master of Mammon from the seruaunt? verely first by the getting, secondarely when his poore neighbour complaineth, if he be Mammons seruaunt, Mammon wil shut vp his hart and make hym without compassion. Thirdly the crosse of Christ will trye them the one from the other. For whẽ persecution ariseth for the word: then will the true seruaunt of Christ byd Mammon adew. And the faithfull seruaunt of Mammon will vtter his hypocrisie, and not onely renounce the doctrine of Christ, but also be a cruel & a sharpe persecuter therof, to put away all surmise, and that his fidelitie which he hath in his master Mammon, may openly appeare.

Mammõs seruaunt how he is knowen.

Therfore I say vnto you, care not for your lyues what ye shall eate, or what ye shall drinke, neither for your bodyes what ye shall put on. Is not the lyfe more then meate, and the body more then the rayment?

The goodnes of god towarde mankynd.

He that buildeth a costely house cue to the tylyng, will not leaue there and lose so great cost for so small a trifle more. No more will he that gaue thee so precious a soule & so bewtifull a body, let either of them perish agayne before ỹ day, for so small a thyng as foode or rayment. God neuer made mouth but he made meate for it, nor body but he made rayment also. Howbeit Mammon blindeth our eyes, so that we can neither see nor iudge a right.

Behold the foules of the ayre, how they sow not, neither reape nor gather into storehouses, and yet your heauenly father fedeth them. And are not ye farre better then they? Which of you with takyng thought, is able to put one cubite vnto his stature?

Byrdes & beastes teache vs to put away care.

He that careth for ỹ least of his creatures will much more care for ỹ greatest. The byrdes of the ayre and beasts preach all to vs that we should leaue caring and put our trust in our father. But Mammon hath made vs so dull and so cleane without capacitie that none example or argument be it neuer so vehement, cā enter the wittes of vs, to make vs see or iudge a right. Finally what a madnes it is to take so great thought for fode or rayment, when the wealth, health, life of thy body and all together is out of thy power. If all the world were thyne thou couldest not make thy selfe one inche lēger, nor that thy stomacke shall digeste the meate that thou puttest into it: No thou art not sure that that whiche thou puttest into thy mouth shall go throughe thee or whether it shall choke thee. Thou canst not make when thou lyest or sittest down that thou shalt arise agayn, or when thou slepest that thou shalt awake agayne, or that thou shouldest liue one houre lōger. So that he which cared for thee when thou couldest not care, must care for thee still or els thou shouldest perish. And he will not care for thee to thy soules profite, if thou mistrust him and care for thy selfe.

And for rayment why take ye thought? Behold the lylies of the field, how they grow, they labour not, neither spynne. And yet I say to you that euen Salomon in all his glorie was not apparelled lyke one of them. Wherefore if the grasse whiche is to day in the fieldes and to morow shalbe cast into the furnace, God so clothe, howe much more shal he do the same vnto you, O ye of litle fayth?

Care.

Not onely foule and beast, but also tree herbe, & all the floures of the earth do crye vnto vs, to trust God and to cast away all care that is coupled with couetousnesse of more then sufficient to beare the charges whiche we haue in our handes, by the reason of the state we be in the world: and all care that is annexed with mistrust, that God shuld not minister inough to beare all our charges: if we endeuer our selues to keepe his commaundementes and to do euery man his craft or office he is in truly, and (when God to proue vs, suffereth vs to haue neede of our neighbours) we first complayne to God, & desire him to prepare the hartes of our neighbours agaynst we come to desire their helpe.

Mammon.

But Mammon pypeth an other song, saying: if thou shouldest make no other maner of labour for a benefice, then as if thou careddest not whether thou haddest it or haddest it not, it would be lōg ere thou gattest one, all would be take out of thyne hand: I aunswere: as thy labour was to get it, such shalbe thy behauiour in it: as thou flatteredest to haue it, so shalt thou it it. And as thou boughtest and souldest to get it, so shalt thou sell in it to bye fauour and to be set by in the world. If thy principall intent that thou seekest a benefice for, be lucre, then take hede to the example of thy forefather Symon Magus. Let thy care therefore be to do the office that God putteth thee in truly, and the blessyng that he coupleth thereto that take with thankes, and neither care nor couet further.

Actes. 8.

Take no thought therefore saying: What shall we eate or what shall we drinke, or what shall we put on? all these thynges the heathen seke. Yea and your heauenly father knoweth that ye neede all

theſe things. But ſeke firſt the kyng dome of God and the righteouſ neſſe therof, and all theſe thynges ſhalbe miniſtred vnto you.

Be not like the heathen which haue no truſt in God nor his word, nor beleue any life to come. Let them vexe them ſelues and ech be a deuill to an other for worldly thynges. But comfort thou thy ſelf with ẏ hope of a better life in another worlde, euer aſſured that ẏ ſhalt haue here ſufficient, onely if thou keepe couenaunt with the Lord thy God, and ſeke his kyngdome and the righteouſneſſe therof aboue all things. The kyngdome of God, is the Goſpel and doctrine of Chriſt. And the righteouſneſſe therof, is to beleue in Chriſtes bloud for the remiſſion of ſinnes. Out of which righteouſneſſe ſpringeth loue to God, & thy neighbour for his ſake, which is alſo righteouſneſſe as I haue ſayd afore, ſo farre as it is perfect, and that which lacketh is ſupplied by faith in Gods word, in that he hath promiſed to accept that, til more come. Then followeth the outward righteouſneſſe of workes by the which, and diligent recording of Gods word together, we grow and waxe perfect and keepe our ſelues from going backe and loſyng the ſpirite agayne.

Couenaũt. Keepe couenaunt with God and he ſhal keepe promiſe with thee.

Kingdome of heauen, what.

Righteouſnes of the kingdome of heauen, what it is.

And theſe haue our ſpiritualtie with their corrupt doctrine mingled together: that is to ſay, the righteouſnes of the kyngdome of God, which is fayth in Chriſts bloud: & the outward righteouſnes of the mẽbers that we aſcribe to the one that pertaineth to the other.

Seke the kingdome of heauen therfore and the righteouſneſſe of the ſame, and be ſure thou ſhalt euer haue ſufficient, and theſe thynges ſhalbe miniſtred vnto the, that is to ſay: ſhall come of their owne accord by the promiſe of God: yea Chriſt promiſeth thee an hũdredfolde euen in this life, of all that thou leaueſt for his ſake. If that were true would ſome ſay, who would not rather ſerue him then Mammon? yet is it true. For firſt if thou be ſeruaunt of Mammõ, thou muſt kepe thy God, and thy God not thee. And euery man that is ſtroger then thou, will take thy God from thee. Moreouer God will take either thee from thy Mammon, or thy Mammon from thee, ere thou wouldeſt, to auenge him ſelfe of thy blynd vnkyndneſſe, that when he hath made thee and geuen thee all, thou forſakeſt him and ſerueſt his mortall enemy. But if thou folow Chriſt, all the world (and let them take all the deuils in hell to them) ſhall not be able to diſappointe thee of a ſufficiẽt lyuing. And though they perſecute thee from houſe to houſe a thouſand tymes, yet ſhall God prouide thee of an other with all things ſufficient to liue by. Now compare ẏ ſuretie of his, with ẏ incertaintie of the other: & then the bleſſed end of this (that heauẽ is promiſed thee alſo) with the miſerable departyng from the other ſo ſore agaynſt thy will, and then the deſperation that thy hart feeleth that thou art all ready in hell. And thẽ may not this be wel called a thouſand fold more then the other.

If thou folow Chriſt, thou canſt not lacke a ſufficient lyuing.

Care not then for the day folowyng, but let the day folowyng care for it ſelfe. For the day that is preſent, hath euer inough of his owne trouble.

Care.

If thou looke well on the couenaũt that is betwene thee & thy Lord God, on the one ſide, and the temptations of the worlde, the fleſhe and Satan on the other: thou ſhalt ſoone perceiue that the day preſent hath euer inough to be cared for, & for which thou muſt cry inſtantly to God for helpe alſo, though thou do thy beſt. Now thẽ ſeing ẏ day preſent is ouercharged with her owne care, what madneſſe is it to lade vpon her alſo the care of the day folowing, yea the care of a yeare, ye of yr. yeare, or as though thou neuer entendeſt to die, and to torment and vexe the ſoule thorow miſtruſt and vnbeliefe, & to make thy life ſoure and bitter, and as vnquiet, as the lyfe of the deuilles in hell?

What we ought chiefleſt to care for.

Therefore care day by day, & houre by houre earneſtly to keepe the couenaunt of the Lord thy God, and to record therein day and night, and to do thy part vnto the vttermoſt of thy power. And as for Gods part, let hym care for it himſelfe, and beleue thou his wordes ſtedfaſtly: and be ſure that heauen and earth ſhal ſooner periſhe then one iote bide behinde of that he hath promiſed. And for thine owne part alſo, care not of that maner, as though thou ſhouldeſt do all alone. Nay: God hath firſt promiſed to helpe thee: Secondarily to accept thine hart, and that little ẏ thou art able to do, be it neuer ſo imperfect: Thirdly though wynde, weather & the ſtreame cary thee cleane contrary to thy purpoſe, yet becauſe thou bideſt ſtill in thy profeſſion, ready

to turne the right course as soone as ỹ tempest is a little ouer blowen, God promiseth to forgeue that, & not ỹ lesse to fulfill his promises of one iote.

Tempte. Why God letteth hys children be tempted with aduersitie.

Doth Christ so defend his, that they neuer come in daunger of trouble? yes they come into such straites oft, that no witte nor reason can see any way out, saue fayth onely is sure that God hath & will make a way thorow. But that temptation is but for an houre to teach them, and to make them feele the goodnes of their father, and ỹ passions of their brethren and of their master Christ also. It is but as a louyng mother, to make her childe to perceaue and feele her kindnes (to loue her againe and be thankfull) letteth it hunger in a morning. And when it calleth for his breakfast, maketh as she heard not, til for paine and impaciencie it beginneth to cry a good. And then she stilleth it and geueth it all that it asketh and more to, to please it. And when it is peaced and beginneth to eate, and reioyceth and is glad and fayne, she asketh who gaue thee that, thy mother? and it sayth ye: Then sayth she: Am not I a good mother that geue thee all thynges? and it answereth, ye. And she asketh, wilt thou loue thy mother. &c. And it sayth ye, and so commeth it to the knowledge of hys mothers kindnesse, and is thankfull. Such is the temptation of Christes elect, and other wyse not.

What care is forbidde.

Here is not forbiddin all manner of care, but that worldly and deuillishe care that springeth of an inordinate loue to worldly thynges, and of mystrust in God. As for an ensample: I couet inordinatly more then sufficient, or but euē that I haue nede of. And it (because I mistrust God and haue no hope in hym, and therefore pray not to him) commeth not: Then I mourne, sorrow and pine away, and am whole vnquiet in myne hart. Or whether I haue to much or but sufficient, and loue it inordinatly: then I care for the keeking. And because I mistrust God, & haue no hope in him, that he wil helpe me, therefore when I haue locked doores, chambers and cofers, I am neuer the nerer at rest, but care stil and cast a thousand perilles, of which the most part were not in my might to auoyde though I neuer slept. And where this care is, there can the word of God haue no resting place, but is choked vp as soone as it is sowne.

There is an other care that springeth out of the loue of God (for euery loue hath her care) & is a care to keepe Gods commaundementes. This care must euery man haue. For a mā liueth not by bread onely, but much more by euery worde that proceedeth out of the mouth of God. The keping of Gods commaundement is the life of a man, as well in this world as in the worlde to come. As childe obey father & mother, that thou mayst long liue on the earth. And by father & mother is vnderstand al rulers. which if thou obey, thy blessing shall be long life: and contrary if thou disobey, short life: and shalt either perishe by the sworde, or by some other plague, and that shortly. And euen so shal the ruler, if he rule not as God hath commaunded. Oppresse thou a widow and fatherlesse children (sayth God) and they shall cry to me, and I will heare their voyce, & then will my wrath ware hot: so I will smite you with sworde, & your wiues shall be widowes, & your children fatherles.

Care what care euery man ought to haue.

Gods commaundement is mans lyfe.

Exod. xx.

Some will say, I see none more prosper or longer continue then those that be most cruell tyrauntes. what then? yet say I that God abideth euer true. For where he setteth vp a tyraūt and continueth him in prosperitie, it is to be a scourge to wicked subiects that haue forsaken the couenaunt of the Lord their God. And vnto them hys good promises pertayne not, saue hys curses onely. But if ỹ subiectes would turne and repēt, and folow the wayes of God, he would shortly deliuer thē. How be it, yet where the superior corrupteth, the inferior which els is disposed inough to goodnes, God wyll not let them long continue.

Why God sofereth tyrauntes to prosper.

An exposition of the seuenth Chapter.

IVdge not, that ye be not iudged. For as ye iudge, so shall ye be iudged. And wyth what measure ye mete with the same shall it be measured to you agayne. Why lookest thou on the mote that is in thy brothers eye, and markest not the beame that is in thine owne eye? Or how canst thou say to thy brother, Let me plucke out the

mote

mote out of thine eye, and behold, there is a beame in thyne owne eye? Thou hipocrite, plucke first the beame out of thine owne eye, and then thou shalt see clearely to plucke the mote out of thy brothers eye.

Judgyng.

This is not ment of the temporall iudgemētes: for Christ forbad not that, but oft did stablishe it, as do Peter & Paule in their Epistles also. For here is not forbidden to iudge those deedes which are manifest against the lawe of God: for those ought euery Christē mā to persecute, yet must they do it after the order that Christ hath set. But whē he sayth: hipocrite, cast out first the beame that is in thyne owne eye: it is easie to vnderstand of what maner of iudging he meaneth.

What iudgyng is to be rebuked

The hipocrites will haue fastings, prayinges, kneling, crouching, ducking, and a thousand ceremonies of their owne inuention. And whosoeuer do not as they doo, him they counte a dampned soule by and by. To Christ they say, why fast not thy disciples, as the Pharisseyes do? why plucke they the eares of corne and rubbe them in their handes (though they did it compelled with pure hunger) and do that is not lawfull on the Sabboth day? why breake ye the traditions of our Elders, and washe not when ye sitte downe to meate? yea and why doost thou thy self heale the people vpon the holy day? why diddest thou, not onely heale him that was bedred 38. yeares, but also baddest him beare his bedde away vpon the Saboth day? Be there not worlyng day sufficient to do good deede to the prayse of God, and profite of thy neighbour, but that thou must breake thy Saboth day? He cannot be but a damned person that breaketh the holy day, and despiseth the ordinaunce of the holy Church.

All dayes are indifferent to do good deedes to ỹ prayse of God, & the profite of our neighboure.

He eateth Butter a Frydayes without a dispensation of our holy father the Pope, yea & cakebread made wyth milke and egges to, and white meate in the Lent, he taketh no holy water when he commeth to the Church, he heareth no Masse frō Sonday to Sōday. And either, he hath no beades at al, or els ỹ shalt not heare a stone clink in the hand of hym, nor yet hys lippes wagge all the Masse and Mattens while. &. O hipocrite, cast out first the beame that is in thine owne eye, and then thou shalt see better. Thou vnderstandest all Gods lawes falsely, & therefore thou kepest none of thē truely: his lawes require mercy and not sacrifice. Moreouer thou hast a false entent in all the workes that ỹ doost, and therefore are they all dampnable in the sight of God. Hipocrite cast out the beame that is in thine owne eye, learne to vnderstand the lawe of God truely, and to do thy workes aright, and for the entent that God ordayned them. And then thou shalt see whether thy brother haue a mote in his eye or not, and if he haue, how to plucke it out, and els not.

The beame.

For he that knoweth the entent of the lawe and of workes, though he obserue a thousand ceremonies for hys owne exercise, he shall neuer condēpne his brother or breake vnitie with him, in those thinges which Christ neuer commaunded, but left indifferent. Or if he see a mote in his brothers eye, that he obserueth not with his brethren some certaine ordinaunce made for a good purpose, because he knoweth not the entent: he will plucke it out fayre and softly, and instruct him louingly, and make him well content. Which thing if our spiritualty would do, men woul d not so abhorre to obey their tyranny. But they be hipocrites and do and commaunde all their workes for a false purpose, and therefore iudge, slea and shedde their brethrens bloude mercilelly. God is ỹ father of all mercy, and therefore gaue not hipocrites such absolute power to compell theyr brethren to obey what they liste, or to slay them without pitie, shewing eyther no cause of their cōmaundemētes at all, but so will we haue it, or els assigning an entent dampnable and contrary to all scripture. Paule Rom. 14. sayth to them that obserued ceremonies, that they should not iudge them that did not: for he that obseruth and knoweth not the entēt iudgeth atonce, and to thē that obserued not that they should not despise them that obserued, he that obserueth not, ought not to despise the weakenes or ignorance of his brother, till he perceaue that he is obstinate and will not learne.

Ceremonies, hee that breaketh vnitie for zeale of ceremonies vnderstandeth not Gods law.

Ceremonies.

Moreouer such measure as thou geuest, thou shalt receaue againe: that is, if thou iudge thy neighbour, God shal iudge thee, for if thou iudge thy neighbour in such thinges, thou knowest not the lawe of God, nor the entent of workes, and art therefore condempned of God. &c.

Measure.

Giue not that holy thyng vnto dogges, neither caſt your pearls before the ſwyne, leſt they treade thē vnder their feete, and the other turne agayne and all to teare you.

Dogges, who they be, & what is ſignified therby.

The dogges are thoſe obſtinate and indurate, which for the blynd zeale of their leuen, wherwith they haue ſowred both ꝑ doctrine & alſo the workes, maliciouſly reſiſte the truth, and perſecute the miniſters therof: and are thoſe wolues among which Chriſt ſendeth his ſhepe, warnyng them, not onely to be ſingle & pure in their doctrine, but alſo wiſe and circumſpect & to beware of mē. For they ſhould bryng them before iudges and kynges and ſlay them, thinkyng to do God ſeruice therein: that is as Paul to the Romains teſtificth of the Jewes, for blynd zeale to their own falſe & fayned righteouſnes, perſecute the righteouſneſſe of God.

Swyne ſtyll deſcribed.

The ſwyne are they whiche for all they haue receaued the pure Goſpell of Chriſt, will yet continue ſtill in ſinne, and rowle them ſelues in the podell & myer of their old filthy conuerſation, & both before the ignorannt and alſo the weake, vſe the vttermoſt of their libertie, interpretyng it after the largeſt faſhion, and moſt fauour of the fleſh, as it were the Popes pardon, and therewith make ꝑ truth euill ſpoken of, that thouſandes which els might haue ben eaſely wonne, will now not once here therof: and ſtyre vp cruel perſecution, which els would be much eaſyer, yea and ſometime none at all. And yet will thoſe ſwyne, when it commeth to the poynt abyde no perſecution at all: But offer them ſelues wyllyng euen at the firſt chope for to deny ere they be ſcarſly apposed of their doctrine. Therfore lay firſt the law of God before them, & call them to repentaunce. And if thou ſee no hope of mendyng in them, ceaſe there and go no further: for they be ſwyne.

But alas, it euer was and ſhall be ꝑ the greater nōber receaue the wordes for a newneſſe and curioſitie (as they ſay) and to ſeme to be ſomewhat and that they haue not gone to ſchole in vayne, they will forthwith yer they haue felt any chaūge of liuyng in them ſelues, be ſcholemaſters and begyn at libertie, and practiſe openly before their Diſciples. And when the Phariſeis ſee their traditions broken, they rage and perſecute immediatly. And then our new ſcholemaſters be neither grounded in the doctrine to defend their doinges, nor rooted in the profeſſion of a new life to ſuffer with Chriſt. &c.

Aſke and it ſhalbe geuen you, ſeke and ye ſhall finde. Knocke and it ſhalbe opened vnto you. For all that aſke receaue, and he that ſeeketh findeth. And to him that knocketh, it ſhalbe opened. For what man is it among you, if his ſonne aſked hym bread, that would proferre him a ſtone? Or if he aſked him fiſhe, would he offer him a Serpent? If ye then whiche are euill know to geue good giftes to your children, howe much more ſhall your father whiche is in heauen, geue good thynges to them that aſke hym.

Prayer is a commaūdement.

Beleue.

To beleue in God, what.

First note of theſe wordes, that to pray is Gods commaundement, as it is to beleue in God, to loue God or to loue thy neighbour: and ſo are almoſe & faſtyng alſo. Neither is it poſſible to beleue in God, to loue him or to loue thy neighbour, But that prayer will ſpryng out there hēce immediatly. For to beleue in God, is to be ſure that all thou haſt is of him, and all thou nedeſt muſt come of him. Whiche if thou do thou canſt not but continually thanke him for his benefites which thou continually without cealyng receaueſt of his hand, and therto euer cry for helpe, for thou art euer in nede, and canſt no whence els be holpen. And thy neighbour is in ſuch neceſſitie alſo: wherfore if thou loue him, it will cōpell thee to pitie him, and to cry to God for him continually, and to thanke as well for him as thy ſelfe.

Secondarely, this heapyng of ſo many wordes together, aſke, ſeke and knocke, ſignify that the prayer muſt be continuall, and ſo doth the parable of the widowe that ſued to the wicked iudge: and ꝑ cauſe is, that we are euer in continuall neceſſitie (as I ſay) and all our lyfe, but euen a warre fare and a perpetual battaile. In which we preuaile as long as we pray, and be ouercome aſſoone as we ceaſſe praying: as Iſracll ouercame the Amalechites. Exod. xvij. as long as Moſes held vp his hands in prayer, and aſſoone as he had let downe his handes for weryneſſe, the Amalechites preuayled and had the better. Chriſt warned his Diſciples at his laſt ſupper to haue peace

Luke. 18.

Prayer.

By prayer we wynne the victory onely, and therefore is it of all thynges moſt neceſſary.

in him, affirming that they should haue none in ẏ world. The false Prophetes shal euer impugne the faith in Christes bloud, and inforce to quenche the true vnderstãding of the law, and the right meanyng and intent of all the workes commaunded by God, which fight is a fight aboue all fightes. First they shalbe in such nõber that Christes true disciples shalbe but a small flocke in respect of them. They shall haue workes like Christes, so that fastyng, prayer, pouertie obedience and chastitie shall be the names of their profession. For as Paule saith to the Corinthians, the aungels or messengers of Sathã shall chaunge them selues into aungels or messengers of light and truth. They shall come in Christes name, and that with signes and miracles, and haue the vpper hãd also, euen to deceaue the very elect if it were possible. Yea & beyonde all this, if thou get the victory of the false Prophetes, and plucke a multitude out of their handes, there shall immediatly rise of the same, and set vp a new false sect agaynst thee. And agaynst all these Amalechites, the onely remedy is to lift vp the handes of thy harte to God in continuall prayer. which hãdes, if thou for werynes once let fall, thou goest to the worsse immediatly. Then beside the fight and conflict of the suttle sophistrie, false miracles, disguised and hypocritish workes of these false Prophetes, commeth the Dogges & wolues of their Disciples with the seruauntes of Mammon, and the swyne of thyne owne scholers: agaynst whiche all thou hast no other shilde or defence but prayer. Then the sinne & lustes of thyne owne flesh, Sathan, and a thousand temptations vnto euil in the world, wil either driue thee to the castell and refuge of prayer or take the prisoner vndoubtedly.

False Prophetes what their wickednes is.

Mark. xiij.

Math. 24.

Thy hart must be ioyned with thy prayer.

Last of all thy neighbours necessitie and thyne owne will compell thee to crye, father which art in heauen geue vs our dayly bread, though thou were as rich as kyng Salomon. For Christ commaundeth the rich as well as the poore, to cry to God continually for their dayly bread. And if they haue no such neede, then is Christ a deceauer & a mocker. What nede I to pray thee to geue or lende me, that is in myne own possession all ready? Is not the first cõmaũdemẽt, that there is but one God, and that thou put thy whole trust in him? which if it were written in thyne hart thou shouldest easely perceaue, & though thou haddest as many thousandes as Dauid left behynd him, and Salomõ heaped mo to them, that thou haddest no more then the poore begger that goeth from doore to doore: yea and that the begger (if that cõmaundement be written in his hart) is sure, that he is as rich as thou. For first thou must knowledge that thou hast receaued ẏ great treasure of ẏ hand of God. wherfore whẽ thou fettest an halfepeny therof, thou oughtest to geue God thãkes in thyne hart for the gift therof.

The riche must pray for dayly bread.

Thou must confesse also that God onely hath kept it and thee that same night, and euer before, or els be an idolater and put thy trust in some other thyng then God. And thou must confesse that God onely must keepe it and thee, the day and night folowing, and so continually after, & not thine owne witte or power, or the witte or power of any other creature or creatures. For if God kept it not for thee, it woulde be thine owne destructiõ and they that helpe thee to keepe it, woulde cut thy throte for it. There is no king in Christendome so well beloued, but he hath inow of his owne euill subiectes (if God kept them not downe with feare) that woulde at one houre rise vpõ him and slea hym, to make hauocke of all he hath. who is so well beloued thorow out all Englãd but that there be inow in the same parishe or nie about that would, for his good wishe him to hell if they coulde, and woulde wyth theyr handes destroy him, if God kept hym not and did cast feare on the other.

To thinke our selues saued, or preserued, by any other meanes then by Gods, is Idolatry.

Now then if God must euer keepe it for thee, and thou must dayly receaue it of his hand (as a poore man doth receaue his almose of an other man) thou art in no more suertie of thy dayly bread: no though thou were a Cardinall, then the poorest is. wherfore howsoeuer rich thou be, yet must thou euer cry to God for thy dayly bread. So now it is a commaundemẽt to pray and that continually, short, thicke, and oft, as the Psalmes be, and all the prayers of the Bible.

Finally the third is that we be commaunded to pray with faith and trust, and that we beleue in the Lorde our God, and doubt not in his promises, vnto which Christ enduceth vs wyth an apt similitude, saying: If ye beyng euill can yet geue good thynges vnto your children, how much more shall God fulfill hys promises of mercy vnto his children if they cry vnto hym? he

Faith must be ioyned to our prayer.

is better and more mercifull then all men. Wherfore seing God commaundeth thee to pray, and for as much as thou hast so great necessitie so to do, & because he is mercifull and hath promised and is true and cannot deny his owne wordes: Therefore pray, and when thou prayest, looke not on thine unworthines, but on his cōmaūdemēt, mercy, & goodnes, & on his truth and faithfulnes, & beleue stedfastly in hym. Moreouer whatsoeuer thou hast done, yet if thou repent and wilt amende, he promiseth that he will not thynke on thy sinnes. And though he differ thee, thinke it not long, nor faint not in thy fayth, or be slacke in thy prayer. For he will surely come and geue thee more then thou desirest, though he differre for thy profite, or chaunge thy request into a better thyng.

Though God differ thy request yet must thou not faynt.

All thinges therefore whatsoeuer ye woulde men shoulde do to you, so do ye to them. This is verely the lawe and the Prophetes.

This is a short sermon, that no mā needs to complayne that he cannot for the length beare it away. It is so nye thee, that thou needest not to sende ouer sea for it. It is with thee, that thou needest not to be importune vpon master Doctor: saying, syr I pray you, what say ye to this case and to that, & is not this lawfull, and may I not so do, and so, well inough: Aske thyne owne conscience what thou mayst or oughtest to do. Wouldest thou mē did so with thee, then do it. Wouldest thou not be so dealt with, then do it not. Thou wouldest not that men shoulde do to thee wrong and oppresse thee: Thou wouldest not that men shoulde do thee shame and rebuke, lie on thee, kyll thee, hyre thine house from thee, or tice thy seruaunt away, or take against thy will ought that is thyne. Thou wouldest not that men shoulde sell thee false ware when thou puttest them in trust to make it ready or lay it out for thee, nor thou wouldest not that men shoulde deceaue thee with great othes, swearing that to be good which in deede is very naught: Thou wouldest not also that men should sell thee ware that is naught and to deare, to vndo thee: do no such thinges then to thy neighbour. But as loth as thou wouldest be to buye false ware or to deare, for vndoing thy selfe, so loth be thou to sell false ware or to deare, for vndoing thy neighbour. And in al thy

Doubtes.

How to loose doubtes.

Note.

needes, how glad thou wouldest be to be holpē, so glad be to helpe thy neighbour. And so in all cases examine thy conscience and aske her what is to be done in all doubtes betwene thy neighbour and thee, and she will teach thee, except thou be more filthy thē a swine and all together beastly.

He sayth here: this is the lawe and the Prophetes. And Math. xxij. he sayth: Thou shalt loue thy Lord God with all thyne hart, with all thy soule and all thy mynde, and as Marke addeth, with all thy might, & thy neighbour as thy selfe. In these two commaundementes, hangeth the whole lawe and the Prophetes. And Paule Rom. xiij. and Gal. v. sayth that loue is the fulfilling of the lawe. And it is written that Christ is the fulfilling or ende of the lawe, To make all these agree, this thou must vnderstand: that to loue God purely is the finall and vttermost ende of all the lawe and the Prophetes. To loue thy neighbour is the ende of all lawes that is betwene man and man: as are: kill not, steale not, beare no false witnesse, committe none adultery, couet not thy neighbours wife, his house, Oxe, Asse, maide manseruaunt: nor ought that is his. &c Christ is the fulfilling of the lawe for vs, where we be imperfect. And when we breake and repent, his fulfilling is imputed vnto vs. And this text, this is the lawe and the Prophetes, mayst thou vnderstand, as when Paul sayth, loue is the fulfilling of the lawe. That is, to do as ỹ wouldest be done to, is all the lawe that is betwene thee & thy neighbour, and that according to the true vnderstanding and interpretyng of all true Prophetes.

Note.

Law, what the fulfilling therof is.

The ende of all ỹ lawes between mā and man, is to loue thy neighbour as thy selfe.

Enter in at the straite gate, for wide is the gate and broade is the way that leadeth to destruction, & many they be, that goe in thereat. But straite is the gate, and narrow is the way that leadeth vnto lyfe, and few they be that finde it.

The straite gate is the true knowledge and vnderstanding of the lawe, and of ỹ true entent of workes. which whosoeuer vnderstandeth, the same shalbe driuen to Christ to fetch of hys fulnesse, and to take him for his righteousnes and fulfilling of the lawe, all together at the beginning, and as oft as we fall afterward, and for more thē the thousand part of our fulfilling of

Straite gate.

the

the lawe and rightcousnes of our best workes all our life longe. For except the rightcousnesse of Christ be knit to the best deede we do, it will be to shorte to reach to heauen.

The narrow way.

And the narrow way is to liue after this knowleage. He that will enter in at this gate, must be made a newe: his head will els be to great, he must be vntaught all that he hath learned, to be made lesse for to enter in: and disused in all thinges to which he hath bene accustomed, to be made lesse to walke thorow ẏ narrow way. where he shall finde such an heape of temptations and so continuall, that it shall be impossible to endure or to stand, but by prayer of strong fayth.

Few finde the narrow way, and why.

And note an other, that few fynde ẏ way. why? for their owne wisedome, their owne power and the reasons of their owne sophistrie blynd them vterly. That is to say: the light of their owne doctrine which is in them: is so extreme darcknesse that they cānot see. Should God let his Church erre (say they) Shoulde our elders haue gone out of the way? Should God haue let ẏ deuill do these miracles and so forth? And when Christ sayth, few shall finde the gate: yea say they: in respect of the Turkes and Sarasens which are the greater multitude. Yea but yet heare a litle: the Scribes & Pharisees, which had all the authoritie ouer the people, and taught out of the Scripture, and the Saduces, with all other false Prophetes that were when Christ came, were no Turkes nor Sarasens: neither had God any other Church then was among them. And S. Peter prophesieth that it shall be so among vs, & that we shal be drawē with false sectes of couetousnesse, to deny Christ, as we now do, and beleue no more in hym. And Paul & Christ confirme the same, that the elect should be deceaued, if it were possible. Moreouer if it were inough to say, I will beleue and do as mine elders haue done, as though they could not erre: then was Christ to blame for to say, that except thou forsake father mother and thyne elders, thou couldest not be his disciple. Christ must be thy master, and thou must be taught of God: and therfore oughtest thou to examine the doctrine of thyne elders by the word of God. For the great multitude that Christ meaneth are the false Prophetes and them that folow them: as it shall better appeare hereafter.

Peter.

Paule. Christ.

Beware of false Prophetes which come to you in sheepes clothyng. But are with in rauenyng Wolues. By their frutes ye shal know them, do mē gather grapes of thornes? either figges of briers? euen so euery good tree bryngeth forth good frute. But a corrupt tree, bryngeth forth euill frute. A good tree can not bryng forth euill frute, nor a corrupte tree bryng foorth good frute. Euery tree that bringeth not foorth good frute is to be hewen downe and to be cast into the fire. Wherefore by their frutes ye shall know them.

The false prophetes, who.

Here Christ watneth thee, and describeth vnto thee, those capitaines that should so blynde the great multitude (that they should not finde the strayte gate) and leade them the broad way to perdition. Note first that though they be false, yet he calleth them Prophetes, which word in the new Testament is taken for an expounder and an interpreter of Scripture. And he sayth they shall come to you my Disciples, then they must bee our Preachers and our doctours. Ye verely they must be those our false preachers whiche Peter prophesied should be amōg vs, and bryng in damnable sectes, for to fulfill & satisfie their couetousnesse, and folow the way and steppes of their father Baalam. And they shall come thereto in shepes clothyng: Ergo, they be neither the Turkes nor yet Sarasēs. For they come clothed in yron and stele, & will therto suffer vs to kepe our fayth, if we will submit our selues to them, as the Grekes do. And as for ẏ Jewes they be an hundred tymes fewer then we, and are euery where in bondage, yea & for the great part captiues vnto vs. They also be not clothed in shepes skinnes, but mainteine openly theyr fayth cleane contrary to ours.

Sheepes clothing, what it meaneth.

But what are these shepes clothinges, truely the very name of Christ. For sayth Christ Mat. xxiiij. There shall come many in my name and deceaue many. And besides that, they shall do myracles in Christes name: as it foloweth in the text, that they shall call Christ Master, Master, & beginne their sermō saying: Our master Christ sayth in such a chapter, whatsoeuer ye bynde vpon earth shall be bounde in heauen: see frendes these be not our

wordes, but our master Christes. And they shall do myracles in Christes name therto, to confirme the false doctrine which they preach in his name. O fearefull and terrible iudgement of almighty God, and sentece of extreme rigorousnes vpon all that lone not the truth (when it is preached them) that God to auenge himselfe of their vnkyndnesse, shall sende them so strong delusions, that doctrine should be preached vnto them in the name of Christ, and made seeme to follow out of hys wordes and be confirmed with myracles done in calling vpon the name of Christ, to harde their harts in the faith of lyes, according to the prophesie of Paule to the Thessalonians in the second Epistle. 2. Thess. 2.

Sheepes clothyng. An other of their sheepes coates is, that they shall in euery sermon preach mightely agaynst the Scribes & Pharisees, against Faustus and Pelagian with such like hereticks: which yet neuer preached other doctrine then they themselues do. And more of their clothing is, they shall preach that Christ preached: almose, prayer, and fasting: and professe obedience, pouertie, and chastitie: workes that our Sauiour Christ both preached and did. Finally they be holy church and cannot erre.

Rauening wolues. But they be within rauening wolues. They preach to other, steale not: yet they themselues robbe God of hys honour, and take from him the prayse and profite of all their doctrine and of all their workes. They robbe ỹ lawe of God of her mighty power wherewith she driueth all men to Christ, and make her so weake, that the feble free will of man is not able to wrestle with her, without calling to Christ for help.

They haue robbed Christ of all hys merites and clothed themselues therewith. They haue robbed the soule of man of the bread of her life, the fayth and trust in Christes bloud: and haue fedde her with the shales and coddes of the hope in their merites, and confidence in their good workes.

They haue robbed the workes cõmaunded by God of the entent & purpose that they were ordeined for. And with their obedience they haue drawen themselues from vnder the obedience of all princes and temporall lawes. With their pouertie, they haue robbed all nations and kyngdomes, and so with their wilfull pouertie haue enriched themselues, and haue made the commons poore. With their chastitie they haue filled all the worlde full of whores and sodomites, thinking to please God more highly with keeping of an whore then an honest chast wife. If they say it is not truth, then all the worlde knoweth they lye, for if a priest marry an honest wife, they punishe hym immediatly, and say, he is an hainous hereticke, as though matrimony were abhominable. But if he keepe a whore, then is he a good chast childe of their holy father the Pope, whose ensample they follow, and I warrant hym sing Masse on the next day after, as well as he did before, without eyther persecution or excommunication, such are the lawes of their vnchast, I would say their owne chast father. The obedience, pouertie, and wilfull chastitie of our spiritualtie.

If thou professe obedience, why flyest thou from father, mother, master and ruler (which God biddeth thee to obey) to be a Fryer? If thou obey, why obeyest thou not the king and his law, by whom God defendeth thee both in lyfe and goodes, and all thy great possessions?

If thou professe pouertie, what doest thou with the landes of Gentlemen, Squyres, Knightes, Barons, Erles, and Dukes? What shoulde a Lordes brother be a beggers seruaũt? or what shoulde a begger ride with thre or foure score horses waytyng on hym. Is it meete that a man of noble byrth, and ỹ right heyre of the landes which thou possessest shoulde be thyne horsekeeper, thou being a begger. Pouertie.

If ye professe chastitie: why desire ye aboue all other men the company of women? what do ye with whores openly in many countreyes, and wyth secrete dispensations to keepe Concubines? why corrupt ye so much other mens wiues? and why be there so many sodomites among you? Chastitie.

Your charitie is mercilesse to the rest of the world to whom ye may geue nought agayne, and onely liberall to your selues (as is ỹ charitie of theues) thirty or fourty of you together in one denne: among which yet are not many that lone thee of his neighbours hartely. Charitie.

Your fasting maketh you as full and as fat as your hydes can holde, beside that ye haue a dispensation of your holy father for your fasting. Fasting.

Your prayer is but pattering without all affection, your singing is but roaring to stretch out your mawes (as do your othee gestures and riling at midnight) to make the meate sinke to Prayer.

the

the bottome of the stomacke, that he may haue perfect digestion, and be ready to deuour a freshe against the next refection.

Thornes beare no Figges.

Ye shal know them by their fruites. First thornes beare no grapes, nor briers figges. Also if thou see goodly blossomes in them, and thinkest there to haue figges, grapes, or any fruit for the sustenaunce or comfort of man: goe to thē in time of neede, and thou shalt finde nought at all. Thou shalt finde: forsouth I haue no goodes, nor any thing proper, or that is myne owne.

The answere of cloysterers to such as shall desire relefe at their hāds.

It is the conuentes. I were a theefe if I gaue it my father whatsoeuer nede he had. It is Saint Edmundes patrimony, Saint Albons patrimony, S. Edwardes patrimony the goodes of holy church, it may not be minished, nor occupied vpon laye and prophane vses. The king of the realme for all that he defendeth them aboue al other, yet getteth he nought what neede so euer he haue, saue then onely, when he must spend on their causes al that they geue, with all that he can get beside of his poore commons. If the king will attempt to take ought from them by the auctoritie of his office, for the defence of the realme. Or if any man will entreat them other wise then they list themselues, by what law or right it be: they turne to thornes and briers, and wax atonce rougher then a hedgehogge, and will sprinkle them wyth the holy water of their maledictions as thicke as hayle: and breath out the lightening of excommunication vpon them, and so consume them to powder.

A corrupt tree beareth no good fruite.

Moreouer a corrupt tree can beare no good fruite. That is, where they haue fruite that semeth to be good, goe to and proue it, and thou shalt finde it rotten, or the karnell eaten out, and that it is but as a hollow nut. For

Fayth is the kernell of all our good fruites.

fayth in Christ (that we and all our workes done within the compasse of the lawe of God, be accepted to God for his sake) is the kernell, the sweetnesse and the pleasaunt beutie of al our workes in the sight of God. As it is written Joh. vi. this is the worke of God, that ye beleue in him whom he hath sent. This faith is a worke which God not onely worketh in vs, but also hath therein pleasure and delectatiō, and in all other for that faithes sake.

Faith is the life of mā, as it is written, Iustus ex fide viuit, out of which life the pleasantnesse of all his workes spring. As for an ensample thou art a shoumaker which is a worke within the lawes of God, and sayest in thyne hart, loe God here I make a shooe as truely as I would for my selfe, to do my neighbour seruice, and to get my liuing in truth with ỹ labour of myne handes, as thou commaundest, and thanke thee that thou hast geuen me this craft, and makest it lucky that I get my liuing therewith, and am surely perswaded that both I & my worke please thee, O father, for thy sonne Iesus sake: loe now this fayth hath made this simple woorke pleasaunt in the sight of God.

Faith maketh the worke good and acceptable.

An other ensample, thou takest a wife & sayest: O father, thou not onely permittest this, but also commaundest all that burne & haue their mindes vnquieted, to marry for feare of fornication and so forth. And father I promise thee to loue this woman truely, and to care for her, and gouerne her after thy lawes, and to be true to her, and to stand by her in all aduersities, and to take in worth as well the euill as the good, and to bring vp the fruite that thou shalt geue me of her, in thy feare, and teach it to know thee.

An example how thy worke or deede may be pleasaunt and acceptable before God.

Moreouer as concerning the acte of matrimony, as when thou wilt eate, thou blessest God & receauest thy daily fode of his hand according to ỹ fourth petition of thy Pater noster, & knowledgest that it is his gift, and thankest hym, beleuing his worde, that he hath created it for thee to receaue it wyth thankes, by the which worde & prayer of thankes, thy meate and drincke is sanctified. 1. Tim. iiij. Euen so thou sayest, father this I do, not onely at thy permission which is inough to please thee wythall, but also at thy cōmaundement, and haue bound my self hereunto, to keepe my soule from sinning against thee, & to helpe my neighbour that he sinne not also. and promise thee to keepe thys profession truely, and to nourishe the fruite that thou shalt geue me, in the feare of thee, and in the fayth of thy sonne Iesu, and so thankest the Lord for his giftes. Now is thy worke thorow thys fayth and thankes pleasaunt and acceptable in ỹ sight of God. And so was the gedring of Iacob in fayth, and of Samuell, & many other. And ỹ geuing sucke was a good worke, and so was the dressing of them by the fire. And when our Lady cōceaued Christ thorow fayth, was not that a good worke? what if God when she doubted and asked (by what

manes

maner she should conceaue him) had commaunded her to conceaue hym of Joseph or of some other man, had not that worke done in obediēce and faith, bene as good a worke?

The will that Abraham had to slay Isaac, and all that he dyd till he came at ẏ very point to slay him, were good workes, and so had ben the slaying also. And Abrahā was sure that he pleased God highly, and as well as in any other worke, and had as depely sinned if he had bene disobedient therein, as though he had done any other cruell dede forbidden by God. Yea but shomakyng is not commaunded by God. Yes and hath the promise of God annexed therto. For God hath commaūded me for the auoyding of sinne to do my brethren seruice, and to lyue therby, and to chose one estate or other (for if thou wouldest receaue onely of thy brethren and do nought agayne thou were a thefe and an extorcioner & a tyraunt.) And I chose shomaking, or receaue it at ẏ obedience of myne elders. Now haue I Gods commaūdemēt to woorke therin truly, and his promise annexed therto, that he wil blesse mine occupation and make it lucky & frutefull to bryng me an honest lyuyng. Worke I not now at Gods commaūdement and haue hys promise that it pleaseth him?

Handy craftes are the commaundement of God.

Note this also: first my craft is Gods commaundement. Secondarely I beleue & am sure that my worke pleaseth God for Christes sake. Third ly my woorke is profitable vnto my neighbour, and helpeth his necessitie. Fourthly I receaue my reward of the hand of God with thākes, and worke, surely certified that I please God in my worke thorough Christ, and that God will geue me my dayly bread thereby.

But if thou examine their doctrine, thou shalt finde that this fayth is away in all their frutes, and therefore are they worme eaten and shales with out kernelles.

Note againe, the Turkes & Jewes geue almose aswell as we, & as much, & yet abhominable for lacke of fayth & knowledge of the true intent. What sayth the text: he ẏ receaueth a prophet in the name of a Prophet, shall haue the reward of a Prophet. That is, because thou aydest him in preachyng of of Christes word, thou shalt be partader with him & haue the same reward. And he that receaueth a Disciple in the name of a disciple, shal haue &c. And he that geueth one of these litle once but a cup of cold water for my names sake, shall haue his reward. If a kyng minister his kingdome in the faith of this name, because his subiectes be his brethrē and the price of Christes bloud, he pleaseth God highly: and if this fayth be not there, it pleaseth him not. And if I sow a shue truly in the fayth of hys name, to do my brother seruice, because he is the pryce of Christes bloud: it pleaseth God. Thus is faith the goodnesse of all workes.

The Jewes & Turkes geue almes as we doe, yet for lacke of fayth, it is abhominable.

Finally when God geueth, and I receaue with thankes, is not God as well pleased, as when I geue for his sake and he receaueth? A true frend is as glad to do his frēd a good turne, as to receaue a good turne. When the father geueth his sonne a new coate and sayth: am not I a good father, and wilt not thou loue me agayne and do what I byd thee. And the boy receaueth it with thankes and sayth, yea, and is glad and proude therof: doth not the father reioyce as much now in the lad, as an other tyme when the ladde doth what soeuer it be at his fathers commaundement? But the false Prophets do well to paynte God after the lykenesse of theyr owne visenomy: glad when he receaueth, ye when they receaue in his name: But sowre, grudging, and euil content when he geueth agayne. But thou pleasest God, when thou askest in faith, and when thou receauest with thankes, and when thou reioysest in his giftes and louest hym agayne, to kepe his cōmaundementes and the appoyntment and couenaunt made betwene him and thee.

God is aswell pleased when we thankefully receaue his benefites, as when we do geue for his sake.

And for a conclusion besides, that they expell fayth whiche is the goodnes of all workes: they set vp workes of their owne makyng to destroy the workes of God, and to be holyer then Gods woorkes, to the despisyng of Gods woorkes, and to make Gods workes vyle.

Hipocrites extoll their owne workes, to destroy the workes of God.

With their chastitie they destroy the chastitie that God ordeined and onely requireth. With their obedience, they destroy the obedience that God ordayned in this world, & desireth no other. With their pouerty they destroy the pouertie of the spirit which Christ taught onely: whiche is, onely not to loue worldly goodes. With their fast, they destroy the fast which God commaundeth, that is a perpetuall sobernesse to tame the fleshe. With their patteryng

prayer,

prayer, they destroy the prayer taught by God, whiche is either thankes or desiryng helpe with fayth & trust that God heareth me.

The holynes of hypocrites wherein it is.

Their holynesse is to forbyd ẏ God ordeined to be receaued with thankes giuyng: as meate & matrimony. And their owne workes they maintayne, & let Gods decay. Breake theirs & they persecute to the death. But breake Gods, and they either looke through the fingers or els geue thee a flappe with a Foxe tayle for a litle money. There is none order among them that is so perfect, but that they haue a prison more cruell thē any iayle of theues and murtherers. And if one of their brethren commit fornication or adultery in the world, he finisheth his penaunce therin in three wekes or a moneth, and then is sent to an other place of the same religion. But if he attempt to put of the holy habite, he commeth neuer ouer, & is so straytly dioted therto, that it is meruell if he liue a yeare, beside other cruell murther that hath bene found among them, and yet is this shamefull dyoting of theirs, murther cruell inough.

Asse the Aristē Friers why they murthered one of their felowes at London,

Be not deceaued with visions, nor yet with miracles. But go to & iudge their workes, for the spiritual iudgeth all thinges sayth Paule. i. Cor. ij. Who is that spirituall? not such as we now call men of holy Church. But all that haue the true interpretation of the law written in their harts. The right fayth of Christ and the true intēt of workes, which God byddeth vs worke, he is spirituall and iudged all thinges, and is iudged of no man.

Who is ẏ spiritualty,

Not all that say to me, Lorde, Lorde, shall enter into the kyngdome of heauen. But he that fulfilleth the will of my father which is in heauen. Many will say vnto me at that day, Lord Lord dyd we not prophesie in thy name? and in thy name cast out deuils? and dyd we not in thy name many miracles? Then will I confesse vnto thē, I neuer knew you, depart from me ye workers of iniquitie.

This doublyng of Lord hath vehemency and betokeneth that they which shalbe excluded are such as thinke thē selues better and perfitter then other men, and to deserue heauen with holy workes, not for them selues onely, but also for other. And by that they prophesied, by which thou mayst vnderstand the interpretyng of Scripture, and by that they cast out deuils, & did miracles in Christes name (and for all that they are yet workes of wickednesse, and do not the will of the father which is in heauen) it is playne that they be false Prophetes, and euen the same of which Christ warned before.

And now for as much as Christ and his Apostles warne vs that such shall come, and describe vs the fashions of their visures (Christes name, holy Church, holy fathers and xv. hundred yeares, with Scripture and miracles) and commaunde vs to turne our eyes from their visures, and consider their frutes, and cut them vp and loke with in whether they be sound in the core & kernell or no, and geue vs a rule to try them by: is it excuse good inough to say, God will not let so great a multitude erre, I will folow the most part and beleue as my fathers dyd, and as the preachers teach, and will not busie my selfe: chose them, the faute is theirs and not ours; God shall not lay it to our charge if we erre.

Ignorāce excuseth not, if we wil not see.

Where such wordes be, there are the false Prophetes all ready. For where no loue to the truth is, there are ẏ false Prophetes: & where such wordes be, there to be no loue to ẏ truth is plaine: Ergo, where such woordes be, there be the false Prophetes in their full swyng by Paules rule. ij. Thessa. ij. An other conclusion where no loue to the truth is, there be false Prophetes: The greatest of the world haue least loue to the truth: Ergo, the false Prophetes be the Chaplaines of the greatest which may with the sword compel the rest: As the kynges of Israell compelled to worshyp the golden Calues. And by false Prophetes vnderstand false teachers, as Peter calleth them and wycked expounders of the Scripture.

False prophetes, how to knows where they be.

Who soeuer heareth these words of me, and doth them, I will lyken him vnto a wise man that built hys house vppon a rocke, and there fell a rayne, and the floudes came, and the windes blew, and beate vppon that house, but it fell not, for it was grounded vpon a rocke. And all that heare of me these wordes, and do them not, shalbe lykened vnto a foolishe man that buylt his house vpon the sand, and there fell

a rayne, and the floudes came, and the windes blew, and dashed vpon that house, and it fell, and the fall therof was great.

Beleuers without workes, & workers without fayth are built on sand.

Christ hath two sortes of hearers, of which neither of them do there after. The one wilbe saued by fayth of theyr owne makyng without workes. The other with workes of their owne makyng without faith. The first are those voluptuous which haue yelded them selues vp to sinne saying: tushe God is mercyfull, & Christ dyed for vs: that must saue vs onely, for we cannot but sinne without resistāce. The second are the hypocrites which will deserue all with theyr owne imagined woorkes onely. And of fayth they haue no other experience, saue that it is a litle mentorious where it is paynefull to be beleued: As that Christ was borne of a virgin, and that he came not out the way that other childzen do, tie no, that were a great inconuenience but aboue vnder her arme & yet made no hole, though he had a very naturall body, & as other mē haue: and that there is no bread in the Sacrament nor wyne: though the fine wittes say all ye. And the mentorious payne of this belefe is so heauy to them, that except they had fayned them a thousand wise similitudes and lowsye lykenesses, and as many madde reasōs to stay them with all, and to helpe to captiuate their vnderstandyng, they were like to cast all of their backes. And the onely refuge of a great many to keepe in that fayth, is to cast it out of their myndes & not to thinke vpon it. As though they forgeue not, yet if they put the displeasure out of their myndes and thinke not of it til a good occasion be geuē to aduēge it, they thinke they loue their neighbour well inough all the while, and be in good charitie.

The Papistes haue not fayth in theyr owne workes which they should haue in Iesus Christ.

And the fayth of the best of them is, but like theyr fayth in other worldly stozies. But the fayth which is trust and confidence to be saued and so haue their sinnes forgeuen by Christ which was so borne, haue they not at all. That fayth haue they in theyr owne workes onely. But the true hearers vnderstand the lawe, as Christ interpreteth it here, and feele thereby theyr righteous damnation, and runne to Christ for succour, and for remission of all their sinnes that are past, and for all the sinne, which chaunce thorough infirmities, shall compel thē to do, & for remission of that the law is to stronge for their weake nature.

And vpon that they consent to the lawe, loue it and profesle it, to fulfill it to the vttermost of their power, and then go to and worke. Faith or confidence in Christes bloud without helpe and before the workes of the law bringeth all maner of remission of sinnes & satisfaction. Faith is mother of loue, fayth accompanieth loue in all her workes to fulfill as much as there lacketh in our doing the lawe, of that perfect loue, which Christ had to his father and vs in his fulfilling of the law for vs. Now when we be reconciled, then is loue & fayth together our righteousnesse, our keeping the lawe, our continuing, our proceeding forwarde in the grace which we stand in, & our bringing to the euerlasting sauing and euerlasting life. And the woorkes be esteemed of God according to the loue of the hart. If the woorkes be great & loue little and colde, then the woorkes be regarded thereafter of God. If the workes be small, and loue much and feruent, the workes be taken for great of God.

Fayth, what it bringeth.

Loue.

And it came to passe, that when Iesus had ended these sayinges, the people were astonied at his doctrine, for he taught them as one hauing power, and not as the Scribes.

The Scribes and Pharisees had thrust vp the sworde of the woorde of God into a scabbarde or shethe of glosses, and therein had knit it fast, that it coulde neither sticke nor cut: teaching dead workes without fayth and loue, which are the life and the whole goodnes of all workes, and the onely thing why they please God. And therefore their audience abode euer carnall and fleshly mynded without faith to God and loue to their neighbours.

Christes wordes were spirit & life. Joh. vi. That is to say: they ministred spirite and life, and entred into the hart and grated on the conscience, and thorow preaching the lawe, made the hearers perceaue their duties: euen what loue they ought to God, & whas to man, and the right dampnation of all them that had not the loue of God and man written in their hartes: and thorow preaching of fayth, made all that consented to the lawe of God, fele the mercy of God in Christ, and certified them of their saluation. For the word

The worde of God, where it taketh effect, deuideth a man into two parts, that is: causeth ẏ flesshe to hold one way, and the spirite to drawe another.

worde of God is a two edged sworde that pearceth and deuideth the spirite and soule of man a sonder. Heb. iiij. A man before the preaching of Godes woorde is but one man, all flesshe, the soule consenting vnto the lustes of the flesshe, to follow them. But the sworde of the worde of God where it taketh effect, diuideth a man in two, and setteth him at variaunce against his own selfe: The flesshe haling one way, and the spirite drawing another: the flesshe raging to follow lustes, and the spirite calling backe agayne, to follow the lawe and will of God. A man all the while he consenteth to the flesh & before he be borne again in Christ, is called soule or carnall. But whē he is renued in Christ through ẏ word of lyfe, and hath the loue of God and of hys neighbor, and the fayth of Christ written in his hart, he is called spirite or spirituall. The Lord of all mercy send vs preachers with power: that is to say, true expounders of the worde of God, and speakers to the hart of man: and deliuer vs from Scribes, Pharyseyes, hypocrites, and all false Prophetes. Amen.

An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall. 1530.

First he declareth what the Church is, and geueth a reason of certaine wordes which Master More rebuketh in the translation of the new Testament.

After that he aunswereth particularly vnto euery Chapter which semeth to haue any appearaunce of truth thorough all his foure bookes.

Awake thou that slepest and stand vp from death, and Christ shall geue the light. Ephesians. 5.

THe grace of our Lord, the light of his spirite to see & to iudge, true repentaunce towardes Gods lawe, a fast fayth in the mercyfull promises ẏ are in our sauiour Christ, feruēt loue toward thy neighbour after the exāple of Christ & his Saints, be with thee (O Reader) & with all that loue the truth & lōg for the redemption of Gods elect. Amen.

Iohn. 16. Our Sauiour Iesus in the 16. of Iohn at his last Supper when he tooke his leaue of his Disciples, warned them saying, the holy Ghost shall come and rebuke the world of iudgemēt. That is, he shall rebuke the world for lacke of true iudgement and discretion to iudge, and shall proue that the iust of theyr mouthes is corrupt, so that they iudge swete to be sowre and sowre to be swete, & the eyes to be blynd, so that they thinke that to be the very seruice of God which is but a blynd superstition, for zeale of which yet they persecute the true seruice of God: and that they iudge to be the lawe of God, whiche is but a false imagination of a corrupt iudgement, for blynd affection of whiche yet they persecute the true law of God and them that kepe it.

The holy ghost shall rebuke the world for lacke of true iudgement.

2. Cor. 2. And this same it is that Paul sayth 1. Corinth. ij. how that the naturall man that is not borne agayne and created a new with the spirite of God, be he neuer so great a Philosopher. neuer so well sene in the law, neuer so sore studied in the Scripture, as we haue examples in the Pharisees, yet hee cannot vnderstād the thynges of the spirite of God: but sayth he, the spirituall iudgeth all thynges and hys spirite searcheth the deepe secretes of God, so that what soeuer God commaūdeth hym to do, he neuer leaueth searchyng till he come at the bottome, the pith, the quicke, the lyfe, the spirit, the marow & very cause why, and iudgeth all thyng. Take an example, in the great commaundement, loue God with all thyne hart, ẏ spirituall searcheth the cause and looketh on the benefites of God and so conceaueth loue in his hart. And when he is commaunded to obey the powers and rulers of the world, hee looketh on the benefites which God sheweth the world through them and therefore doth it gladly. And when hee is commaūded to loue his neighbour as hym selfe, he searcheth that his neighbour is created of God and bought with Christes bloud and so forth, and therefore he loueth hym out of his hart, and if he be euill forbeareth hym and with all loue and pacience draweth hym to good: as elder brethren swaye on the yonger and serue them and suffer them, & when they will not come they speake fayre, & flatter, and geue some gape thyng and promise fayre and so drawe them and smite them not, but if they may in no wise be holpe, referre the punishment to the father and mother and so forth. And by these iudgeth he all other lawes of God and vnderstādeth the true vse and meanyng of them. And by these vnderstandeth he in the lawes of man, whiche are

Math. 22. Rom. 13. Math. 22.

The spirituall iudgeth all thynges spiritually.

The spirituall man searcheth out the cause why hee ought to loue hys neighbour.

right, and which tyranny.

If God should cõmaunde hym to drinke no wine, as he commaũded in the olde testament that the priestes should not: when they ministred in the temple, and forbad diuerse meates, the spirituall (because he knoweth that man is Lord ouer all other creatures, & they his seruauntes, made to be at his pleasure, and that it is not commaunded for the wyne or meate it selfe that man should be in bondage vnto his owne seruaunt the inferiour creature) ceaseth not to search the cause. And when he findeth it, that it is to tame the flesh, and that he be alway sober, he obeyeth gladly, and yet not so superstitiously, that the tyme of his disease he would not drinke wine in ỹ way of a medicine to recouer his health, as Dauid eat of the halowed bread, and as Moses for necessitie left the children of Israell vncircumcised xl. yeares, where of likelyhoode some dyed vncircumcised, and were yet thought to be in no worse case then they that were circumcised, as the children that dyed within the viij. day, were counted in as good case as they that were circũcised, which ensamples might teach vs many thinges, if there were spirite in vs.

Man is Lord ouer all the creatures of the earth.

1. Reg. 21.

Circumcisiõ not frequented in xl. yeares.

And likewise of the holy day, he knoweth that the day is seruaunt to man, and therfore when he findeth that it is done because he should not be let from hearing the worde of God, he obeyeth gladly, and yet not so superstitiously that he would not helpe his neighbour on the holy day, and let the sermõ alone for one day, or that he would not worke on the holyday, neede requiring it, at such tyme as men be not wont to be at church, and so throughout all lawes. And euen likewise in all ceremonies and sacramentes he searcheth the significations, & will not serue the visible thinges. It is as good to him, that the priest say Masse in his gowne as in his other apparell, if they teach him not somewhat, and that his soule be edified thereby. And as soone will he gape while thou puttest sande as holy salt in his mouth, if thou shew hym no reason thereof. He had as lefe be smered wyth vnhalowed butter as annointed wyth charmed ople, if his soule be not taught to vnderstand somewhat thereby, and so forth.

Holy dayes are ordeined for mã, and not man for the holy dayes.

The signification of thynges are to be sought and not to serue the visible signes.

Ceremonies without some good doctrine are to be reiected.

But the world captiuateth his wit, and about the law of God, maketh him wonderfull imaginations, vnto which he so fast cleaueth that ten Iohn Baptistes were not able to dispute them out of his head. He beleueth that he loueth God, because he is ready to kill a Turke for his sake, that beleueth better in God then he) whom God also commaundeth vs to loue and to learne nothyng vnsought, to winne him vnto the knowledge of the truth, though with the losse of our liues. He supposeth that he loueth his neighbour as much as he is bounde, if he be not actually angry with him, whom yet he will not helpe freely wyth an halfepenny but for a vauntage or bayne giory, or for a worldly purpose. If any man haue displeased him, he keepeth his malice in and will not chafe him selfe about it, till he see an occasion to auẽge it craftely, and thinketh that well inough. And the rulers of the world he obeyeth, thinketh he, when he flattereth them, and blindeth them with giftes, and corrupteth the officers with rewardes, and beguileth the lawe with cautels and subtilties.

Turkes are rather to be lamẽted for their ignorãce and to be wonne with good doctrine & example of good lyfe, then to be hated and murthered.

And because the loue of God and of hys neighbour, which is the spirite and the life of all lawes, & wherfore all lawes are made, is not written in his hart, therefore in all inferiour lawes and in all worldly ordinaunces is he betell blinde. If he be commaunded to abstayne from wine, that will he obserue vnto the death to, as the Charterhouse Mõkes had leuer dye then eate flesh: and as for the soberneſſe and chastising of the members will he not looke for, but will poure in ale & bere of the strongest without measure, and heat them with spices and so forth. And the holyday will he keepe so straight, that if he meete a flee in his bed he dare not kill her, & not once regarde wherfore the holyday was ordayned to seeke for Gods worde, and so forth in all lawes. And in ceremonies and sacramentes, there he captiuateth his witte & vnderstanding to obey holy Church, without asking what they meane, or desiring to know, but onely careth for the keeping, and looketh euer wyth a payre of narrow eyes, and wyth all hys spectacles vppon them, lest ought be lefte out. For if the preest shoulde say Masse, baptise, or heare confession without a stole about his necke, he would thinke all were marred, and doubt whether he had power to consecrate, and thinke that the vertue of the Masse were lost, and the childe not well baptised or not baptised at all, and that his absolution were not worth a mite. He had leuer that the Byshop should wag two fingers ouer him, then that an other man should say God saue him, and so forth. Wherfore beloued reader, in as much as the holy ghost rebuketh the worlde for lacke of iudgement, and in as much also as their ignorãce is without excuse before whose faces inough is set to iudge by, if they wouldе open their eyes to see, and not captiuate their vnderstanding to beleue lyes: and in as much as the spirituall iudgeth all thing, euen the very bottome of Gods secretes, that is to say, the causes of the thinges which God commaundeth, how much more ought we to iudge our holy fathers secretes, & not to be as an Oxe or an Asse without vnderstanding.

We do nothyng well except we do it of loue from a pure hart.

Superstitious obseruations are rather the breakyng of the law then the kepyng of the same.

The world is to be rebuked for lacke of iudgement.

Iudge therfore reader whether the Pope with his be the Church, whether their authoritie bee aboue the Scripture: whether all they teach without Scripture be equall with the Scripture: whether they haue erred, and not onely whether they can. And against the myst of their sophistry take the examples that are past in the old Testament, & authentike stories, and the present practise whiche thou seest before thyne eyes. Iudge whether it be possible that any good should come out of their domme ceremonies & Sacramentes into thy soule. Iudge their penaunce, pilgrimages, pardons, purgatorie, prayng to postes, domme blessynges, domme absolutiõs, their domme pateryng and howling, their domme straunge holy gestures with all their domme disguisinges, their satisfactiõs and iustifyinges. And because thou findest them false in so many thynges, trust them in nothyng but iudge thẽ in all thinges.

Iudge by these things whether the Pope haue erred or not.

Iudge what baggage is in the Popes doctrine and o his makin

Marke

Note the practise of our fleshly spiritualtie.

Marke at the last the practise of our fleshly spiritualtie and their wayes by whiche they haue walked aboue eight hundred yeares, how they stablish their lyes, first with falsifying the Scripture, then thorough corrupting with their riches wher of they haue infinite treasure in store: and last of all with the sword. Haue they not compelled the Emperours of the earth and the great Lordes and hygh Officers to be obedient vnto them, to dispute for them, and to be their tormētours, and the Samsummins thē selues do but imagine mischief and inspire them.

The Pharisees are gathered together agaynst Christ.

Marke whether it were euer truer then now, the Scribes, Pharisees, Pylate, Herode, Cayphas and Anna, are gathered together agaynst God & Christ. But yet I trust in vayne, and he that brake the Counsell of Achitophell shall scatter theirs. Marke whether it be not true in the hyghest degree, that for the sinne of the people hypocrites shall rayne ouer them. What shewes, what faces and contrary pretenses are made, and all to stablish them in their theft, falsehead, & damnable lyes, and to gather them together for to contriue sutilties to oppresse the truth and to stoppe the light & to kepe all still in darkenesse. Wherfore it is time to awake and to see euery man with his owne eyes and to iudge, if we will not be iudged of Christ when he commeth to iudge. And remember that he which is warned hath none excuse, if he take no hede. Here with fare wel in ỹ Lord Iesus Christ whose spirite be thy guide & doctrine and the light to iudge with all. Amen.

Our sinne is the cause that hypocrites reigne.

The practise of prelates.

What the Church is.

Significations of the woorde church are diuers.

THis worde Churche hath diuerse significations. First it signifieth a place or house, whether Christen people were wont in the old tyme to resorte at tymes cōuenient, for to heare the word of doctrine, the law of God & the fayth of our Sauiour Iesus Christ, & how and what to pray and whence to aske power and strength to liue godly. For the officers therto appointed preached the pure word of God onely and prayed in a toung that all men vnderstode. And ỹ people hearkned vnto his prayers, & sayd thereto Amē & prayed with him in their hartes, & of him learned to pray at home and euery where, and to instruct euery man his houshold.

The ministers of the church are appointed to preach to ỹ people surely the worde of God, & to pray in a toung that all mē vnderstand.

Where now we heare but voyces with out signification and buzsinges, howlynges and cryinges, as it were the halowynges of Foxes or baytings of Beares, & wonder at disguisings & toyes wherof we know no meanyng.

By reason wherof we be fallen into such ignorauncie, that we know of the mercy & promises whiche are in Christ nothyng at all.

And of the law of God we thinke as do the Turkes, and as did the old heachen people, how that it is a thyng which euery man may do of his owne power, and in doyng therof becōmeth good and waxeth righteous and deserueth heauen: yea and are yet more mad then that. For we imagine the same of Phantasies and vayne ceremonies of our owne making, neither nedefull vnto the tamyng of our owne flesh, neither profitable vnto our neighbour, neither honour vnto God.

The lawe cannot be fulfilled & workes, be they neuer so holy.

And of prayer we thinke, that no man can pray but at Church, and that it is nothing els but to say Pater noster vnto a post. Wherewith yet and with other obseruaūces of our owne imaginyng, we beleue, we deserue to be sped of all that our blynd hartes desire.

A great abuse in prayer.

In an other signification it is abused and mistake for a multitude of shauen shorne, and oyled which we now call the spiritualtie and Clergy. As when we read in the Chronicles kyng William was a great tyraūt and a wicked man vnto holy Church and tooke much landes from them. Kyng Iohn was also a perillous man and a wicked vnto holy Church, & would haue had them punished for theft, murther and what soeuer mischief they dyd, as thongh they had not bene people annoynted, but eue of the vile raskall and common lay people.

The church taken for the spirituality.

King William.

King Iohn.

And Thomas Becket was a blessed & an holy man for he dyed for the liberties (to do all mischief vnpunished) & priuileges of the Church. Is he a laye man or a man of the Church? Such is the liuing of holy Church. So men say of holy church. Ye must beleue in holy Church & do as they teach you. Will ye not obey holy Church? will ye not do the penaunce enioyned you by holy Church? will yet not forsweare obedience vnto holy Church? Beware least ye fal into ỹ indignatiō of holy church, lest they curse you & so forth. In which all we vnderstand but ỹ Pope, Cardinals, Legates, Patriarckes, Archbyshops, Byshops, Abbotes, Priours, Chaunceler, Archdeacons, Commissaries, Officials, Priestes, Monkes, Friers, Blacke, whit, Pied, Grey, and so forth, by (I trow) a thousand names of blasphemy and of hypocrisies & as many sundry fashions of disguisinges.

S. Thomas of Cantorbury.

Holy Church hath borne a great swinge.

The Pope and his rable take for the church.

It hath yet or should haue an other signification, little knowen among the common people now a dayes. That is

The church is a congregation of people of all sorts gathered together.

to wit, it signifieth a congregation, a multitude or a company gathered together in one, of all degrees of people. As a mā would say, the church of Lōdon, meaning not the spiritualtie onely (as they will be called for their diligent serning of God in the spirite, and so sore eschuing to meddle wyth temporall matters) but the whole bodye of the citie, of all kindes, conditions & degrees: and the church of Bristow, all that pertaine vnto the towne generally. And what congregation is mēt, thou shalt alway vnderstand by the matter that is entreated of, and by the circumstaunces thereof.

The church of God how it is taken in Scripture.

And in this third signification is the church of God or Christ taken in the scripture, euē for the whole multitude of all them that receaue the name of Christ to beleue in him, and not for the clergy onely. For Paule sayth Gal.i. I persecuted the church of God aboue measure, which was not the preachers onely, but all that beleued generally, as it is to see Act.xxij. where he saith, I persecuted this way euen vnto the death, binding and putting in prison both men and women. And Gal.i. I was vnknowen concerning my person vnto the congregations of the Iewes which were in Christ. And Rom. xvi. I commende vnto you Phebe the Deaconisse of the church of Cenchris. And the churches of Asia salute you. i. Cor.in.the last.

Gal.i.

Actes.22.

Gal.i.

Rom.16.

1.Cor.16.

And if a man can not rule his owne house, how shall he take the care of the church of God. i. Tim.iij. if any faithfull man or woman haue widdowes, let them finde them, that the church be not charged. i. Tim.v. And Mat.18. if thy brother heare thee not, tell the church or congregation and so forth. In which places and thoroughout all the scripture, the church is taken for ỹ whole multitude of them that beleue in Christ in that place, in that parishe, towne, citie, prouince, land, or thoroughout all the worlde, and not for the spiritualtie onley.

1.Tim.3.

1.Tim.5.

The church is a multitude of all them that beleue in Christ where soeuer they be gathered together.

A double signification of this worde church.

Notwithstāding yet it is sometimes taken generally for all them that embrace the name of Christ, though their faithes be naught, or though they haue no fayth at all. And sometimes it is taken specially for the electe onely, in whose hartes God hath written hys lawe with his holy spirite, and geuen them a feeling faith of the mercy that is in Christ Iesu our Lord.

¶ Why Tindall vsed this worde congregation, rather thē church in the translation of the new Testament.

The cause why Tindall trāslated ỹ worde church into this worde congregation.

Wherefore in as much (as the clergy, as the nature of those hard & indurat Adamātstones is, to draw all to them) had appropriat vnto themselues the terme that of right is common vnto all the whole congregation of them that beleue in Christ, & wyth their false and subtil wyles had beguiled and mocked the people, & brought them into the ignorance of the word, making thē vnderstand by this worde church, nothing but the shauen flocke, of them that shore the whole worlde: therefore in the translation of the new Testament where I found this word Ecclesia, I enterpreted it, by thys word congregation. Euen therfore did I it, and not of any mischeuous mynde or purpose to stablisshe heresie, as master More vntruely reporteth of me in hys Dialoge, where he rayleth on ỹ translation of the new Testament.

Congregation is vnderstand by the circūstaunce.

And when M. More sayth, that this word Church is knowen wel inough, I repost me vnto the consciēces of all the land, whether he say truth or other wise, or whether the lay people vnderstand by Church the whole multitude of all that professe Christ, or the iugglyng spirites onely. And whē he saith that congregation is a more generall terme, if it were, it hurteth not. For the circumstaunce doth euer tell what cōgregation is ment. Neuertheless yet sayth he not the truth. For whersoeuer I may say a congregation, there may I say a Church also, as the Church of the deuill, the Church of Sathan, the Church of wretches, ỹ Church of wickedmen, the Churche of lyers and a Church of Turkes therto.

Ecclesia is a greke worde, and signifieth a congregation.

For M. More must graunt (if he will haue Ecclesia translated throughout all the new Testament by this woorde Church) that Church is as commō as Ecclesia. Now is Ecclesia a Greeke word and was in vse before the tyme of the Apostles and taken for a cōgregation among the heathē, where was no congregation of God or of Christ. And also Lucas him selfe vseth Ecclesia for a Church or congregation of heathen people thrise in one Chapter, euē in the xix. of the Actes, where Demetrius the goldsmith or siluersmith had gathered a company agaynst Paule for preachyng agaynst Images. Actes.19.

Howbeit M. More hath so long vsed

his

M.More was skilful in Poetry.

his figures of Poetry, that (I suppose) whē he erreth most, he now by the reason of a long custome, beleueth himself, that he sayth most true. Or els (as the wise people which when they daunce naked in nettes beleue that no man seeth them) euen so M. More thinketh that his errours be so subtilly couched that no man can espy them. So blinde he counteth all other men in comparison of his great vnderstandyng. But charitably I exhorte him in Christ to take hede, for though Judas were wilier then his felowes to get lucre, yet he proued not most wise at ỹ last end.

Judas.

Balaam.

Neither though Balam the false Prophet had a cleare sight to bryng ỹ curse of God vpon the childrē of Israell for honours sake? yet his couetousnesse did so blind his prophesie, that he could not see his owne end. Let therfore M. More and his cōpany awake betymes ere euer their sinne be ripe, lest ỹ voyce of their wickednesse ascende vp and awake God out of his slepe, to loke vpō them and to bow his eares vnto their cursed blasphemies agaynst the open truth, and to send his haruest men and mowares of vengeaunce to repe it.

A good admonitiō to M.More.

But how happeth it that M. More hath not contended in likewise against hys derelyng Erasmus all this longe while? Doth not he chaūge this word Ecclesia into congregatiō and that not seldome in the new Testamēt? peraduenture he oweth him fauour because he made Moria in hys house, whiche booke if it were in English, thē should euery man see, how that he then was farre otherwise mynded then he now writeth. But verely I thinke that as Judas betrayd not Christ for any loue that he had vnto the hyghe Priestes, Scribes and Pharisees, but onely to come by that wherfore he thirsted: euē so M. More (as there are tokens euidēt) wrote not these bookes for any affectiō that he bare vnto the spiritualty or vnto the opinions which he so barely defēdeth, but to obtaine onely that which he was an hungred for: I pray God that he eate not to hastily lest he be choked at the latter end, but that he repēt and resist not the spirite of God which openeth light vnto the worlde.

M.More dio greatly fauour Erasmus.

M.More was a depe dissembler.

¶ Why he vseth this woorde Elder and not Priest.

M.More is captious.

And other thyng which he rebuketh, is, that I interprete this Greeke worde Presbiteros by this worde Senior. Of a truth Senior is no very good Englishe, though Senior and Iunior be vsed in the vniuersities: but there came no better in my mynde at that tyme. Howbeit I spied my fault since, long yer M. More tolde it me, and haue mēded it in all the woorkes which I sens made, and call it an Elder. And in that he maketh heresie of it, to call Presbiteros an Elder, he condemneth their owne old Latin text of heresie also, which they vse yet dayly in ỹ church and haue vsed, I suppose, this .xiiij. hūdred yeares. For that text doth call it an elder likewise. In the .1. Pet. .5. thus standeth it in ỹ Latin text. Seniores qui in vobis sunt, obsecro ego consenior, pascite qui in vobis est gregem Christi. The elders that are among you I beseech, which am an elder also, that ye fede the flocke of Christ, which is among you. There is Presbyteros called an elder. And in ỹ he sayth fede Christes flocke, he meaneth euen the Ministers ỹ were chosen to teach the people & to informe them in Gods word & no lay persons. And in the .2. Epistle of John sayth the text, Senior electæ Dominæ & filijs eius. The elder vnto the elect Lady and to her children. And in the iij. Epistle of John. Senior Gaio dilecto. The elder vnto the beloued Gains. In these .iij. Epistles Presbyteros is called an elder. And in the xx. of the Actes, ỹ text sayth: Paule sent for maiores natu Ecclesie, the elders in byth of the congregation or Church, and sayd vnto them, take hede vnto your selues & vnto ỹ whole flock, ouer which the holy ghost hath made you Episcopos ad regendum Ecclesiam Dei, Bishops ouersears to gouerne the Church of God. There is Presbyteros called an Elder in byth whiche same immediately called a Bishop or ouersear, to declare what persons are ment. Hereof ye see that I haue no more erred then their owne text which they haue vsed sence the scripture was first in the Latin toung, and that their owne text vnderstandeth by Presbyteros nothyng saue an Elder. And they were called Elders, because of their age, grauitie & sadnesse, as thou mayst see by the text: and Bishops or ouersears by the reasō of their offices. And all that were called Elders (or Priests if they so wil) were called Bishops also, though they haue diuided ỹ names now, which thing thou mayst euidently see by the first Chapter of Titus. And Actes xx. and other places mo.

1.Pet.5.

Iohn.2.

Iohn 3.

Actes.20.

Bishops are ordeyned to be ouersees and gouernours of ỹ Church.

The ministers of the church why they were called Elders.

And when he layth Timothe vnto my charge, how he was young, thē he

weneth that he hath wonne his gilden spurres: But I would pray hym to shew me where he readeth that Paule calleth hym Presbyteros, Priest or Elder. I durst not then cal him Episcopus properly. For those ouerlears which we now call Bysshops after the Greke word, were alway bidyng in one place to gouerne the congregation there.

Bysshops ought to be byders in one place.

Now was Timothe an Apostle. And Paule also writeth that he came shortly agayn. Well, will he say, it commeth yet all to one. For if it becommeth the lower Minister to be of a sad and discrete age, much more it becommeth the hygher. It is truth. But ỹ. thynges are without law, God and necessitie. If God to shew his power shall shed out his grace more vpon youth then vpon age at a time, who shall let him? Wemē be no mete vessels to rule or to preach (for both are forbidden them) yet hath God endowed them with his spirite at sondry tymes and shewed his power and goodnesse vpō them and wrought wonderfull thynges by them, because he would not haue them despised. We read that women haue iudged all Israell and haue bene great prophetisses and haue done mighty dedes. Yea and if stories be true, women haue preached sence the openyng of ỹ new Testamēt.

Note.

Women.

God poureth hys holy spirite & endoweth wyth wysdoome & learning alwell wemē as mē.

Do not our women now Christen and minister the Sacrament of Baptisme in tyme of nede? Might they not by as good reason preach also, if necessitie required? If a woman were dryuē into some Iland, where Christ was neuer preached, might she there not preach him, if she had the gift thereto? Might she not also Baptise? And why might she not, by the same reason minister the Sacrament of the body and blood of Christ, and teach them how to chose officers & ministers? O poore women, how despise ye them? The vilder the better welcome vnto you. An whore had ye leuer thē an honest wife. If onely shauen and annoynted may do these thinges, then Christ dyd them not nor any of his Apostles, nor any man in long tyme after. For they vsed no such ceremonies.

God is vnder no lawe, necessitie lawlesse.

Notwithstanding, though God be vnder no lawe, and necessitie lawlesse: yet be we vnder a lawe, and ought to preferre the men before the women, & age before youth, as nie as we cā. For it is agaynst the lawe of nature that young men should rule the elder, and as vncomely as that women shoulde rule the men, but when neede requireth. And therfore if Paule had had other shift, and a man of age as mete for the roome, he would not haue put Timothy in the office, he should no doubt haue bene kept backe vntil a fuller age, and haue learned in the meane time in silence. And whatsoeuer thou be that readest this, I exhort thee in our lord, that thou read both ỹ epistles of Paule to Timothy, that thou mayst see how diligently (as a mother careth for her childe if it be in peril) Paule writeth vnto Timothy to instruct him, to teach hym, to exhort, to corage hym, to stirre him vp, to be wise, sober, diligent, circumspect, sad, humble and meeke, saying: these I write that thou mayest know how to behaue thy selfe in the house of God, which is the church or congregation. Auoyde lustes of youth, beware of vngodly fables & old wiues tales, & auoyde the company of men of corrupt myndes, which wast theyr braynes about wrangling questions. Let no man dispise thyne youth. As who shoulde say, youth is a dispised thyng of it selfe, whereunto men gene none obedience or reuerence naturally. See therefore that thy vertue exceede, to recompence thy lacke of age, and that thou so behaue thy self that no fault be founde with thee. And againe, rebuke not an Elder sharpely, but exhort him as thy father, and yongmen as thy brethren, and the elder women as thy mothers, and ỹ yoūg womē as thy sisters, and such like in euery chapter. Admit none accusation agaynst an Elder vnder lesse then two witnesses. And Paule chargeth hym in the sight of God, and of the Lord Jesus Christ, and of his elect Angels, to do nothing rashely or of affection. And shortely whereunto youth is most prone and ready to fall, therof warneth he hym with all diligence, euen almost or altogether halfe a dosen times of some one thyng. And finally as a man woulde teach a childe that had neuer before gone to schole, so tēderly & so carefully doth Paul teach him. It is an other thyng to teach the people, and to teach the preacher. Here Paule teacheth the preacher, young Timothy.

The cause why yonng Timothy was preferred by Paul to be a Bysshop.

Paul was a fatherly instructer to Timothy.

S. Paule was a wyse thy & most reuered father & instructour.

A great difference betwene teaching of the people, and teaching of a preacher.

And when he affirmeth that I say, how that the oyling and shaning is no part of the Priesthode. That improueth he not, nor can do. And therfore I say it yet. And when he hath inserched the vttermost that he cā, this is all that he can lay agaynst me, that of an hundred there be not x. that haue the pro-

Oyling, nor shaning is any thing or any part of priesthode.

perties which Paule requireth to be in them. Wherfore if oyling and shauyng be no part of their Priesthode, then euermore of a thousand ix. hundred at the lest should be no Priests at all. And quoth your frend would confirme it with an oth and sweare depely, that it would solow and ỹ it must nedes so be. Which argument yet, if there were no other shift I would solue after an Oxford fashion, with concedo consequentiam & consequens. And I say moreouer that their annoynting is but a ceremonie borowed of ỹ Iewes, though they haue somewhat altered the maner, and their shauing borowed of the heathen Priestes, and that they be no more of their priesthood, then the oyle, salte, spittell, taper and chrisome cloth of the substaunce of baptisme. which thinges no doubt, because they be of their coniuring, they would haue preached of necessitie vnto the saluation of the childe, except necessitie had driuen them vnto the contrary.

Oile, salt, & spittle are no parts of Baptisme.

And seing that the oyle is not of necessitie, let M. More tell me what more vertue is in the oyle of confirmatiõ, in as much as the bishop sacreth the one as well as the other: yea and let hym tell the reason why there shoulde be more vertue in the oyle wherewith ỹ Bysshop annointeth his Priestes. Let him tell you from whence the oyle cõmeth, how it is made, and why he selleth it to the curates wherewyth they annointe the sicke, or whether this be of lesse vertue then the other.

Oyle hath in it no vertue at all, though the Bysshop halow it.

☞ And finally, why vsed not the Apostles this greke worde ἱερεύς, or the interpreter this Latin woorde Sacerdos, but alway this woorde Presbyteros and Senior, by which was at that time nothing signified but an Elder? And it was no doubt taken of the custome of the Hebrues, where the officers were euer elderly men as nature requireth. As it appeareth in the olde testament and also in the new. The Scribes, Pharises, and the elders of the people sayth the text, which were the officers and rulers, so called by the reason of their age.

The ministers emõg the Iewes were named Elders, because of their age.

¶ Why he vseth loue rather then charitie.

Why Tyndall vseth this woorde loue rather then charitie.

HE rebuketh me also that I trãslate thys greke worde ἀγάπη into loue, and not rather into charitie, so holy & so knowen a terme. Verely charitie is no knowen Englishe, in that sence which agape requireth. For when we say, geue your almes in the worshyp of God and sweete saint charitie, and when the father teacheth his sonne to say blessing father for saint charitie, what meane they? In good sayth they wot not. Moreouer whẽ we say, God helpe you, I haue done my charitie for this day, do we not take it for almes? And the man is euer chiding and out of charitie, and I beshrew hym saying my charitie, there we take it for patience. And when I say a charitable mã, it is taken for mercifull. And though mercifulnes be a good loue, or rather spring of a good loue, yet is not euery good loue mercifulnes. As when a woman loueth her husband godly, or a man his wife or his frende that is in none aduersitie, it is not alway mercifulnesse. Also we say not thys man hath a great charitie to god, but a great loue. Wherfore I must haue vsed this generall terme loue, in spite of myne hart oftentimes. And agape & charitas were woordes vsed among the Hethen yer Christ came, and signified therefore more then a godly loue. And we may say well inough and haue heard it spoken that the Turkes be charitable one to an other among themselues, & some of them vnto the christen to. Besides all this agape is cõmon vnto all loues.

Charitie hath diuers significations.

Loue also is diuersly vnderstãd.

And when M. More saith euery loue is not charitie, no more is euery Apostle Christes Apostle, nor euery Angell Gods Angell, nor euery hope christen hope, nor euery fayth or beliefe Christes beleefe, and so by an hũdred thousand woordes. So that if I should alway vse but a woorde ỹ were no more generall then the woorde I enterprete, I should enterprete nothing at all. But the matter it selfe and the circumstaunces do declare what loue, what hope, and what fayth is spoke of. And finally I say not charitie God, or charitie your neighbour, but loue God and loue your neighbour, ye & though we say a man ought to loue his neighbours wife & his daughter, a Christen man doth vnderstand that he is commaũded to defile his neighbours wife or his daughter.

Euery loue is not charitie nor euery charitie is not loue.

¶ Why fauour and not grace.

Why Tyndall sayth fauour and not grace.

AND with lyke reasons rageth he because I turne χάρις into fauour and not into grace, saying that euery fauour is not grace, and that in some fauour there is but little grace. I can say also in some grace there is little

goodneſſe. And when we ſay, he ſtandeth well in my Ladyes grace, we vnderſtand no great godly fauour. And in Vniuerſities many vngracious graces are gotten.

¶ Why knowledge and not confeſsion, repentaunce and not penaunce.

Knowledge and not confeſsion, repentaunce and not penaunce.

AND that I vſe this worde knowledge and not confeſsion, and this word repentaunce and not penaunce. In which all he can not proue, that I geue not the right Engliſhe vnto the Greeke word. But it is a farre other thyng that payneth them and byteth them by the hreſtes. There be ſecret panges that pinch the very hartes of them, wherof they dare not cõplayne. The ſekeneſſe that maketh them ſo impaciẽt is, that they haue loſt their iuggling termes. For the doctours and preachers were wont to make many diuiſiõs, diſtinctions & ſortes of grace, gratis data, gratum faciens, preueniens & ſubſequens. And with confeſsion they iuggled, & ſo made the people, as oft as they ſpake of it: vnderſtand Chriſt in the eare. wherof the Scripture maketh no mentiõ: no it is cleane agaynſt the Scripture as they vſe it and preach it, and vnto God an abhominatiõ and a foule ſtinkyng ſacrifice vnto the filthy Idole Priapus. The loſſe of thoſe iuggling termes is the matter where of all theſe bottes brede, that gnaw them by the belyes and make them ſo vnquiet.

The Papiſtes may not forbeare to haue their iuggling termes.

Penaunce.

And in like maner, by this word penaunce, they make the people vnderſtand holy deedes of their enioynyng, with which they muſt make ſatisfactiõ vnto Godward for their ſinnes. when all the Scripture preacheth that Chriſt hath made full ſatisfactiõ for our ſinnes to Godward, & we muſt now be thãkfull to God agayne and kill the luſtes of our fleſh with holy workes of gods enioynyng & to take paciently all that God layeth on my back. And if I haue hurt my neighbour, I am bounde to ſhriue my ſelfe vnto him and to make him amendes, if I haue wherewith, or if not thẽ to aſke him forgeueneſſe, and he is bounde to forgeue me. And as for their penaũce the Scripture knoweth not of. The Greke hath Metanoia and Metanoite, repentaunce and repente, or forthinkyng and forthinke. As we ſay in Engliſh it forthinketh me or I forthinke, and I repent or it repẽteth me and I am ſory that I dyd it. So now the Scripture ſayth repent or let it forthinke you and come & beleue the Goſpell or glad tydynges that is brought you in Chriſt, and ſo ſhall all be forgeuen you, and henceforth lyue a new lyfe: And it will folow if I repent in the hart, that I ſhall do no more ſo willingly and of purpoſe. And if I beleue the Goſpell, what God hath done for me in Chriſt, I ſhould ſurely loue him agayne & of loue prepare my ſelfe vnto his commaundementes.

Fayth in Chriſt bringeth true repentaũce

These thinges to be euen ſo M. More knoweth well inough. For he vnderſtandeth the Greke, and he knew them long yer I. But ſo blynd is couetouſneſſe & dronkẽ deſire of honour. Giftes blind the eyes of the ſeyng and peruert the wordes of the righteous Deut. xvi when couetouſnes findeth vauntage in ſeruyng falſehead, it riſeth vp into an obſtinate malice agaynſt the truth & ſeeketh all meanes to reſiſte it, and to quẽch it. As Balam the falſe prophet, though he wiſſe that God loued Iſraell and had bleſſed them and promiſed them great thyngs, and that he would fulfill his promiſes, yet for couetouſneſſe and deſire of honour, he fell into ſuch malice agaynſt the truth of God, that he ſought how to reſiſte it and to curſe the people. whiche when God would not let him do, he turned him ſelfe an other way and gaue peſtilent counſell, to make the people ſinne agaynſt God, wherby the wrath of God fel vpon them, and many thouſand periſhed. Notwithſtandyng Gods truth abode faſt and was fulfiled in the reſt. And Balam as he was the cauſe that many periſhed, ſo eſcaped he not hym ſelfe. No more did any that malicioſly reſiſted the open truth agaynſt hys owne conſcience, ſence the worlde began, that euer I read. For it is ſinne agaynſt ỳ holy ghoſt, which Chriſt ſaith ſhall neither be forgeuẽ here nor in the worlde to come, whiche text may this wiſe be vnderſtand that as that ſinne ſhalbe puniſhed with euerlaſtyng dãnation in the lyfe to come: euen ſo ſhall it not eſcape vengeaũce here. As thou ſeeſt in Iudas, in Pharao, in Balam and in all other tyrauntes whiche agaynſt their conſciences reſiſted the open truth of God.

Deut. 17.

Balam.

The ſinne agaynſt the holy ghoſt.

So now the cauſe why our Prelates thus rage, & that moueth them to call M. More to helpe, is not that they finde iuſt cauſes in the tranſlation, but becauſe they haue loſt their iuggling and fayned termes, wherewith Peter pro-

1. Pet. 2.

phe-

phesied they should make marchaundise of the people.

¶Whether the Church were before the Gospell or the Gospell before the Church.

The church before ỹ gospell or the gospell before the church.

AN other doubt there is, whether the Church or congregatiō be before the Gospell or the Gospell before the Church. which question is as hard to solue, as whether the father be elder then the sonne or the sonne elder then his father. For the whole Scripture and all beleuing hartes testifie that we are begotten through the word. wherfore if the word beget the congregatiō, & he that begetteth is before hym that is begotten, then is the Gospell before the Church. Paul also Rom. ix. sayth, how shall they call on him whom they beleue not? And how shall they beleue without a preacher? That is, Christ must first be preached yer men can beleue in him. And then it foloweth, that the word of the preacher must be before the fayth of the beleuer. And therfore in as much as the word is before the faith, and faith maketh the congregation, therfore is the word or Gospell before the congregation. And agayne as the ayre is darke of it selfe & receaueth all her light of the sonne: euen so are all mens hartes of thēselues darke with lyes and receaue all their truth of Gods word, in that they consent therto. And moreouer as the darke ayre geueth the sonne no light, but contrarywise the light of the sonne in respect of the ayre is of it selfe and lightneth the ayre & purgeth it from darkenesse: euē so the lying hart of man can geue the word of God no truth, but contrary wise the truth of Gods word is of her self, and lighteneth the harts of the beleuers and maketh them true, and cleanseth them from lyes, as thou readest John. xv. ye be cleane by reason of the word. which is to be vnderstand, in that the word hath purged their hartes from lyes, from false opinions & from thinking euill good, and therfore from consentyng to sinne. And John. xvij. sanctifie them O father thorough thy truth. And thy woorde is truth. And thus thou seest that Gods truth depeneth not of man. It is not true because man so sayth or admitteth it for true: But man is true because he beleueth it, testifieth and geueth witnesse in hys hart that it is true. And Christ also sayth him selfe John. v. I receaue no witnesse of mā. For if the multitude of mās witnesse might make ought true, then were the doctrine of Mahomete truer then Christes.

Rom. 9.

The word which is ỹ Gospell was before the church.

Ioh. xv.

Ioh. 17.

Note well this.

¶Whether the Apostles left ought vnwritten, that is of necessitie to be beleued.

BVt did not ỹ Apostles teach ought by mouth that they wrot not? I aunswere, because that many taught one thyng, and euery man the same in diuers places and vnto diuers people. and confirmed euery sermō wyth a sundry miracle: therfore Christ & his Apostles preached an hundred thousād sermons, and did as many miracles, which had bene superfluous to haue bene all written. But the pith and substaunce in generall of euery thyng necessary vnto our soules health, both of what we ought to beleue, and what we ought to do was written, and of the miracles done to confirme it, as many as were nedeful. So that whatsoeuer we ought to beleue or do, that same is written expresely, or drawen out of that which is written.

Whether ỹ Apostles taught any thing that they did not write.

So much is written as is necessary for our saluation.

For if I were bound to do or beleue vnder payne of the losse of my soule any thing that were written, nor depēded of that which is writtē, what holpe me the scripture that is written? And thereto in as much as Christ and all his Apostles warned vs that false prophetes shoulde come with false miracles, euen to deceaue the elect if it were possible, wherewith shoulde the true preacher confound the false, except he brought true miracles to confound the false, or els autenticke scripture of full authoritie already among the people.

The scripture written must confounde the vnwritten veritees.

Some man woulde aske, how dyd God continue his congregation from Adam to Noe, and frō Noe to Abraham, and so to Moses, without writing, but with teaching from mouth to mouth. I aunswere, first that there was no scripture all the whyle, they shall proue, whē our Lady hath a new sonne. God taught Adam greater thynges then to write. And that there was writing in the world long yer Abraham yea & yer Noe, do stories testifie.

Writting hath bene from the beginning.

Notwithstanding, though there had bene no writing, the preachers were euer prophetes glorious in doing of miracles, wherwith they confirmed their preaching. And beyond that god wrote his testamēt vnto them alway,

God frō ỹ beginning hath written his will in ỹ hartes of his elect.

both

both what to do and to beleue, euē in ỹ sacramentes. For the sacrifices which God gaue Adams sonnes, were no dumme popetrie or superstitious Mahometrie, but signes of the testament of God. And in them they red ỹ worde of God, as we do in bookes, and as we should do in our sacraments, if the wicked Pope had not taken the significations away from vs, as he hath robbed vs of the true sence of all the scripture. The testament which God made with Noe, that he woulde no more drowne the worlde with water, he wrote in the sacrament of the raine-bow. And the appointment made betweene him and Abraham, he wrote in the sacrament of circumcision. And therefore sayd Steuen Act. vij. he gaue them ỹ testamēt of circumcision. Not that the outwarde circumcision was the whole testament, but the sacramēt or signe there. For circumcision preached Gods worde vnto thē, as I haue in other places declared.

The Pope hath taken frō vs the significations of the Sacraments.

Actes.7.

But in the tyme of Moyses when the congregation was encreased, that they must haue many preachers & also rulers temporall, then all was receaued in scripture, in so much that Christ and his Apostles might not haue bene beleued without scripture for all their miracles. wherefore in as much as Christes congregation is spred abroad into all the worlde much broader then Moses, and in as much as we haue not the olde testament onely but also the new, wherein all thinges are opened so richly and all fulfilled that before was promised, & in as much as there is no promise behinde of ought to be shewed more saue the resurrection: yea and seyng that Christ and all the Apostles with all the Angels of heauen, if they were here, could preach no more then is preached, of necessitie vnto our soules: How then should we receaue a new article of the fayth, without scripture, as profitable vnto my soule, when I had beleued it, as smoke for sore eyes. What holpe it me to beleue that our Ladies bodye is in heauen: what am I the better for the beliefe of Purgatory? to feare men thou wilt say, Christ & his Apostles thought hell inough. And yet (besides that the fleshly imaginatiō may not stand with Gods worde) what great feare can there be of that terrible fire which thou mayst quench almost for three halfe pence?

There can no more be taught vs then is cōteyned in the scriptures.

Purgatorye.

And that the Apostles should teach ought by mouth which they woulde not write, I pray you for what purpose? because they should not come into the handes of the Heathen for mocking, saith M. More. I pray you what thing more to be mocked of the Heathen coulde they teach, then the resurrection, and that Christ was God and man, and dyed betwene two theeues, and that for his deathes sake, all that repent and beleue therein should haue their sinnes forgeuen them, yea and if the Apostles vnderstoode thereby as we do, what madder thing vnto heathen people coulde they haue taught thē ỹ bread is Christes body, & wyne his bloud. And yet all these thynges they wrote. And agayne purgatory, confession in the eare, renaunce and satisfaction for sinne to Godward, with holy deedes, and praying to Saintes with such like, as dumme sacraments and ceremonies, are maruelous agreable vnto the superstition of the Heathen people, so that they needed not to abstaine from writing of thē, for feare least the Heathen should haue mocked them.

The Heathē thoght nothing more madder thē the doctrine of the resurrection.

Moreouer what is it that the Apostles taught by mouth, and durst not write? The sacramentes? As for baptim and the sacrament of the body and bloude of Christ they wrote, and it is expressed what is signified by them. And also all the ceremonies and sacramentes that were frō Adam to Christ had significations, and all that are made mention of in the new testamēt, wherefore in as much as the sacramentes of the olde testament haue significations, and in as much as the sacramentes of the new testament (of which mētion is made that they were deliuered vnto vs by the very Apostles at Christes commaundement) haue also significatiōs, and in as much as the office of an Apostle is to edifie in Christ, and in as much as a dumme ceremonie edifieth not, but hurteth altogether (for if it preach not vnto me, then I can not but put confidēce therin, that the deede it selfe iustifieth me, which is ỹ denying of Christes bloud) and in as much as no mētion is made of thē, as well as of other, nor is knowen what is ment by them: therefore it appeareth that the Apostles taught them not, but that they be the false marchaundise of wily hipocrites. And therto priesthode was in the tyme of the Apostles an office which if they would do truely, it woulde more pro-

The Apostles taught nothing that they were afrayde to write.

Sacramētes haue significations.

All ỹ Sacramentes taught eyther in the olde testament or new, haue significations.

fite

The Popish Sacramentes strive one against an other.

site then all the sacraments in ỹ world. And agayne Gods holinesses strive not one against an other, nor defile one another. Their sacraments defile one another. For wedlocke defileth priesthode more thē whordome, theft, murther, or any sinne against nature.

They will haply demaunde where it is written that women should baptise. Verely in this commaundement, Loue thy neighbour as thy selfe, it is written, that they may and ought to minister not onely Baptim, but all other in tyme of neede, if they be so necessarie as they preach them.

Sacramēts without significations are not to be receaued.

And finally though we were sure that God hymselfe had geuen vs a sacrament, whatsoeuer it were, yet if ỹ signification were once lost, we must of necessitie, either seeke vp the significatiō or put some significatiō of Gods word therto, what we ought to do or beleue therby, or els put it downe. For it is impossible to obserue a sacrament without significatiō, but vnto our dāpnatiō. If we keepe ỹ faith purely & the law of loue vndefiled, which are ỹ significatiōs of all ceremonies there is no ieopardy to alter or chaunge the fashion of the ceremony, or to put it downe if neede require.

¶Whether the Churche can erre.

Whether ỹ Church cā erre or not.

THere is an other question, whether the Church may erre. Which if ye vnderstand of the Pope and hys generation, it is verely as hard a question as to aske whether he which hath both hys eyes out be blynde or no, or whether it be possible for him that hath one legge shorter thē an other, to halt.

What ỹ be ỹ Church is & what fayth sanctifieth.

But I sayd that Christes elect church is the whole multitude of all repenting sinners that beleue in Christ, and put all their trust and confidēce in the mercy of God, feeling in their hartes, that God for Christes sake loueth thē, and will be or rather is mercifull vnto them, and forgeueth thē their sinnes of which they repent, and that he forgeueth them also all the motions vnto sinne, of which they feare least they shoulde thereby be drawen into sinne agayne. And this faith they haue without all respect of their owne deseruinges, yea and for none other cause then that the mercifull truth of God the father, which can not lie, hath so promised, and so sworne.

By fayth we are

And this faith and knowledge is euerlasting life, and by this we be borne a new and made the sonnes of God, and obtayne forgeuenes of sinnes, and are translated from death to life, & frō the wrath of God vnto his loue and fauour. And this faith is the mother of all truth, and bringeth with her ỹ spirite of all truth. which spirite purgeth vs, as from all sinne, euen so frō all lies and errour noysome and hurtfull. And this faith is the foundation layd of the Apostles and Prophetes whereon Paul sayth Ephes. ij. that we are built, and therby of the houshold of God. And this fayth is the rocke wherein Christ build his congregatiō. Christ asked the Apostles Math. xvj. whom they tooke him for. And Peter aunswered for them all saying I say that thou art Christ the sonne of the liuing God ỹ art come into this world. That is, we beleue that thou art he that was promised vnto Abrahā, that should come bleese vs and deliuer vs. Howbeit Peter yet wist not by what meanes. But now it is opened throughout all the world, that through the offeryng of hys body & bloud, that offeryng is a satisfaction for the sinne of all that repent and a purchasyng of what soeuer they can aske, to keepe them in fauour. And that they sinne no more. And Christ aunswered vpō this rocke I will build my congregation: that is, vppon this fayth. And agaynst the rocke of this fayth can no synne, no hell, no deuill, no lyes nor errour preuayle.

made the sonnes of God.

Ephe. 2.

Math. 16.

The offeryng of Christes body and bloud is ỹ onely satisfaction for our sinnes.

For what soeuer any mā hath committed, if he repent and come to this rocke, he is safe. And that this fayth is the onely way by which the Church of Christ goeth vnto God and vnto the inheritaunce of all his riches, restitue all the Apostles and Prophetes & all the Scripture, with signes and miracles, and all ỹ bloud of Martyrs. And who soeuer goeth vnto God and vnto forgeuenesse of sinnes or saluation, by any other way then this, the same is an hereticke out of the rightway & not of Christes Church.

There is no way to saluation, but by Christes death and passion.

For this knowledge maketh a man of ỹ Church. And the Church is Christes body Collos. i. and euery person of the Church is a member of Christ. Ephes. v. Now it is no mēber of Christ that hath not Christs spirit in it. Rom. viij. as it is no part of me or member of my body wherein my soule is not present and quickeneth it. And then if a man be none of Christes, he is not of his Church.

Collos. 1.

Ephes. 5.

Rom. 8.

¶How a true member of Chriſtes Church ſinneth not, and how he is yet a ſinner.

FVrthermoꝛe, he that hath this fayth can not ſinne, and therfoꝛe can not be deceaued with damnable errours. Foꝛ by this fayth we be (as I ſayd) boꝛne of God. Now he that is boꝛne of God can not ſinne, foꝛ his ſeed dwelleth in him, & he can not therfoꝛe ſinne, because he is boꝛne of God. 1. Iohn. 3. which ſeede is the holy ghoſt that keepeth a mans hart from conſenting vnto ſinne. And therfoꝛe it is a falſe concluſiō that M. More holdeth, how that a mā may haue a right faith ioyned with all kyndes of abhomination & ſinne.

Fayth and ſinne can not ſtand together.

And yet euery member of Chriſtes congregation is a ſinner and ſynneth dayly, ſome moꝛe and ſome leſſe. Foꝛ it is wꝛitten. 1. Iohn. 1. if we ſay we haue no ſinne, we deceaue our ſelues & the truth is not in vs. And agayne if we ſay, we haue not ſinned, we make hym a liar and his woꝛd is not in vs. And ſaint Paul Rom. vij. ſayth, that good which I would, that do I not, but that euill which I would not, that do I. So it is not I that do it (ſayth he) but ſinne that dwelleth in me. Thus are we ſinners and no ſinners. No ſinners, if thou looke vnto the profeſſion of our hartes toward the law of God, on our repentaunce and ſoꝛow that we haue, both becauſe we haue ſinned and alſo becauſe we be yet full of ſinne ſtill, and vnto the pꝛomiſes of mercy in our Sauiour Chꝛiſt, and vnto our fayth. Sinners are we, if thou loke vnto the frailtie of our fleſh, which is as the weakeneſſe of one that is newly recouered out of a great diſeaſe, by ỹ reaſon wher of our dedes are imperfect. And by the reaſon wherof alſo, when occaſions be great, we fall into hoꝛrible dedes, and the frute of the ſinne which remaineth in our mēbers bꝛeaketh out. Notwithſtanding yet the ſpirite leaueth vs not, but rebuketh vs & bꝛyngeth vs home agayne vnto our profeſſion, ſo that we neuer caſt of the yocke of God nō our neckes neither yeld vp our ſelues vnto ſinne, foꝛ to ſerue it, but fight a freſh and begyn a new battaile.

All fleſhe doth ſinne.

¶How a Chriſten man can not erre, and how he may yet erre.

AND as they ſinne not, ſo they erre not. And on the other ſide as they ſinne, ſo they erre: but neuer vnto death and damnation. Foꝛ they neuer ſinne of purpoſe noꝛ hold any erroure malicioully, ſinnyng againſt the holy ghoſt, but of weakeneſſe & infirmitie. As good obedient childꝛē, though they loue their fathers commaundements, yet bꝛeake them oft, by the reaſon of their weakeneſſe. And as they can not yeld them ſelues bond vnto ſinne, to ſerue it: euē ſo they can not erre in any thyng that ſhould be agaynſt the pꝛomiſes which are in Chꝛiſt. And in other thynges their errours be not vnto damnation, though they be neuer ſo great, becauſe they hold them not malicioully. As now, if ſome when they read in the new Teſtament of Chꝛiſts bꝛethꝛen, would thinke that they were our Ladyes childꝛen after the bꝛyth of Chꝛiſt, becauſe they know not the vſe of ſpeakyng of the Scripture oꝛ of the Hebꝛues, how that nye kinſmē be called bꝛethꝛen, oꝛ happely they might be Joſephes childꝛen, by ſome firſt wife, neither can haue any to teach him foꝛ tyꝛānye that is ſo great, yet could it not hurte him, though he dyed therein, becauſe it hurteth not the redēption that is in Chꝛiſtes bloud. Foꝛ though ſhe had none but Chꝛiſt, I am therfoꝛe neuer the moꝛe ſaued, neither yet ỹ leſſe, though ſhe had had. And in ſuch lyke an hundꝛed that plucke not a mans faith from Chꝛiſt, they might erre, and yet be neuertheleſſe ſaued no though the contrary were wꝛitten in the Goſpell. Foꝛ as in other ſinnes, as ſoone as they be rebuked, they repent: euen ſo here, aſſoone as they were better taught, they ſhould immediatly knowledge their errour and not reſiſte.

We ſinne of frailtie & weakenes.

We may erre. & yet be ſaued.

But they which malicioully mayntaine opinions agaynſt the Scripture, oꝛ that ỹ cā not be pꝛoued by the Scripture, oꝛ ſuch as make no matter vnto the Scripture and ſaluation that is in Chꝛiſt whether they be true oꝛ no, and foꝛ the blind zeale of them make ſectes, bꝛeakyng ỹ vnitie of Chꝛiſtes Church, foꝛ whoſe ſake they ought to ſuffer all thyng, and riſe agaynſt their neighbours, whom they ought to loue as them ſelues, to flea them (ſuch men I ſay are fallen from Chꝛiſt and make an Idole of their opinions. Foꝛ except they put truſt in ſuch opinions and thought them neceſſarie vnto ſaluatiō, oꝛ with a cankred conſcience went about to deceaue, foꝛ ſome filthy purpoſe, they would neuer bꝛeake the vnitie of fayth oꝛ yet flea their bꝛethꝛen. Now is this a playne concluſion, that both they ỹ truſt in their own woꝛkes,

Who they be that erre from the way of fayth.

and

and they also ẏ put confidence in theyr owne opinions, be fallen from Christ and erre from the way of fayth that is in Christes bloud, & therfore are none of Christes Church, because they be not built vpon the rocke of fayth.

¶Fayth is euer assayled and fought with all.

Faith is euer assailed with desperation.

MOreouer this our fayth which we haue in Christ, is euer fought agaynst, euer assayled & beaten at with desperation: not when we sinne only, but also in all temptations of aduersitie, into which God bringeth vs, to nurtour vs, and to shew vs our owne hartes, the hipocrisie & false thoughtes that there lye hid, our almost no fayth at all, and as little loue, euen thē haply when we thought our selues most perfect of all. For when temptations come we can not stand, when we haue sinned fayth is feeble, when wrong is done vs we can not forgeue, in sickenesse, in losse of goodes and in all tribulations we be impatient: when our neighbour needeth our helpe, that we must depart with hym of ours then loue is colde.

All power & readines to do good cōmeth of God & not of our selues.

And thus we learne and feele that there is no goodnes nor yet power to do good, but of God onely. And in all such tēptatiōs our fayth perisheth not vtterly, neither our loue and consent vnto the lawe of God. But they be weake, sicke, and wounded, and not cleane dead. As a good childe whom the father & mother haue taught nurtoure and wisdome, loueth his father and all his commaundementes, and perceaueth of ẏ goodnes shewed him, that his father loueth him, and that all hys fathers preceptes are vnto hys wealth and profite, and that his father commaundeth him nothing for any neede that his father hath thereof, but seeketh his profite onely, and therefore hath a good fayth vnto all his fathers promises, and loueth all his cōmaundementes, and doth them wyth good will, & with good will goeth to schole. And by the way haply he seeth cōpany play, and with the sight is taken and rauished of his memory, and forgetteth himselfe, and standeth and beholdeth and falleth to play also, forgetting father and mother, all their kindnes, all their lawes, and his owne profite thereto. Howbeit, the knowledge of his fathers kindnesse, the fayth of hys promises, and the loue that he hath agayne vnto hys father, and the obedient minde are not vtterly quēched, but lye hid, as all thynges do when a man sleepeth or lieth in a traunce. And as soone as he hath played out all his lustes or be warned in the meane season, he commeth againe vnto his olde profession. Neuer the later, many temptations goe ouer his hart, and the law as a right hangman tormenteth hys conscience, and goeth nye to perswade him that his father will cast him away and hang hym if he ketch hym, so that he is like a great while to runne a way rather then to returne vnto his father agayne. Feare and dread of rebuke, & of losse of his fathers loue and of punishment wrastle with the trust which he hath in his fathers goodnesse, and as it were geue his faith a fall. But it riseth againe assoone as the rage of the first brunte is past and his minde more quiet. And the goodnesse of his father, and his olde kindnesse commeth vnto remembraunce, eyther of his owne corage or by the comfort of some other. And he beleueth that his father wyll not cast him away or destroy hym, and hopeth that he will no more do so.

A very good example.

The faythfull though they slip, yet they fall not

Faith in ẏ goodnes of God is our staye.

And vpō that he getteth him home, dismayed. But not altogether faythlesse. The olde kindnesses will not let him dispayre. Howbeit, all the world cannot set his hart at rest, vntyll the payne be past, and vntill he haue heard the voyce of his father that all is forgeuen.

¶The maner and order of our election.

EVen so goeth it with Gods electe. God chuseth thē first, and they not God, as thou readest John. xv. And then he sendeth forth and calleth them, and sheweth them his good wil which he beareth vnto them, and maketh thē see both their owne damnation in the lawe, and also the mercy that is layde vp for them in Christes bloude, and thereto what he wil haue them do. And then when we see his mercy, we loue him agayne, and chuse him and submit our selues vnto his lawes to walke in them. For when we erre not in wit, reason and iudgement of thynges, we can not erre in will and choyse of thinges. The choyse of a mans will doth naturally and of her owne accorde follow the iudgement of a mans reason, whether he iudge right or wrong. So that in teaching onely resteth the pyth

Ioh. 15.

If we consider how mercifull god is vnto vs, we cānot chuse but submit our selues vnto hys lawes.

of a mans liuing. How be it, there be swine that receaue no learning but to defile it. And there be dogges that rent all good learning wyth their teeth. And there be Pope holy, which following a righteousnes of their owne faining, resiste the righteousnes of God in Christ. And there be that cannot attend to harken vnto the truth for rage of lustes, which when lustes abate, come and obey well inough.

Christian mē must be patient.

And therefore a Christen man must be patient and suffer long to win his brother to Christ, ẏ he which attēdeth not to day, may receaue grace & heare to morowe, we see some at their very latter ende, when colde feare of death hath quenched the heate of their appetites, learne & consent vnto the truth, wherunto before they could geue none eare, for the wylde rages of lustes that blynded their wittes.

Mercy waiteth euer on the elect.

And though Gods elect can not so fall that they rise not agayne, because that the mercy of God euer wayteth vpon them, to deliuer them from euil, as the care of a kynde father wayteth vppon his sonne, to warne him and to keepe hym from occasions, and to call him backe againe if he be gonne to far: yet they forget themselues oftymes, & sinke downe into staunces, and fall a slepe in lustes for a season. But assoone as they be awaked they repent & come agayne without resistaunce. God now and thē withdraweth his hand and leueth them vnto their own strength, to make thē feele that there is no power to do good but of God onely, lest they shuld be proude of that which is none of theirs. God layd so fore awaight of persecution vpp n Dauids backe that passed his strēgth to beare. So that he cried oft out of his Psalmes, saying that he had liued well and followed the right way of God in vayne. For the more he kept him selfe from sinne, the worse it wēt with him, as he thought, and the better with his enemy Saul, the worse he was. Yet God left hym not there, but cōforted him & shewed him thinges which before he wist not of, how that the Saintes must be patient and abyde Gods haruest, vntil the wickednesse of vngodly sinners be full ripe, ẏ God may ripe it in dew season.

Dauid.

The elect of God must haue patience & be long sufferers.

God also suffered occasions stronger then Dauid, to fall vpon him & to carie him cleane out of the way. Was he not ready for a churlysse aunswere to haue slayne Naball & all the males of his house, so much as the child in the cradell? howbeit God with held hym and kept him backe frō that euill, thorough the wisedome of Abigall. How long slomberd he, or rather how hard in slepe was he in the adultery of Beth sabe. And in the murther of her husbād Uriah, But at both times assoone as he was rebuked and his fault told him, he repented immediatly & turned agayne mekely. Now in all that long tyme, from the adultery of Bethsabe vntill the Prophet Nathan rebuked him he had not lost his fayth nor yet his loue vnto the lawes of God, no more then a man looseth his wittes when he is a slepe. He had forgot him self onely and had not maliciously cast of the yocke of Gods commaundements from of his necke. There is no mān so good, but that there commeth a tyme vpon hym, when he feeleth in him selfe no more faith or loue vnto God, then a sicke mā oftymes feeleth the tast of hys meate which he eateth.

God trieth his elect by suffering them to fall into temptation.

We may cōmit sinne and yet not forget God

And in like maner the Apostles of Christ at his passiō were astonyed and amased and in such a storme of temptations, for the soden chaunge from so great glorie into so vyle and shamefull death, that they had forget all the miracles and all the wordes which he had told them before, how that he should be betrayde and deliuered on the same maner vnto death. Moreouer they neuer vnderstode that saying of hys death because theyr hartes were all way heauy and ouer lade with earthly thoughtes. For though they saw hym raise vp other, yet who should rayse him vp, when he were dead, they could not comprehend.

The Apostles beyng amased w̄ tēptations forgat all Christes myracles.

Read what thou read canst, & thou shalt finde no temptatiō like vnto that from the creation of the world, or so great as it by the hūdred part. So that the wonderfull soden chaunge and the terrible sight of his passion and of hys most cruell and most vyle death, & the losse of whō they so greatly loued, that their hartes would fayne haue dyed with him, and the feare of their owne death, and the impossibilitie that a man should rise againe of his owne power, so occupyed their mindes and so astonyed them and amased them, that they could receaue no comfort, either of the Scripture or of the miracles whiche they had sene Christ do, nor of the monitions & warnings wherwith he had warned thē before, neither of the women that brought them tydynges that he was risen. The sword of temptations

A great temptation layd vpō ẏ Apostles.

ons with feare sorow, mourning and wepping, had deply pearced theyr hartes, and the cruell sight had so combred their myndes, that they could not beleue, vntill Christ him selfe came; death put of, and ouercome, yea & whē they first saw him, they were astonyed for wondering and ioy together that thoughtes arose in their hartes, alas is this he or doth some spirite mocke vs? he was fayne to let them feele hym and to eate with them, to stregth theyr fayethes.

The Apostles were very doubtfull.

Howbeit there was none of them that was fallen in his hart frō Christ. For assoone as the women brought word, Peter and Iohn ranne vnto the sepulchre & saw and wondred & would fayne haue beleued that he was risen and longed for him? But could not beleue the wound of temptation beyng greater then that it could bee healed with the preaching of a woman without anyother miracle.

Ioseph of Armathia and Nicodemus whiche while he yued durst not be a knowen of him assoone as he was dead, begged his body and buried hym boldly. And the women assoone as it was lawfull to worke, prepared their annoyntments with all diligēce. And the hartes of the Disciples that wēt to Emaus burned in their breastes to heare him spoken of.

Christ hys resurrectiō

And Thomas had not forsaken Christ, but could not beleue vntill he saw him, and yet desired and longed to see him and reioyced when he saw him and for ioy cried out, my Lord my God. There was none of them that euer rayled on him and came so farre foorth, to say, he was a deceauer and wrought with the deuils craft all this while, and see where to he is come in the end? we defie hym & all his workes false wretch that he was, and hys false doctrine also. And thereto must they haue come at the last, when feare, sorow and wondering had bene past, if they had not bene preuented and holpe in the meane tyme.

The Disciples were not without fayth but yet the same was very doubtfull.

Yea and Peter assoone as he had denyed Christ came to hym selfe immediatly and went out and wept bitterly for sorow. And thus ye see, that Peters faith failed not, though it were oppressed for a tyme: so that we nede to seke no gloses for the text that Christ sayd to Peter how that hys fayth should not fayle. Yes sayth M. More it fayled in hym selfe, but was reserued in our Lady.

Peters fayth fayled not.

But let vs see the text and their glose together. Christ sayth Luke. xxij. Symon, Symon, Sathan seketh you to syfte you as men syft whete: but I haue prayed for thee, that thy fayth shall not fayle, wherfore whē thou art come vnto thy selfe agayne strēgth thy brethrē. Now put this wise glose thereto and see how they agree together. Symon, Sathā seketh to syft you as whete, but I haue prayed for thee, that my mothers fayth shall not fayle, wherfore when thou art come to thy selfe again, accordyng as my prayer hath obtained for thee, that my mothers fayth shall not fayle, strength thy brethren. Now say ye, is not this a proper text & well framed together? Do ye not thinke that there is as much witte in the head of mad Colens, as in the brayues of such expositours?

Luke. xxi.

A foolish glose made by Mr. More.

Whether the Pope and his sect be Christes Church or no.

That the Pope and his spirites be not the Church may this wise be proued. He that hath no fayth to be saued through Christ, is not of Christes Church. The Pope beleueth not to be saued through Christ. For he teacheth to trust in holy workes for the remission of sinnes and saluation: as in the workes of penaunce enioyned, in vowes, in pilgrimage, in chastitie, in other mens prayers and holy lyuyng, in Friers & Friers coates, in Saintes merites, and the significatiōs put out, he teacheth to beleue in ỹ dedes of the ceremonies & of the Sacramentes ordeined at the beginnyng to preach vnto vs and to do vs seruice, & not that we should beleue in them and serue them. And a thousand such superstitiousnesses seteth he before vs in stede of Christ, to beleue in, neither Christ nor Gods word, neither honorable to God nor seruiceable vnto our neighbour nor profitable vnto our selues for the tamyng of the flesh, which all are the denying of Christes blood.

1. Pope.

The Pope & his sect are not the Church of Christ.

An other reason is this. who soeuer beleueth in Christ, consenteth that Gods law is good. The pope consenteth not that Gods law is good. For he hath forbydden lawfull wedlocke vnto all his, ouer whom he raigneth as a temporall tyraunt with lawes of his owne making & not as a brother exhortyng them to kepe Christes. And he hath graunted vnlawfull whordomes vnto as many as bryng money

2.

The Pope in forbyddyng mariage to Priestes, doth not cōfesse that the lawe of god is good.

As though Dutchland, euery Prieſt paying a gildzen vnto the Archdeacon ſhall freely and quietly haue his whore and put her away at his pleaſure and take an other at his own luſt. As they do in wales, in Ireland, Scotland, Fraunce and Spayne. And in Englād therto they be not few which haue lycēces to kepe whores, ſome of the pope and ſome of their ordinaries. And whē the pariſhes go to law with them to put away their whores, the Byſhops officers mocke them, poll them & make them ſpend their thrifte, & the Prieſts kepe their whores ſtil. Howbeit in very dede ſence they were rebuked by the preachyng of wickleffe, our Engliſh ſpirituaine haue layd their ſnares vnto mens wiues, to couer theyr abhominations, though they byde not all way ſecret.

The Pope licenceth whordome whiche God forbiddeth.

3.

Therto all Chriſten mē if they haue done amiſſe, repent when their faultes be tolde them. The ſpirituaine repent not, but of very luſt and cōſent to ſinne perſecute both the ſcripture wherwith they be rebuked, and alſo them that warne them to amende, and make heretikes of them, and burne them. And beſides that, the Pope hath made a playne decree in which he commaundeth ſaying, though ỳ Pope ſinne neuer ſo grieuouſly and draw with him to hell by his enſāple thouſādes innumerable, yet let no man be ſo hardy to rebuke him. For he is head ouer all, & none ouer him, Diſtinct. xl. Si Papa.

The Popiſh Clergy are perſecutours.

An abhominable, wicked & deuiliſh decree.

4.

And Paule ſaith Rom. xiij. let euery ſoule obey the hyer powers that are ordeyned to puniſhe ſinne. The Pope will not, nor let any of his.

Rom. 13.

5.

And Paule chargeth 1. Cor. 5. if he that is a brother be an whorekeeper, a dronkard, couetous, an extortioner, or a rayler and ſo forth, that we haue no felowſhip with him: No not ſo much as to eate in his company. But the Pope with violence compelleth vs to haue ſuch in honour, to receaue the ſacramētes of them, to heare their Maſſes, and to beleue all they ſay, and yet they will not let vs ſee whether they ſay truth or no. And he compelleth. x. pariſhes to pay their tithes and offeringes vnto one ſuch to goe and rūne at riote at their coſt, and to do nought therefore. And a thouſande ſuch like doth the Pope contrary vnto Chriſtes doctrine.

1. Cor. 5.

The Pope is vtterly againſt the doctrine of Chriſt.

¶ The argumentes wherewith the Pope woulde proue hymſelfe the church, are ſolued.

NOtwithſtanding becauſe as they be all ſhauen they be all ſhameleſſe to affirme that they be the right church and can not erre, though all the world ſeeth that not one of thē is in the right way, and that they haue with vtter deſiaunce forſaken both the doctrine and liuing of Chriſt & of all his Apoſtles, let vs ſee the ſophiſtry wherwith they would perſwade it. One of their high reaſons is this. The Church ſay they, was before ỳ heretikes, & ỳ heretikes came euer out of the church and left it. And they were before all them which they now call heretikes and Lutherans, and the Lutherans came out of them. &c. wherefore they be the right church, and the other heretikes in dede as they be called. Wel, I will likewiſe diſpute. Firſt the right church was vnder Moſes and Aaron and ſo forth, in whoſe rowmes ſat the Scribes Phariſeis and hye prieſtes in the tyme of Chriſt. And they were before Chriſt. And Chriſt and his Apoſtles came out of them, and departed from thē and left them. Wherefore the Scribes, Phariſeis, and hye prieſtes were the right Church, and Chriſt and hys Apoſtles and diſciples heretikes and a dampnable ſecte. And ſo the Iewes are yet in the right way and we in erroure. And of truth if their blynde reaſon be good, thē is this argumēt ſo to. For they be like, & are both one thing.

Their firſt reaſon.

A like reaſon.

One Argument contended with an other of like nature

But in as much as the kingdome of God ſtandeth not in wordes, as Paul ſayth 1. Cor. 4. but in power, therefore looke vnto the marow and pith of the thinges ſelfe, and let vayne wordes paſſe. Vnder Abraham, Iſaac, & Iacob was the church great in fayth, and ſmall in number. And as it encreaſed in number, ſo it decreaſed in fayth vntill ỳ tyme of Moſes. And out of thoſe vnbeleuers God ſtirred vp Moſes, & brought thē vnto ỳ faith right agayne. And Moſes left a glorious Churche, both in faith & cleanſing vnto the word of God, and deliuered them vnto Joſuah, Eleazer, Phineas, and Caleb.

The ſolucion.

But aſſone as the generation of thē that ſaw the miracles of God were dead, they fell to Idolatrie immediatly, as thou ſeeſt in the Bible. And god when he had deliuered them into captiuitie for to chaſtice their wickednes, ſtirred them vp a Prophet euermore, to call them vnto his teſtamēt againe. And ſo he did well nie an hundred tymes, I ſuppoſe, yet Chriſt came, for they neuer bode any ſpace in the right fayth

The right fayth dyd neuer long

continue in fayth. And against the comming of Christ the Scribes, Pharisees, Caiphas, Anna, and the Elders, were crept vp into the seat of Moses, Aarō, and the holy Prophetes & Patriarkes and succeded them lineally, and had the scripture of God but euen in captiuitie to make marchaundise of it, and to abuse it vnto their owne glory and profite. And though they kept the people from outward Idolatrie of worshipping of Images with the Heathen: yet they brought them into a worse inward Idolatrie of a false fayth & trust in their owne deedes and in vaine traditions of their owne fayning. And had put out the significatiōs of all ẏ ceremonies and sacramentes of the olde testamēt, and taught the people to beleue in the workes selfe, and had corrupt the scripture with false glosses. As ẏ maist see in the Gospell, how Christ warneth his Disciples to beware of ẏ leauen of ẏ Pharisees which was their false doctrine & glosses. And in another place he rebuked the Scribes and the Pharisees saying: wo be to thē, because they had taken away the key of knowledge, and had shut vp the kingdome of heauen, and neither would enter in themselues, nor suffer the that would. How had they shut it vp? verely with their traditions and false glosses which they had sowed to ẏ scripture in plaine places, and in the taking away ẏ meaning of the ceremonies and sacrifices, and teaching to beleue in the worke.

The greater number of ẏ Church.

Math. 16.

Math. 23.

Hypocrites are crept vp into the seate of Christ & his Apostles. 2. Pet. 2.

And our hipocrites are in like maner crept vp into the seat of Christ and of his Apostles by succession: not to do the deedes of Christ and his Apostles, but for lucre onely (as the nature of the wily Fox is, to get him an hole made with a nother beastes labour) and to make marchaundise of the people with fayned wordes, as Peter warned vs before, and to do according as Christ and all his Apostles prophecied, how they should begayle and leade out of the right way, all the that had no lust to follow and liue after the truth.

The Pope and hys Clergye haue corrupted the Scriptures of God with their traditions.

And in like maner haue they corrupt the Scripture, and blynded the right way with their owne constitutions, with traditions of dūme ceremonies, with taking away the significations of the sacramentes, to make vs beleue in the worke of the sacramentes sylf, whereby they might the better make vs beleue in workes of their setting vp afterward, and with false glosses which they haue patched to the Scripture in playne places, to destroy the litterall sence for to set vp a false fayned sence of allegories, when there is none such. And thereby they haue stopt vp the gates of heauē, the true knowledge of Christ, and haue made their own bellies the doze. For thorow their bellies must thou creepe, and there leaue all that fall behynde thee.

And such blynde reasons as ours make against vs, made they agaynst Christ saying: Abraham is our father, we be Moses disciples, how knoweth he the vnderstanding of the Scripture seing he neuer learned of any of vs? onely the curled vnlearned people that know not the scripture beleue in hym. Looke whether any of the rulers or Pharisees do beleue in hym?

Iohn. 8.

Wherefore the scripture truely vnderstode after the playne places and generall articles of ẏ fayth, which thou findest in the scripture, and the ensamples that are gone before, will alway testifie who is the church. Though the Pharisees succeded the Patriarkes & prophetes, and had the scripture of thē, yet they were heretikes and fallē from the fayth of them, and frō their liuing. And Christ and his disciples, & John the Baptist departed from the Pharisees which were heretikes, vnto the right sence of ẏ scripture and vnto the faith and liuing of the Patriarkes and Prophetes, and rebuked the Pharisees. As thou seest how Christ calleth them hipocrites, dissimulers, blynde guides and painted sepulchers. And John called them the generatiō of vipers and serpentes. Of John, the angell sayde vnto his father Luke. i. he shall turne many of the children of Israell vnto their Lord God, which yet before John beleued auer a fleshly vnderstanding in God, and thought thēselues in the right way. And he shall turne the harts of the fathers vnto the children. That is, he shall wyth hys preaching and true interpreting of the scripture make such a spirituall hart in ẏ childrē as was in their fathers Abraham, Isaac, and Jacob. And he shall turne the disobedient vnto the obedience of the righteous, and prepare the Lord a perfect people. That is, them that had set vp a righteousnes of their owne, and were therefore disobedient vnto the righteousnes of fayth, shal he conuert from their blyndnes vnto the wisdome of them that beleued in God to be made righteous, and with those fathers shall he geue the childrē Eglos

The scriptures beare witnes who are the right Church.

Christ. John Baptist.

Luke. 1.

The doctrine of John brought ẏ hart of the Jewes into the right way.

Israhy. eyes

eyes to spye out Christ and his righteousnesse, and to forsake their own, and so to become perfect.

Our Popish hypocrites haue nede of a John Baptist to conuert thē

And after the same maner, though our Popish hypocrites succede Christ and his Apostles and haue their scripture, yet they be fallen from the fayth & liuyng of them and are heretickes and had nede of a John Baptist to conuert them. And we depart from them vnto the true Scripture and vnto the fayth and liuyng therof, and rebuke them in like maner. And as they which depart from the fayth of the true Church are heretickes, euē so they that depart frō the Church of heretickes and false fayned fayth of hypocrites, are the true church, which thou shalt alway know by their fayth examined by the Scripture & by their profession and consēt to liue according vnto the lawes of God.

Those which depart from the fayth of hypocrites are the true Church.

¶ An other Argument.

Their second reasō.

AN other like blind reasō they haue wherein is all their trust. As we come out of them and they not of vs, so we receaue the Scripture of them & they not of vs. How know we that it is the Scripture of God and true, but because they teach vs so? How can we beleue, except we first beleue that they be the Church and can not erre in any thyng that perteyneth vnto our soules health. For if a man tell me of a maruelous thyng, wherof I can haue no other knowledge thē by his mouth onely, how should I geue credence except I beleued that the mā were so honest that he could not lye or would not lye. wherfore we must beleue that they be the right Church that can not erre, or els we can beleue nought at all.

Note here this Popish Argument.

This wise reason is their shoteancre & all their hold, their refuge, to flye vnto & chief stone in their foundation, wheron they haue built all their lyes & al the mischief that they haue wrought this viij. hūdred yeares. And this reason do the Jewes lay vnto our charge this day, and this reason doth chiefly blynd them and hold them still in obstinacie. Our spirites first falsifie the Scripture to stablish their lyes. And when the Scripture commeth to light and is restored vnto the true understādyng and their iugglyng spied, & they like to suffer shipwracke, then they cast out this ancre, they be the Church and can not erre, their authoritie is greater then the Scripture, and the Scripture is not true, but because they say so and admitte it. And therfore what soeuer they affirme, is of as great authoritie as the Scripture.

The Pope and his sect say they are the church and can not erre.

The solution.

Notwithstandyng, as I sayd, the kyngdome of heauen standeth not in words of mās wisedome, but in power and spirite. And therfore loke vnto the examples of the Scripture and so shalt thou vnderstand. And of an hundred examples betwene Moyses and Christ, where the Israelites fell from God & were euer restored by one Prophet or other, let vs take one: euen John the Baptist. John went before Christ to prepare his way, that is, to bryng mē vnto the knowledge of their sinnes and vnto repentaunce, through true expoundyng of the law, which is the onely way vnto Christ. For except a man knowledge his sinnes & repent of them, he can haue no part in Christ, of John Christ sayth Math. xvij. that he was Elias that should come & restore all thyng. That is, he should restore the scripture vnto the right sence agayne, which the Phariseis had corrupt with the leuen of their false gloses and vayne fleshly traditions. He made croked thinges straight, as it is written, and rough smoth. which is also to be vnderstand of the Scripture, which the Phariseis had made croked wrestyng them vnto a false sence with wicked gloses, & so rough that no man could walke in the way of them. For when God sayd, honour father & mother, meanyng that we should obey them and also helpe thē at their nede, the Phariseis put this glose thereto, out of their owne leuen saying: God is thy father and mother. wherfore what soeuer nede thy father & mother haue, if thou offer to God, thou art hold excused. For it is better to offer to God, then to thy father, and mother and so much more meritorious, as God is greater then they: yea and God hath done more for thee then they & is more thy father and mother then they. As ours now affirme, that it is more meritorious to offer to God and his holy dead Saintes, then vnto the poore liuyng Saintes. And whē God had promised the people a Sauiour to come & blesse them and saue them from theyr sinnes, the Phariseis taught to beleue in holy woorkes to be saued by, as if they offered and gaue to be prayd for. As ours, as oft as we haue a promise to be forgeuē at the repentaunce of the hart through Christes bloud shedding, put to, thou must first shriue thy selfe to vs of euery sillabe, & we must lay our

John Baptist was a true expositor of the law.

Math. 17.

The Phariseis added false gloses to ye Scripture.

handes

The Papisticall doctrine.

handes on thine head and whistell out thy sinnes and enioyne the penaunce to make satisfaction. And yet art thou but louſed from the ſynne onely that thou ſhalt not come into hell, but thou muſt yet ſuffer for euery ſinne ſeuen yeres in Purgatory which is as whot as hell, except thou bye it out of the Pope. And if ye aske by what meanes the Pope geueth ſuch pardon? They aunſwere out of the merites of Chriſt. And thus at the laſt they graūt againſt theſelues, that Chriſt hath not only deſerued for vs ye remiſſiō of our ſinnes, but alſo the forgeuenesse of that groſſe and fleſhly imagined Purgatory, ſaue thou muſt bye it out of the Pope. And with ſuch traditions they tooke away the keye of knowledge and ſtopped vp the kyngdome of heauen that no man could enter in.

Purgatorye.

The Phariſeis and papiſtes agree in the falſe interpreting of ye ſcriptures.

And as I ſayd, they taught the people to beleue in the deedes of the ceremonies which God ordeined not to iuſtifie but to be ſignes of promiſes by which they that beleued were iuſtified. But the Phariſeis put out the ſignifications & quēched the fayth and taught to be iuſtified by the woorke, as ours haue ſerued vs.

The ſacramentes are ſignes to fayth.

For our Sacramentes were once but ſignes partly of what we ſhould beleue, to ſtyre vs vp vnto fayth, and partly what we ſhould do, to ſtyre vs vp to do the law of God, and were not woorkes to iuſtifie.

The Pope will by his reaſō make Chriſt and all his Apoſtles heretiques.

Now make this reaſon vnto Iohn and vnto many Prophetes that went before him and did as he dyd, yea and vnto Chriſt him ſelf and his Apoſtles, & thou ſhalt finde them all heretickes, and the Scribes and Phariſeis good men, if that reaſon be good. Therfore this wiſe thou mayſt aunſwere. No thankes vnto the heades of ye Church that the Scripture was kept, but vnto the mercy of God. For as they had deſtroyed the right ſenſe of it for their lucre ſake, euen ſo would they haue deſtroyed it alſo if they coulde, rather then the people ſhould haue come vnto the right vnderſtādyng of it, as they ſhew the true interpretoures and preachers of it. And euen ſo no thankes vnto our hypocrites that the Scripture is kept, but vnto the bottomleſſe mercy of God.

For as they haue deſtroyed the right ſenſe of it with their leuē, and as they deſtroy dayly the true preachers of it, and as they kepe it from the lay people, that they ſhould not ſee how they iuggle with it, euen ſo would they deſtroy it alſo, could they bryng it about, rather thē we ſhould come by the true vnderſtandyng of it, were it not that God prouided otherwiſe for vs. For they haue put the ſtories that ſhould in many thynges helpe vs, cleane out of the way, as nye as they could. They haue corrupt the Legend and lyues almoſt of all Saintes. They haue fayned falſe bookes and put them forth, ſome in the name of S. Hierome, ſome in ye name of S. Auguſtine, in the name of S. Cyprian, S. Dionyſe and other holy men. Which are proued none of theirs, partly by the ſtile and Latine, & partly by autentycke ſtories. And as the Iewes haue ſet vp a booke of traditions called Talmud, to deſtroy the ſēſe of ye Scripture, Vnto which they geue fayth and vnto the Scripture none at all be it neuer ſo playne, but ſay it can not be vnderſtand, ſaue by the Talmud: euen ſo haue ours ſet vp their Dunce, their Thomas and a thouſand like draffe, to ſtabliſh their lyes, thorough falſifying the Scripture, & ſay that it can not be vnderſtand without them, be it neuer ſo playne. And if a man alledge an holy Doctour agayuſt them they glose him out as they do the Scripture, or will not heare, or ſay the Church hath otherwiſe determined.

The Pope and his ſect (if they could) deſtroy the ſcripture as well as they deſtroy the preachers thereof.

Talmud.

Dunces.

Now therfore when they aſke vs how we know that it is the Scripture of God, ſhew them how Iohn Baptiſt knew & other Prophetes, which God ſtyred vp in all ſuch times as the ſcripture was in like captiuitie vnder hypocrites: Do Iohn beleue that the Scribes, Phariſeis and hygh Prieſts were the true Church of God, and had hys ſpirite and could not erre? who taught the Egles to ſpy out their pray? euen ſo the children of God ſpy out their father and Chriſtes elect ſpy out theyr Lord, and trace out the paynes of hys ſeete and folow, yea though he go vpō the playne and liquide water which will receaue no ſteppe: & yet there they finde out his foote, his elect know him, but the world knoweth him not Iohn 1. If the world know him not, & thou call the world pride, wrath, enuy, couetouſneſſe, ſlouth, glotteny and lechery, then our ſpirituaultie know hym not. Chriſtes ſhepe heare ye voyce of Chriſt Iohn 10. where the world of hypocrits as they know hym not, euen ſo the wolues heare not his voyce, but compell the Scripture to heare them and to ſpeake what they luſt. And therfore

Queſtion aunſwere.

If good aunſwere to be made to the Papiſtes.

Iohn. 1.

Iohn. 10.

except the Lord of Sabaoth had left vs seede, we had bene all as Sodome and
Esa.1. Gomor sayd Esay. 1. And euen so sayd
Paul in hys tyme. And euen so say we
Rom.9. in our time, that the Lord of the hostes hath saued him seede & hath gathered hym a flocke to whom he hath geuen eares to heare, that the hypocritish wolues can not heare, and eyes to see, that the blynd leaders of the blynd can not see, and an hart to vnderstād, that the generation of poysoned Vipers cā neither vnderstand nor know.

Augustinus. If they alleage S. Augustine which sayth, I had not beleued the Gospell, except the authoritie of the church had
The true meaning of the wordes of S. Augustine. moued me. I answere, as they abuse that saying of the holy man, euen so they alleage all the Scripture, and all that they bring for them, euen in a false sence. S. Augustine before he was conuerted was an heathen mā and a Philosopher, full of worldly wisdome, vnto whom the preaching of Christ is
1.Cor.1. but foolishnesse, sayth Paule. 1. Cor. 1. And he disputed with blynde reasons of worldly wisdome agaynst the Christen. Neuertheless the earnest liuing of the Christen according vnto their doctrine and the constant suffering of persecutiō and aduersitie for their doctrines sake, moued hym & stirred hym to beleue that it was no vayne doctrine, but that it must nedes be of god, in that it had such power with it. For it happeneth that they which will not heare the worde at the beginning, are afterward moued by the holy conuersation of them that beleue. As Peter
1.Pet.3. warneth Christē wiues that had heathen husbandes that would not heare the truth preached, to liue so godly that they might winne their heathen husbandes with holy conuersation. And
1.Cor.7. Paule sayth, how knowest thou Christen wife, whether thou shalt winne thine heathen husband, with holy conuersation mēt he. For many are wōne with godly liuing, which at the fyrst either will not heare or can not beleue. And that is the authoritie that S. Augustine meant. But if we shal not beleue, tyll the liuyng of the spiritualtie conuert vs, we be like to bide long inough in vnbeliefe.

And whē they aske whether we receaued the scripture of them? I answere, that they which come after receaue the scripture of them that go before. And when they aske whether we beleue not that it is Gods worde by the reason that they tell vs so. I answere, that there are two manner saythes, an historicall sayth, and a feelyng sayth. The historicall sayth hangeth of the truth and honestie of the teller, or of the common fame and cōsent of many. As if one tolde me that the turke had wonne a citie, and I beleued it, moued with the honestie of the man. Now if there come an other that seemeth more honest or that hath better perswasions that it is not so, I thinke immediatly that he lyed and lose my sayth agayne. And a feeling sayth is, as if a man were there present when it was wonne, and there were wounded and had there lost all that he had, and were taken prisoner there also. That man should so beleue that all ỹ worlde could not turne him from hys sayth. Euen likewise if my mother had blowen on her finger and tolde me that the fire would burne me, I should haue beleued her with an historicall sayth, as we beleue the stories of the world, because I thought she would not haue mocked me. And so I should haue done, if she had tolde me that the fire had bene cold and would not haue burned, but assoone as I had put my finger in the fire, I should haue beleued, not by reason of her, but wyth a feeling faith, so that she could not haue perswaded me afterward the contrary. So now with an historicall sayth I may beleue that ỹ scripture is gods by the teaching of them, & so I should haue done though they had tolde me that Roben Rode had bene the scripture of God. which sayth is but an opinion, and therfore abideth euer fruitlesse and falleth away, if a more glorious reason be made vnto me, or if the preacher liue contrary.

There are two maner of faithes.

An historicall sayth.

A feeling sayth.

But of a feeling sayth it is written. Iohn.6.
Iohn vi. They shall be all taught of God. That is, God shall write it in their harts with his holy spirite. And Paule also testifieth Rom.8. the spirite Rom.8.
beareth record vnto our spirit that we be the sonnes of God. And thys sayth is none opinion, but a sure feling, and therefore euer fruitfull. Neyther hangeth it of the honesty of the preacher, but of the power of God and of the spirite, and therefore if all the preachers of the world would goe about to perswade the contrary, it would not preuayle, no more thē though they would make me beleue the fire were colde, after that I had put my finger therein.

The true & sure feeling sayth.

Of this ye haue an ensample Iob.4. Iob.4.
of the Samaritanish wife, which left

her

her pitcher and went into the citie and ſayd, come & ſee a man that hath tolde me al that euer I did, is not he Chriſt. And many of the Samaritanes beleued becauſe of the ſaying of the womā, how that he had tolde her all that euer ſhe did, and went out vnto him & deſired him to come in, which fayth was but an opinion and no fayth that could haue laſted or haue brought out fruit, but when they had heard Chriſt, the ſpirite wrought and made them feele. Wherupon they came vnto the womā and ſayd: we beleue not now becauſe of thy ſaying, but becauſe we haue heard our ſelues, and know that he is Chriſt the ſauiour of the worlde. For Chriſtes preaching was with power and ſpirite that maketh a mā feele and know and worke to, and not as the Scribes and Phariſies preached, and as ours make a man ready to caſt hys gorge to heare them raue and rage as mad men. And therefore ſayth ẏ ſcripture, curſed is he that truſteth in man, and maketh fleſh his arme, that is to ſay, hys ſtrength. And euen ſo, curſed is he that hath none other beliefe but becauſe men ſo ſay. Curſed were he ẏ had none other why to beleue thē that I ſo ſay. And euen ſo curſed is he that beleueth only becauſe ẏ Pope ſo ſaith, and ſo forth thorowout all the men in the worlde.

The feling fayth doth farre excell the hiſtoricall fayth.

Curſed is he that truſteth in mā

¶ The fayth that dependeth of an other mans mouth is weake.

IF I haue none other feeling in my fayth then becauſe a man ſo ſayth, then is my fayth faithles and fruitles. For if I haue none other feeling that lecherie is ſinne then that the Pope ſo preacheth, whom I ſee before my face ſet vp in Rome a ſtewes of xx. or xxx. thouſand whores, taking of euery pore tribute yearly, and his Biſhops with all other his diſciples folowing the enſampie mightely, and the Pope therewith not content, but to ſet vp thereto a ſtewes of young boyes agaynſt nature, the committers of which ſinne be burnt at a ſtake among the Turkes, as Moſes alſo commaundeth in hys lawe. And the Pope alſo to forbid all the ſpiritualtie, a multitude of xl or l. hūdred thouſand to mary, and to gene them licence to keepe euery man hys whore who ſo will: If I ſay, I haue none other feeling in my fayth that lechery is ſinne thē this mās preaching, I thinke my fayth ſhould be to weake to beare much fruite. How coulde I beleue a man that would ſay he loued me, if all hys deedes were contrary? I coulde not beleue God himſelfe that he loued me, if in all my tribulations I had of him none other comfort then thoſe bare wordes.

Lechery.

The abhominacion of ẏ Romiſh Church.

Mariage forbidden & whoredom allowed.

And in like maner if I had none other feeling in my fayth that couetouſnes were ſinne, then that the ſpiritualtie ſo ſayth, my fayth coulde be but weake and faintie, when I ſee how ẏ Pope with wiles hath thruſt downe the Emperour, and how the Biſhops and Prelates be cropt vp an hye in all regions aboue their kynges, and haue made them a ſeuerall kyngdome, and haue gotten into their handes almoſt the one halfe of euery realme, which they deuide among thēſelues, geuyng no lay man any part with them, & heaping vp Biſhoppryke vpon Biſhoppryke, promotion vpon promotion, benefice vpon benefice, with vnions and tot quottes, robbing in euery pariſhe the ſoules of their foode, and the poore of their due ſuſtenaunce, yea and ſome preaching that it were leſſe ſinne to haue two wiues then two benefices, but while they be yet young and hott, and therefore thinke couetouſnes greater ſinne thē lechery: which ſame, whē they be waxed elder, and their cōplection ſomewhat altered, thinke that couetouſnes is as ſmall a ſinne as lechery, and therfore take all that commeth. And if any man caſt their preachyng in their tethes, they anſwere that they be better learned, and haue ſeue further. If I ſay, I haue no other felyng that couetouſnes is ſinne, then ẏ preaching of theſe holy fathers, my fayth were built but vpō a weake rocke, or rather on the ſoft ſand. And therfore our defenders do right well to ſome out their owne ſhame, and to vtter the ſecrete thoughtes of their hartes. For as they write, ſo they beleue. Other felyng of the lawes of God and fayth of Chriſt haue they none, then that they, God the Pope ſo ſayth. And therfore as the Pope preacheth wyth his mouth onely, euē ſo beleue they with their mouth onely whatſoeuer he preacheth, without more a doe, be it neuer ſo abhominable, and in their hartes conſent vnto all their fathers wickednes, and folow him in their dedes as faſt as they can runne.

Couetouſnes.

Vnions tot quottes.

The Papiſtes thinke lechery nor couetouſnes to be any ſinne.

As ẏ Pope teacheth with the mouth one ly, ſo the Papiſtes beleue & their mouth onely.

The Turkes being in number fiue tymes moe then we are, knowledge one God, and beleue many thinges of

Turkes.

God,

God, moued onely by the authoritie of their elders, and presume that God will not let so great a multitude erre so long tyme.

Iewes.

And yet they haue erred and bene faithlesse these eight hundred yeares. And the Iewes beleue this day, as much as the carnall sort of them euer beleued, moued also by the authoritie of their elders onely, and thinke that it is impossible for them to erre, being Abrahams seede, and the childrē of them to whom the promises of all that we beleue were made. And yet they haue erred and bene faythlesse this .v. hundred yeares. And we of like blindnesse beleue onely by the authoritie of our elders and of like pride thinke that we can not erre, beyng such a multitude. And yet we see how God in the old Testament did let the great multitude erre, reseruyng alway a litle flocke to call the other backe againe and to testifie vnto them the right way.

The Turkes and Iewes beleue that they cā not erre because they beleue as their Elders dyd.

God reserued a litle flocke.

How this word Church hath a double interpretation.

Rom. 9.

THis is therfore a sure cōclusion, as Paule sayth. Rom. ix. that not all they that are of Israell are Israelites, neither because they be Abrahās sede, are they all Abrahams children: but they onely that folow the faith of Abraham. Euen so now none of them that beleue with their mouthes moued with the authority of their elders onely, that is, none of thē that beleue with M. Mores sayth, the Popes sayth and the deuils sayth which may stand (as M. More cōfesseth) with all maner abhominatiōs, haue the right sayth of Christ or are of his Church. But they onely that repēt & feele that the law is good, And haue the law of God written in their harts and the sayth of our Sauiour Jesus, euen with the spirite of God. There is a carnall Israell & a spirituall. There is Isaac and Ismael, Jacob, & Esau. And Ismael persecuted Isaac & Esau Jacob & the fleshly the spirituall, wher of Paul complayned in his tyme persecuted of his carnall brethrē, as we do in our tyme and as the elect euer dyd & shall do till the worldes end. What a multitude came out of Egypt vnder Moses of which the Scripture testifyeth that they beleued, moued by ỹ miracles of Moses, as Symon magus beleued by the reason of Philippes miracles Actes. viij. Neuertheles the Scripture testifieth that vj. hundred thousād of those beleuers perished thorough vnbelief and left their carcasses in the wildernesse and neuer entred into the land that was promised them. And euen so shal the children of M. Mores faythlesse faith made by the persuation of mā, leap short of the rest which our Sauiour Jesus is rise vnto. And therfore let them embrace this present world as they do, whose children they are though they hate so to be called.

Who they be that are of Gods true Church.

The fleshly persecute the spirituall.

Actes. 8.

The children of this world are the Papistes.

And hereby ye see that it is a playne & an euident conclusiō as bright as the sunne shynyng that the truth of Gods word dependeth not of the truth of the congregation. And therfore when thou art asked, why thou beleuest that thou shalt be saued thorough Christ and of such like principles of our sayth, aunswere thou wottest and feelest that it is true. And when he asketh how thou knowest that it is true, aunswere because it is written in thyne hart. And if he aske who wrote it, aūswere the spirite of God. And if he aske how thou came first by it, tell him, whether by readyng in bookes or hearyng it preached, as by an outward instrumēt, but that inwardly thou wast taught by ỹ spirite of God. And if he aske whether thou beleuest it not because it is written in bookes or because the Priestes so preach, aunswere no, not now, but onely because it is writtē in thyne hart and because the spirite of God so preacheth and so testifieth vnto thy soule. And say, though at the beginning thou wast moued by readyng or preachyng, as the Samaritans were by ỹ wordes of the woman, yet now thou beleuest it not therfore any lēger, but onely because thou hast heard it of the spirite of God, and read it written in thine hart.

Questions

Aūswers.

Aūsweres to be made to captious Papistes.

Iohn. 4.

And concernyng outward teachyng, we alledge for vs Scripture elder thē any Church that was this. xiij. hundred yeares, and old auncticke stories which they had brought a slepe where with we confounde their eyes. Remēber ye not how in our owne tyme, of all that taught Grammer in England not one vnderstode the Latin toung: how came we thē by the Latin toung agayne: not by them, though we learned certaine rules & principles of them by which we were moued & had an occasion to seke further, but out of the old authours. Euen so we seke vp old antiquities out of whiche we learne and not of our Church, though we receaued many principles of our Church, at the begynnyng, but more fastened

Teachers of Grāmer vnderstode not the Latine toung.

then

then truth;

It hath pleased God of his exceding loue wherewith he loued vs in Christ (as Paul sayth) before the worlde was made, and whē we were dead in sinne and his enemies, in that we did cōsent to sinne and to line euill, to write with his spirite the conclusions in our harts, by which we vnderstād all thyng: that is to wete, the fayth of Christ and the loue of our neighbours. For whosoeuer feleth the iust damnation of sinne, and the forgeuenes and mercy that is in Christes bloud for all that repent & forsake it, and come and beleue in that mercy, the same onely knoweth how God is to be honoured and worshipped, and can iudge betweene true seruing of God in the spirite, and false Image seruing of God with workes. And ẏ same knoweth that sacramētes, signes, ceremonies and bodely thinges can be no seruice to God in his person but memorials vnto men, and a remēbraunce of the testament wherewyth God is serued in the spirite. And he that feeleth not that, is blynde in hys soule, and of our holy fathers generation, and maketh God an Image, & a creature, & worshippeth him with bodely seruice. And on the other side, he that loueth his neighbour as himselfe, vnderstandeth all lawes, and cā iudge betweene good and euil, right & wrong, godly and vngodly, in all conuersation, deedes, lawes, bargaines, couenauntes, ordinaunces and decrees of men, and knoweth the office of euery degree, and the due honour of euery person. And he that hath not that writen in his hart is popishe, and of ẏ spiritualtie which vnderstādeth nothing saue his own honour, his own profite & what is good for himself onely: and when he is as he would be, thinketh ẏ all the world is as it should be.

The fayth in Christ, & loue of our neyghbors is all that is required of a Christian man.

The vse of signes & ceremonyes.

Of worshipping and what is to be vnderstand by the worde.

Worshipping and honouring are both one.

COncerning worshipping or honouring (which two termes are both one) M.More bringeth forth a difference, a distinction or deuision of Greke wordes, fayned of our scholemen, which of late neither vnderstode greke, latine or hebrue, called doulia, hyperdoulia and Latria. But the difference declareth he not, nor the properties of the wordes, but with confused termes leadeth you blindfolde in hys maze. As for hyperdoulia I would fayne wete where he readeth of it in all the scripture, and whether the worshipp done to hys Lord the Cardinalles hat were doulia, hyperdoulia, or idololatria. And as for doulia and latria we fynde thē both referred vnto God in a thousand places.

Therefore that thou be not beguiled wyth falshod of sophisticall wordes, vnderstand that the wordes which the scripture vseth in the worshipping or honouring of God are these: loue god, cleaue to God, dread, serue, bow, pray and call on God, beleue and trust in God and such like. which wordes all we vse in the worshipping of man also, how be it diuerslly, and the differēce thereof doth all the scripture teach.

The true wordes that expresse the honour of God.

God hath created vs and made vs vnto his owne likenes, and our sauiour Christ hath bought vs wyth hys bloud. And therfore are we Gods possession of dutie and right, and Christes seruāuntes onely, to waite on his will and pleasure, and ought therefore to moue neither hand nor fote, nor any other member, eyther hart or mynde, otherwise then he hath appointed. God is honoured in his owne person, whē we receaue al thinges both good & bad at his hand, and loue his lawe wyth all our hartes, and beleue, hope, and long for all that he promiseth.

What it is to honour God.

The true honour of God.

THe officers that rule the worlde in Gods stede, as father, mother, master, husband, Lord and Prince are honoured, when the lawe which almighty God hath committed vnto them to rule with, is obeyed. Thy neighbour that is out of office, is honoured, when thou (as God hath commaunded thee) louest hym as thy selfe, countest hym as good as thy selfe, thinkest hym as worthy of any thing as thy selfe, and commest louingly to helpe hym at all hys neede, as thou wouldest be holpe thy selfe, because God hath made him like vnto hys owne image as well as thee, and Christ hath bought hym as well as thee.

What it is to honour rulers.

What it is to honour a mās neighbour.

If I hate the lawe, so I breake it in myne hart, and both hate & dishonour God the maker therof. If I breake it outwardly, then I dishonour god before the worlde, and the officer that ministreth it. If I hurt my neighbour, then I dishonour my neighbour and him that made him, and him also that bought him wyth hys bloud. And euē so, if I hate my neighbour in myne

What it is to dishonour God and dishonour our neighbour.

hart, then I hate him that commaundeth me to loue him and him that hath deserued that I should at the lest way for his sake loue him. If I be not redy to helpe my neighbour at hys nede, so I take his due honour from him, & dishonour him, & him that made him, and him also that bought him with his bloud, whose seruaunt he is. If I loue such thinges as God hath lent me and committed vnto mine administration, so that I can not finde in myne hart to bestow them on the vses which God hath appointed me, then I dishonour God and abuse his creature in that I geue more honour vnto it thē I shuld do, And then I make an idole of it in that I loue it more then God and hys commaundement and then I dishonour my neighbour from whose nede I withdraw it.

To deny to helpe my neighbour is to dishonour hym.

In like maner if the officer abusyng his power, cōpell the subiect to do that which God forbiddeth or to leue vndone that which God commaundeth, so he dishonoureth God, in withdrawyng his seruaunt from him, & maketh an Idole of his owne lustes, in that he honoureth them aboue God, & he dishonoureth his brother in that he abuseth hym contrary vnto the right vse which God hath created him for and Christ hath bought him for, which is to wayte on Gods cōmaundementes. For if the officer be otherwise mynded then this, the worst of these subiectes is made by the hādes of him that made me, and bought with the bloud of hym that bought me, and therfore my brother, and I but his seruaunt onely, to defend him and to kepe him in the honour that God & Christ hath set him, that no man dishonour him: he dishonoureth both God & man. And therto if any subiect thinke any otherwise of ỳ officer (though he be an Emperour) then that he is but a seruaunt onely, to minister the office indifferently, he dishonoureth the office and God that ordeined it. So that all men, what soeuer degree they be of are euery man in his rowme, seruauntes to other, as the hand serueth the foote and euery member one an other. And the aungels of heauen are also our brethren and very seruauntes for Christes sake, to defend vs from the power of the deuils.

To do that God forbiddeth is to dishonour God.

If true officer in the sight of God.

All creatures are ordeyned to serue man.

And finally all other creatures that are neither aungels nor man, are in honour lesse then man, and man is Lord ouer them, and they created to serue him, as Scripture testifieth, and he not to serue them, but only, his Lord God and his Sauiour Christ.

¶ Of worshippyng of Sacraments, ceremonies, images, reliques and so forth.

NOw let vs come to the worshippyng or honouryng of Sacramentes ceremonies images and reliques. First images be not God, and therefore no confidence is to be put in thē. They be not made after the image of God nor are the price of Christes bloud, but the workemanshyp of the craftes mā and the price of money and therfore inferiours to man.

Images.

Wherfore of all right man is Lord ouer them and the honour of thē is to do man seruice and mans dishonour it is to do them honourable seruice, as vnto his better. Images then and reliques ye and as Christ sayth, the holy day to, are seruauntes vnto man. And therefore it foloweth that we can not, but vnto our damnatiō put on a coate worth an hūdred coates, vpō a postes backe, and let the image of God & the price of Christes bloud go vp & downe therby naked. For if we care more to cloth the dead image made by mā and the price of siluer then the liuely image of God and price of Christes bloud, then we dishonoure the Image of God and hym that made him and the price of Christes bloud and hym that bought hym.

Images are seruauntes to man, and not mā to images.

Wherfore the right vse, office and honour of all creatures inferiours vnto man, is to do mā seruice, whether they be images, reliques, ornaments signes or Sacramentes, holydayes, ceremonies or sacrifices. And that may be on this maner & no doubt it so once was. If (for an example) I take a peece of the crosse of Christ and make a litle crosse therof and beare it about me, to looke theron with a repentyng hart, at tymes whē I am moued therto, to put me in remembraunce that the body of Christ was broken and his bloud shed theron, for my sinnes, and beleue stedfastly that the mercyfull truth of God shall forgeue the sinnes of all that repēt for his death sake and neuer thinke on thē more: then it serueth me & I not it, & doth me ỳ same seruice as if I read the Testament in a booke, or as if the preacher preached it vnto me. And in lyke maner if I make a crosse in my forehead, in a remembraunce that God hath promised assistaunce vnto all that

The vse of creatures inferiours to man.

The worshipping of the crosse.

How a mā may vse Images well.

beleue

belene in him, for his sake that dyed on the crosse, then doth the crosse serue me and I not it. And in like maner if I beare on me or looke vpon a crosse of what soeuer matter it be, or make a crosse vpon me, in remembraunce that who soeuer wilbe Christes Disciple must suffer a crosse of aduersitie tribulations and persecution, so doth the crosse serue me and I not it. And this was the vse of the crosse once, and for this cause it was at the begynnyng set vp in the Churches.

The worshyppyng of images. And so if I make an image of Christ or of any thyng that Christ hath done for me, in a memory, it is good and not euill vntill it be abused.

And euen so, if I take the true lyke of a Saint and cause it to be painted or carued, to put me in remembraunce of the Saintes lyfe, to folow the Saint as the Saint did Christ, and to put me in remembraunce of the great fayth of the Saint to God and how true God was to helpe him out of all tribulatiō, and to see the Saintes loue towardes his neighbour, in that he so pacietly suffered so paynefull a death & so cruell Martyrdome to testifie the truth for to saue other, and all to strength my soule with all and my fayth to God and loue to my neighbour, then doth the image Images & reliques at the first were well vsed but now shamefully abused. serue me and I not it. And this was the vse of images at the begynnyng & of reliques also.

And to knele before the crosse vnto the word of God which the crosse preacheth is not euill. Neither to knele downe before an image in a mans meditations to call the lyuyng of the saint to mynde for to desire God of lyke grace to folow the exāple, is not euill. False worshypping. But the abuse of the thing is euill, and to haue a false fayth: as to beare a pece of the crosse about a mā, thinking that so long as that is about him, spirites shall not come at hym, his enemyes The abuse of Images shall do hym no bodely harme, all cauſes shal go on his side euen for bearing it about him, and to thinke that if it were not about hym it would not be so, and to thinke, if any misfortune chaūce, that it came for leauing it of, or because this or that ceremonie was left vndone, and not rather because we haue broken Gods cōmaundemēts, or that God tēpteth vs to proue our patience. This is playne idolatry, & here a man is captiue, bond & seruaūt vnto a false fayth & a false imagination, that is neyther God nor his worde. Now am I Gods onely and ought to serue nothing but God and his worde. My body must serue ye rulers of this world and my neighbour (as God hath appointed it) and so must all my goods: but my soule must serue God onely, to loue his lawe and to trust in hys promises of mercy in all my deedes. And in like maner it is that thousandes, while the Priest patereth S. Johns Gospell in Latine ouer their heades, crosse themselues with, I trow a legion of crosses, behynde and before, and wyth reuerence on the very arses, and (as Jacke of napes when hee clawseth himselfe) plucke vp their legges and crosse so much as their heeles and the very soles of their fete, and beleue that if it be done in the time that he readeth the gospel (and els not) that there shal no mischaunce happen them that day, because onely of those crosses. And where he should crosse himselfe, to be armed and to make himselfe strong to beare the crosse with Christ, he crosseth himselfe to driue the crosse from hym, and blesseth hymselfe with a crosse frō the crosse. And if he leaue it vndone, he thinketh it no smal sinne, and that god is highly displeased with him, and if any misfortune chaunce, thinketh it is therefore, which is also Idolatry and not Gods worde. And such is the confidēce in the place or image or whatsoeuer bodely obseruaunce it be: such is S Agathes letter written in the Golspell tyme. And such are ye crosses on palme sonday made in the passion tyme. And such is the bearing of holy ware about a man. And such is that some hang a pece of S. Johns Gospell about their neckes. And such is to beare ye names of god with crosses betwene eche name about them. Such is the saying of gospels vnto women in childbed. Such is the limeteriers saying of in principio erat verbum from house to house. Such is the saying of Gospels to the corne in the field in the procession weeke that it should the better grow. And such is holy bread, holy water, and seruing of all ceremonies and sacramentes in generall without signification. And I pray you how is it possible that ye people can worshyp images, reliques, ceremonies and sacramentes, saue superstitiously, so long as they know not the true meaning, neyther will ye Prelates suffer any man to tell them: yea and the very meaning of some and right vse no man can tell?

And as for the riches that is bestowed on images and reliques, they can

My body must serue the Prince & my neighbour, but my soule must serue God onely

S. Johns Golspell.

This is ye true crossing that we should vse.

A great number of superfitious baggages.

Riches bestowed on images or relíques.

not proue but that it is abhominable, as long as the poore are dispised and vncared for and not first serued, for whose sakes and to finde preachers, offeringes, tithes, landes, rentes, and all that they haue, was geuen the spiritualtie. They wil say we may do both.

Obiection.

Solution.

May or not may, I see that the one most necessary of both, is not done: but the poore are bereued of the spiritualtie of all that was in tyme passed offered vnto thē. Moreouer though both were done, they shall neuer proue that the sight of golde and siluer and of precious stones should moue a mās hart to dispise such thinges after the doctrine of Christ. Neither can the rich coat helpe to moue thy mynde, to follow the ensample of the Saint, but rather if he were purtrayde as he suffered, in the most vngoodly wise. which thing taken away, that such thynges with all other seruice, as sticking vp candels, moue not thy mynde to follow the ensample of the Saint, nor teach thy soule any godly learning: thē the image serueth not thee, but thou y Image, and so art thou an Idolater, that is to say in Englishe, a serue Image. And thus it appeareth that your vngodly and belly doctrine wherwith ye so magnifie the deedes of your ceremonies, and of your pilgrimages, and offering for the deede it selfe, to please God and to obtaine the fauour of dead Saintes (and not to moue you and to put you in remembraunce of the lawe of God and of the promises which are in his sonne, and to follow the ensample of the Saint) is but an exhorting to serue Images, and so are ye Image seruers, that is, Idolaters. And finally the more deuotion men haue vnto such deedes, the lesse they haue vnto Gods commaundement, in so much that they which be most wont to offer to Images & to shew them, be so colde in offering to the poore, that they wyll scarce geue them the scrappes which must els be geuen dogges, or their olde shone, if they may haue new bōmes for them.

To worshyp Images is Idolatry.

Pilgrimages.

True Pilgrimage is to walke from place to place the better to serue God

TO speake of pilgrimages, I say, that a Christian man, so that hee leaue nothyng vndone at home that he is bounde to do, is free to go whether hee will, onely after the doctrine of the Lord, whose seruaunt he is and not his owne. If he go and visite the poore, the sicke and the prisoner, it is wel done and a worke that God commaundeth. If hee goe to this or that place, to heare a Sermon or because hys mynde is not quyet at home or if because hys harte is to muche occupied on his worldly businesses by the reasons of occasions at home, he get him into a more quiet and still place, where hys minde is more abstract and pulled from worldly thoughtes, it is well done. And in all these places, if whatsoeuer it be, whether liuely preaching, ceremony, relique, or Image, stirre vp his hart to God and preach the worde of God and the ensample of our Sauiour Iesus more in one place then in an other, that he thether go, I am content. And yet hē bideth a Lord, and the thinges serue hym and he not them. Now whether his entēt be so or no, his deedes will testifie, as his vertuous gouerning of his house, and louing demeanour towarde hys neighbours: yea and Gods worde wil be alway in his hart, and in hys mouth, & he euery day perfecter thē other.

& to helpe my neighbour.

For there can nothing edifie mans soule saue that which preacheth hym Gods worde. Onely the worde of god worketh the health of the soule. And whatsomeuer preacheth hym that, can not but make him perfecter.

But to beleue that God wyll be sought more in one place then in an other, or that God will heare thee more in one place then in an other, or more where the Image is, then where it is not, is a false faith, and Idolatrie, or Image seruice. For first God dwelleth not in temples made with hands. Act. vij. Item Steuen dyed for the contrary, and proued it by the prophetes. Act. vij. And Salomon in the viij. of the third of the kynges, when he had built his temple testified the same, and that he had not built it for god to dwel in, yea and that God dwelleth not in the earth, but that he should out of heauen heare the prayers of thē that prayed there. And the prophetes dyd often testifie vnto the people that had such a false fayth that God dwelt in the temple, that he dwelt not there. Moreouer God in his Testament byndeth hym selfe vnto no place nor yet tyme: But speaketh generally (concernyng where and when) saying Psalme. xlix. in the day of the tribulation thou shalt call on me and I will deliuer thee, & thou shalt glorifie me. He setteth neither place nor tyme, But whersoeuer and when

God dwelleth not in Temples made with mennes handes.

Psal. 49.

when soeuer: so that the prayer of Job vppon the dounghill was as good as Paules in the temple. And when our Sauiour sayth John. xvi. What soeuer ye aske my father in my name, I will geue it you, he sayth not in this or that place, or this or that day: but where soeuer and when soeuer, as well in the fieldes as in the towne and on the worke day as on the Sonday. God is a spirit and wilbe worshypped in the spirite. John. iiij. That is, though he be present euery where, yet he dwelleth liuely & gloriously in ỹ myndes of aungels onely & hartes of men that loue his lawes and trust in his promises. And where soeuer God findeth such an hart, there he heareth the prayer in all places and tymes indifferently. So that the outward place neither helpeth or hindreth except (as I sayd) that a mans mynde be more quiet and still from the rage of worldly businesses, or that some thyng styre vp the word of God and example of our Sauiour more in one place then in an other.

John. 16.

John. 4.

Whence Idolatrie or image seruice spryngeth.

NOw that thou mayst see whence all this Idolatrie or image seruice is sprong, marke a litle, and then I will aunswere vnto the Arguments whiche these Image seruers make agaynst the open truth. All the ceremonies ornamentes and sacrifices of the old Testament were Sacramentes. That is to wete, signes preaching vnto the people one thing or an other. As circumcision preached vnto them, that God had chose them to be his people, and that he would be their God & defend them and encrease and multiplie them and kepe them in that land and blesse the fruites of the earth & all their possessiõs. And on the other side it preached, how that they had promised God agayne to kepe his commaundemẽts, ceremonies and ordinaunces. Now whẽ they saw their young children circumcised, if they cõsented vnto the appointement made betwene God and them, moued by the preachyng of that same, then were they iustified therby. Howbeit the dede in it selfe, the cuttyng of of ỹ foreskyn of the manchilds priuey member iustified them not, nor was a satisfactiõ for the childes sinnes, but the preachyng onely did iustifie thẽ that receaued the sayth therof. For it was a badge geuẽ indifferently aswell vnto them that neuer cõsented in theyr hartes vnto Gods law, as vnto the elect in whose hartes the law was writ ten. And that this was the meanyng of Circumcision may be proued many wayes: But namely by Paul Rom. 2. where he sayth, circumcision is much worth, if thou keepe the lawe (whose signe it was) and els not. And Rom. iij. where he sayth that God did iustifie the circumcised of faith (whose signe it was on the other side) and els not.

Sacramentes.

Circumcision.

All the ceremonies of the olde lawe were preachers to the people.

The Iewes by fayth were iustified, & not by the dedes of the lawe.

And the Paschall lambe was a memoriall of their deliueraunce out of Egipt onely, and no satisfaction or offering for sinne.

Paschall lambe.

And the offering of their first fruits preached how they had receaued all such fruites of the hand of God, and that it was God that gaue them that land, and that kept them in it, and that did blesse & make their fruites grow. In token wherof as vnto a Lord royall they brought him the first ripe fruites of their harueste. Which remẽbrance as long as it abode in their hartes, it moued thẽ to loue God againe & their neighbour for hys sake, as he so oft desired them. And out of this ceremony was fette the blessing of our new ripe fruits for like purpose, though we haue lost the signification.

First fruites.

And their other offerings, as ỹ sacrifices of Doues, Turtles, Lambes, kiddes, sheepe, Calues, Goates and Oxen were no satisfactions for sinne, but onely a signe and token, that at ỹ repẽtaunce of the hart, thorow an offering to come, and for that seedes sake that was promised Abraham, theyr sinnes were forgeuen them.

Sacrifices.

And in like maner the ornamentes and all other ceremonies were eyther an open preaching or secret prophesies and not satisfactions or iustifyinges. And thus the workes did serue them, and preache vnto them, and they not the workes, nor put any confidence therein.

Ornamentes.

Workes must serue vs, and not we the workes.

False worshipping.

BVt what did the children of Israell and the Iewes? They let the significations of their ceremonies goe, & lost the meaning of them, and turned them vnto the workes to serue them, saying that they were holy workes cõmaunded of God, & the offerers were thereby iustified, & obtayned forgeuenes of sinnes, & thereby become good: as the parable of the Phareley & Publi-

Luke. 18. lican declare, Luke. xviij. and as it is to see in Paule and thoroughout al the Byble: and became captiue to serue & put their trust in that which was neyther God nor hys worde. And so the better creature agaynst nature did serue the worse. Whereof all likelihode God should haue accepted their worke by the reason of them, if their harts had bene right, and not haue accepted their soules for the blouds sake of a Calfe or shepe, for as much as a man is much better then a Calfe or shepe, as Christ testifieth Math. xij. For what pleasure should God haue in the blonde of Calues or in the light of our candels? hys pleasure is onely in the hartes of them that loue his commaundementes.

The Iewes became seruaunte & captiues to their workes.

The blinde reason of hypocrites.

Then they went further in the imagination of their blynd reason saying, in as much as God accepteth these holy workes, that we be made righteous thereby, then it foloweth that he which offereth most, is most righteous, and the best man: yea and it is better to offer an Oxe then a shepe, because it is more costly. And so they stroue who might offer most, and the priests were well apayde. Then went they further in their fleshly wisdome, saying: if I be good for the offering of a Doue, and better for a shepe, and yet better for an Oxe, and so euer the better thing I offer the better I am, Oh how accepted should I be if I offered a mã, & namely him that I most loued? And vpõ that imagination, they offered their owne children, and burnt them to ashes before Images that they had imagined.

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O blinde & folishe imagination.

And to cõfirme their blindnes, they layd for them (no doubt) the ensample of Abraham, which offered his sonne Isaac, and was so accepted that God had promised hym, how that in hys seede all the worlde should be blessed. Hereof ye see vnto what abhominatiõ blynde reason bringeth a man, whẽ she is destitute of Gods word.

Holy day.

Exod. 31.

The Sabboth day must serue vs, and not we the Sabboth day.

And to speake of ỹ Sabbath (which was ordeyned to be their seruaunt, & to preach & to be a signe vnto thẽ that God thorow his holy spirit and word did sanctifie them, in that they obeyed hys commaundementes, and beleued and trusted in hys promises (and therfore were charged to leaue worlyng and to come on the holy day and heare the word of God by which they were sanctified) vnto it, also they became captiue and bond to serue it, saying that they were iustified by abstayning from bodely labour (as ours thinke also) in so much that though they bestowed not the holy day in vertue prayer and hearing the word of God, in almesdede, in visiting the sicke, the needy & comfortlesse and so forth, but went vp and downe idlye, yet what socuer nede his neighbour had, he would not haue holpe him on the Saboth day, as thou mayst see by the ruler of the Synagoge which rebuked Christ for healyng the people on the holy day Luke. xiij.

How the Saboth day should be occupyed.

Luke. 13.

The brasen Serpent.

And of like blyndnesse they went & fet out the brasen Serpent (which Moses commaũded to be kept in the Arke for a memory) & offered before it: thinkyng (no doubt) that God must be there present, for els how could it haue healed the people that came not nye it, but stode a farre of and beheld it onely. And a thousand such madnesse dyd they.

The temple.

And of the temple they thought that God heard them there better then any where els: yea and he heard them no where saue there. And therfore they could not pray but there, as ours can no where but at Church and before an Image. For what prayer can a man pray, when the word of God is not in the temple of his hart: yea & whẽ such come to Church, what is their prayer & what is their deuotiõ, saue the blind image seruice of their hartes.

Prayer without fayth is no prayer.

But the Prophetes euer rebuked them for such faythlesse woorkes & for such false fayth in their workes In the xlix. Psalme saith ỹ Prophet, I wil receaue no Calues of your houses nor Goates out of your foldes, thinke ye that I will eate the flesh of Oxen or drinke the blond of Goates? And Esayas sayth in his first Chapter, what care I for the multitude of your sacrifices sayth the Lord. I am full. I haue no lust in the burnt offeringes of your Rammes, or in the fat of fat beastes or blond of Calues, Lambes or Goates: offer me no more such false sacrifice. And therto your swete cense is an abhominatiõ vnto me. And thus he sayd because of the false fayth and peruertyng the right vse of them.

Pfal. 46.

God despised the sacrifices of vnfaithfull Iewes.

Fastyng.

And for their false fastyng, not referryng their fast vnto the tamyng & subduyng of their flesh vnto the spirite, whẽ they complained vnto God iustifying thẽ selues and saying, how happeneth it, that we haue fasted and thou wouldest not looke vppon it, we haue humbled our soules and thou wouldst not know it, God aunswered them by the Prophet Esayas in the, lviij. chapter,

Superstitious fasting doth God abhorre.

Esa. 58.

ter, behold, in the day of your fast, ye do your owne lustes and gather vp all your dettes. And how soeuer ye fast, ye neuertheles strine and fight and smite with fiste cruelly. I haue chosen no such fast and humblyng of soule. &c.

True fasting, what it is.

But that ye louse wicked bondes and let the oppressed go free, and to breake bread vnto the hungry and to cloth the naked and so forth.

Temple.

And concerning the temple, Esayas sayth in his last chapter. what house will ye build for me or in what place shall I rest? heauē is my seate and the earth my foote stole. As who should say I am to great for any place that ye can make, and (as Steuen sayth Actes vij. and Paul Actes. xvij. I dwell not in a temple made with handes.

Actes. 7. Actes. 17.

How ceremonies sprang among vs.

VNdertād also (to see how we came into like blindnesse) that before the commyng of Christ in the flesh, the Israelites & Iewes were scattered thoroughout all the world, for their Image seruice, both East, west, South, and North, as ye read in the Chronicles how England was once full: so that there was no Prouince or great Citie in the world where no Iewes were: God so prouidyng for the spedy preachyng of the Gospell among the heathen throughout the world. Now Christ, as he was promised, so was he sent, vnto the Iewes or Israelites. And what by Christes preaching & the Apostles after his resurrection, there were innumerable Iewes conuerted haply an hundred thousand or mo in Ierusalem and Iewry and in the countreys about, and abode still in the lād. Then Paul rose vp and persecuted thē in Ierusalē and throughout all Iewry and Damasco, slaying all that he could catch or making them forsweare Christ. For feare of which persecution they fled into all costes & preached vnto the Iewes that were scattered, prouing that Iesus was Christ the Sauiour of the world, both by the scripture & also by miracles: so that a great part of the Iewes came to the fayth euery where, and we heathen came in shortly after, and part abode still in vnbelefe as vnto this day.

Paule a cruell persecutor.

Many Iewes were conuerted to ỹ fayth of Christ.

Now the Iewes beyng borne and bred vp, rooted and nosled in ceremonyes as I haue shewed and as ye may better see in the. v. bookes of Moses, if ye would read them, could but wyth great difficultie, depart from them as it is to see in all the Epistles of Paule, how he fought agaynst them, and in processe gat the vpper hand. And therto the first that were christened, and all the officers and Bysshops of ỹ church, euen so much as ỹ great God of Rome were Iewes for the most part a great season.

All that came of Israell are not Israelites.

And moreouer, as Paule sayth. Ro. ix. not all that came of Israel are right Israelites, neither are all they Abrahams sonnes that are Abrahās seede, why so? because they followed not the steps of ỹ faith of their graundfathers. Euen so, not all they that were called and also came vnto the mariage which God the father made betwene Christ his sonne & all sinners, brought theyr mariage garment with them, that is to wete, true fayth wherwith we be maried vnto Christ, and made his flesh & his bloud and one spirit with hym, his brethren and heyres with him, and the sonnes of God also. But many of thē (to fulfill the saying of Christ, that the kyngdome of heauē, which is the gospell, is like a net that ketcheth good & bad) were driuen into the net and cōpelled to cōfesse that Iesus was Christ and that seede that was promised Abrahā and Messias that should come: not of any inward feleyng that the spirite of God gaue them, neyther of any louely consent that they had vnto the law of God that it was good, mourning, both because they had broken it, and because also they had no power to fulfill it, and therfore to obtayne mercy and power came to Christ and vnto the father thorow him, with the hart of naturall children which receaue all thyng freely of their fathers bounteous liberalitie, and of loue become seruauntes vnto their brethren for their fathers sake: But were compelled onely with violence of the scripture which euery where bare witnesse vnto Christ, and agreed vnto all that he did, and ouercome also with the power of myracles that confirmed the same. That is to say, they came wyth a story faith, a popish fayth, a faithlesse faith, and a fayned faith of their owne making, and not as God in the scripture describeth the fayth, so beleuing in Christ, that they would be iustified by their owne deedes, which is the denying of Christ. As our Papistes beleue, which more mad thē those Iewes, beleue nothing by the reason of the scripture

Math. 22.

The Iewes came not to vnderstāding of Christ of loue, but were enforced therunto by the scriptures.

ture, but onely that such a multitude consent thereto, compelled wyth violence of swoꝛde, with falsifiyng of the scripture and fayned lyes. Which multitude yet is not the fift part so many as they that consent vnto the lawe of Mahomet. And therfoꝛe by their own argumentes, the fayth of the Turkes is better then theirs. And their fayth thereto may stand by their owne confession, with all mischiefe (as it well appeareth by them) and with yeldyng themselues to woꝛke all wickednesse with full delectation, after the ensample of the faith of their father the deuil, and without repentaunce and consent vnto the lawe of God, that it is good. And the popish also do so beleue in Chꝛist, and so will be his seruauntes, that they will be bound vnto dumme ceremonies and dead woꝛkes putting their trust and confidence in them, and hoping to be saued by them, and ascribing vnto them the thanke of their salnation and rightcousnes.

The Turkes are a farre greater number then the Papistes.

And therfoꝛe because, as I sayd, the Iewes ye and the Heathen to, were so accustomed vnto ceremonies, and because such a multitude came wyth a faithles fayth, they went cleane cõtrary vnto the mynde of Paul, and set vp ceremonies in the new testamẽt, partly boꝛowing them of Moses and partly imagening like, as ye now see, and called them sacraments, that is to say, signes (as it is plaine in the stoꝛies) the sacrament of holy water, of holy fire, holy bꝛead, holy salt and so foꝛth. And they gaue thẽ significations. As holy water signified the spꝛincling of Chꝛistes bloud foꝛ our redemption, which sacrament oꝛ signe, though it seeme superfluous, in as much as the sacrament of Chꝛistes body and bloud signifieth ẏ same dayly) yet as lõg as ẏ signification bode, it hurted not. And the kissing of the Pax was set vp to signifie, that the peace of Chꝛist shoulde be euer among vs, one to ione an other after his ensample, as the woꝛd it self well declareth. Foꝛ pax is as much to say as peace.

Ceremonies set vp in the newe testament.

What holy water signifieth.

The Pax.

And as foꝛ confirmation, it is no doubt but that it came this wise vp, & that this was the vse, which the woꝛd it selfe well declareth. We read in the stoꝛies, that they which were conuerted vnto the fayth of the age of discretion, were full taught in the law of God (as right is) and in the fayth of our saniour Iesus, yet they were baptised, & vppon the pꝛofession oꝛ pꝛomising to to keepe that law and faith, were baptised. And then foꝛ the succour & helpe of young children, baptised befoꝛe the age of discretion, to know the lawe of God and fayth of Chꝛist was confirmation institute, that they should not be alway ignoꝛaunt and faythlesse, but be taught the pꝛofession of their Baptim. And this no doubt was the maner, as we may well gather by pꝛobable coniectures and euident tokens, when the children were of sixe oꝛ seuen yeares olde, their elders bꝛought them vnto the pꝛiest oꝛ Deacon in euery parish, which officer taught the children what their baptim ment, & what they had pꝛofessed therein: that is to wete: the law of God and their dutie vnto al degrees, and the faith of our sauiour. And then because it should not be neglect oꝛ left vndone, an higher officer, as the Archdeacon (foꝛ it hath not bene as I suppose in the Bysshops handes alway as now, neither were it meete) came about from parish to parishe, at tymes conuenient. And the Pꝛiestes bꝛought the children vnto hym at vi. oꝛ vii. yeare olde, beꝛoze they were admitted to receaue the sacramẽt of Chꝛistes body haply. And he apposed them of the lawe of God and fayth of Chꝛist, & asked them, whether they thought that lawe good, and whether their hartes were to follow it. And they answered yea.

The maner of confirming of children.

And he apposed them in the articles of our fayth, and asked them, whether they put their hop and trust in Chꝛist, to be saued thoꝛow his death and merites. And they answered ye. Thẽ cõfirmed he their baptim saying: I confirme you, that is, I denounce and declare, by the authoꝛitie of Gods woꝛde and doctrine of Chꝛist, that ye be truely baptised within in your hartes, and in your spirites, thoꝛow pꝛofessing the lawe of God and the faith of our sauiour Iesu, which your outwarde baptim doth signifie, and therupon I put this crosse in your foꝛeheades, that ye goe and fight agaynst the deuill, the woꝛld and the flesh, vnder the standard of our Sauiour, in the name of the father, the sonne, & the holy ghost. Amẽ. which maner I would to God foꝛ his tender mercy were in vse this day.

This is a right confirmation.

But after that the deuil was bꝛoken lowse and the Bysshops began to purchase, and the Deacons to scratch all to them, and the spiritualtie to clime an hygh: then because the labour semed to tedious and paynfull, to appose the chil-

Confirmation.

Cõfirmation how it came first into the church.

childzen one by one, they asked the Priests that presented thē onely, whether the childzen were taught the profession of their Baptisme. And they answered yea. And so vpon their wordes they confirmed thē without apposing. So whē they no lenger apposed them, the Priests no lenger taught them, but committed the charge to their Godfather and Godmothers, and they to the father and mother, discharging them selues by their owne authoritie within halfe an houre.

The abuse of confirmation.

The fruts of ignorannce.

And the father & mother taught thē a monstrous Latin Pater noster and an Aue and a Crede. Which gibbreth euery Popiniaye speaketh with a sundry pronunciation and fashion, so that one Pater noster seemeth as many languages almost as there be tounges that speake it. Howbeit, it is all one, as lōg as they vnderstand it not. And in processe as the ignorannce grew, they brought them to confirmation straight from Baptisme: so that now oftymes they be volowed and bishoped both in one day, that is, we be confirmed in blindnesse to be kept from knowledge for euer. And thus are we come into this damnable ignorannce and fierce wrath of God through our owne deseruyng, because when the truth was told vs we had no loue therto. And to declare the full and set wrath of God vpon vs, our Prelates whom we haue exalted ouer vs to whom we haue geuen almost all we had, haue persuaded the worldly Princes (to whō we haue submitted our selues and geuē vp our power) to deuour vs vp body & soule, and to kepe vs, downe in darkenesse, with violence of sword, and with all falsehead and guile. In so much that if any do but lift vp his nose to smell after the truth, they swap him in the face with a fire brande to seng hys smellyng, or if he open one of his eyes once to looke toward ỹ light of gods word, they bleare & daze his sight with their false iugglyng: so that if it were possible, though he were Gods elect, he could not but be kept down and perish for lacke of knowledge of the truth.

Confirmatiō is made now a confirmyng in all superstition, ignorannce and popery.

The Papisticall tyrannye.

And in like maner, because Christ had institute the Sacrament of his body and bloud, to kepe vs in remembraūce of his body breaking & blud shedding for our sinnes, therfore went they and set vp this fashiō of the Masse and ordeined Sacramentes in the ornamentes thereof to signifie and expresse all the rest of his passiō. The amice on the head is the kercheue that Christ was blyndfolded with, when the soudiours buffeted him and mocked hym saying: prophecie vnto vs who smote thee? But now it may wel signifie that he that putteth it on, is blynd and hath professed to leade vs after him in darkenesse, according vnto the beginnyng of his play. And the flappe theron is the crowne of thorne. And the albe is the white garment that Herode put on him, saying he was a foole because he held his peace and would not aūswere him. And the ij. flappes on the sleues and the other ij. on the albe beneath ouer agaynst his fete behind and before, are the. iiij. nayles. And the fanon on his hand, the cord that his hādes were bound with: And the stole the rope wherwith he was bound vnto the piller, when he was scorged: And the corporiscloth, the lindon wherin he was buried: and the altare is the crosse or haply the graue and so forth. And the casting abroad of his hands, the splaying of Christ vpon the crosse. And the light and sticking vp of candles & bearyng of candles or tapers in procession happly signified this text. Math. v. ye be the light of the world, and let your light so shyne before mē, that they may see your good workes & glorifie your father which is in heauen. And the salt signifieth the wisedome of Christes doctrine, and that we should therewith salt our dedes and do nothing without the authoritie of Gods word. So that in one thing or other, what in the garmētes and what in the gestures all his playde, in so much that before he will go to Masse, he wilbe sure to sell hym, lest Judases part should be left out.

The flappe on the amice.

The albe.

The flappes on the albe.

The fanon

The stole.

The corporescloth.

The altar.

Candels.

Math. 5.

Salt.

How the ceremonies about the ministration of the Lordes Supper came first into the Church. Amice.

And so throughout all the Sacramēts, ceremonies or signes (iij. words of one signification) there were significations vnto them at the beginning. And so long as it was vnderstād what was ment by them and they dyd but serue the people and preach one thyng or an other vnto them, they hurted not gressly, though that the free seruaunt of Christ ought not to be brought violently into captiuitie vnder the bōdage of traditions of men. As S. Augustine complayneth in his dayes, how that the condition and state of the Jewes was more easy then the Christiās vnder traditions: so sore had the tyranny of the shepheardes inuaded the flocke all ready in those dayes. And thē what iust cause haue we to cōplaine our captiuitie now, vnto whose yocke from

All ceremonyes at the begynnyng had signifycations.

Austine.

The state of ỹ Jewes more easie then the Christians vnder traditions.

that tyme hetherto, euen. xij. hundred yeares long, hath euer somwhat more waight bene added to, for to keepe vs downe and to confirme vs in blyndnesse? howbeit, as long as the significatiōs bode, they hurted not the soule, though they were paynefull vnto the body. Neuerthelesse I impute this our greuous fal into so extreme and horrible blyndnesse (wherin we are so deepe and so deadly brought a slepe) vnto no thyng so much as vnto the multitude of ceremonies. For assoone as the Prelates had set vp such a rable of ceremonies, they thought it superfluous to preach the playne text any longer and the law of God, faith of Christ, loue toward our neighbour and the order of our iustifying & saluation, for as much as all such thynges were played before the peoples faces dayly in the ceremonies & euery child wist the meanyng: but got them vnto allegories, faynyng them euery mā after his owne brayne, without rule, all most on euery silable, and from thence vnto disputyng and wastyng their braynes about wordes, not attending the significations vntill at the last the laye people had lost the meanyng of the ceremonies & the Prelates the vnderstandyng of the playne text, and of the Greke Latin and specially of the Hebrue whiche is most of nede to be knowen, and of all phrases, the proper maner of speakynges and borowed speach of the Hebrues.

Out of the ceremonies sprang the ignoraunce of the scripture.

The multitude of ceremonies put away preachyng.

Ceremonies are the chief cause of ignoraunce.

Remember ye not how within this xxx. yeares and farre lesse, and yet dureth vnto this day, the old barkyng curres Dunces disciples & lyke draffe called Scotistes, the children of darkenesse, raged in euery pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin toung had with them, some beatyng the pulpit with theyr fistes for madnesse & roaryng out with open and fomyng mouth, that if there were but one Tirence or Virgil in the world and that same in their sienes & a fire before them, they would burne them therein, though it should cost thē their liues, affirming that all good learnyng decayed & was vtterly lost sence men gaue them vnto the Latin toūg? yea & I day say, that there be. xx. thousand Priests Curates this day in England and not so few, that cā not geue you the right English vnto this text in the Pater noster, fiat voluntas tua sicut in cœlo & in terra & aunswere therto.

The doctrine of Dunce aduaunced.

The blynd Papistes are enemyes to all good learnyng and knowledge

Ignoraunt Priestes.

And assoone as the signification of the ceremonies was lost, and the priestes preached Christ no longer then the common people began to wax mad & out of their mindes vpon the ceremonies. And that trust and confidence which the ceremonies preached, to be geuen vnto Gods worde and Christes bloud, that same they turned vnto the ceremonie it selfe, as though a man were so mad to forget that the bushe at the tauerne dore did signifie wine to be solde within, but would beleue that ye bushe it selfe would quench his thirste. And so they became seruauntes vnto ye ceremonies, ascribing their iustifying and saluation vnto them, suppoſyng that it was nothing else to be a christē man, then to serue ceremonies, & him most christen that most serued them, & contrary wise him that was not Popishe and ceremoniall, no christē man at all. For I pray you, for what cause worship we our spiritualtie so highly, or wherefore thinke we their prayers better then the poore laye mens, then for their disguisings and ceremonies? yea and what other vertue see we in ye holiest of them, then to waite vppon dumme superstitious ceremonies?

Ignorance made vs seruauntes to ceremonies.

Yea and how cōmeth it that a poore laye man hauing wife and xx. children, and not able to finde them, though all his neighbours know his necessitie, shal not get with begging for Christes sake in a long sommers day inough to fynde them two dayes honestly, when if a disguised monster come, he shall wyth an houres lying in the pulpit, get inough to finde thirty or forty sturdy lubbers a moneth long, of which ye weakest shall be as strong in the belly when he commeth vnto the manger, as the mightiest porter in ye weyhouse, or best courser that is in ye kynges stable? Is there any other cause then disguising and ceremonies. For ye deedes of the ceremonies we count better thē the deedes which God cōmaundeth to be done to our neighbour at hys nede, who thinketh it as good a deede to feede the poore, as to sticke vp a candle before a post, or as to sprinckle himself with holy water? Neither is it possible to be otherwise, as long as the signification is lost. For what other thyng can the people thinke, then that such deedes be ordeyned of God, and because as it is euident, they serue not our neighbours neede, to be referred vnto ye person of God, and he though he be a spirite, yet serued therewyth? And then he can not but forth on dispute

The idle Papistes are preferred by ceremonyes.

As long as we had the significatiō of the ceremonies, so long they were sufferable, but ye signification beyng

gone, the ceremony is mere superstitio.

pute in his blynde reason, that as god is greater then man, so is that deede that is appointed to serue God greater then that which serueth man. And then when it is not possible to thinke them ordeyned for nought, what can I other wise thinke then that they were ordeyned to iustifie, and that I should be holy therby, according to the popes doctrine, as though God were better pleased when I sprinkle my selfe with water or set vp a candle before a block, then if I fed, or clothed, or holpe at his neede him whom he so tenderly loueth that he gaue his owne sonne vnto the death for hym, and commaunded me to loue him as my selfe?

When the people by ignorance waxed superstitious then ỹ clergie holpe them forward with falsifying the scripture.

And when the people beganne to run that way, the prelates were glad, and holpe to heue after with subtill allegories and falsifying the scripture, & went and halowed the ceremonies, to make them more worshipfull, that the laye people should haue them in greater estimation & honour, and to be afrayde to touch them for reuerence vnto the holy charme that was sayd ouer them, and affirmed also that Christes death had purchased such grace vnto ỹ ceremonies to forgeue sinne and to iustifie. O monster, Christes death purchased grace for mans soule, to repent of euill, and to beleue in Christ for remission of sinne, and to loue the lawe of God, & his neighbour as himselfe, which is the true worshipping of god in the spirite, and he dyed not to purchase such honour vnto vnsensible thinges, that mã to his dishonour, should do them honourable seruice & receaue his saluation of them.

Christes death purchased grace for mãs soule.

This I haue declared vnto you, ỹ ye might see and feele euery thing sensibly. For I entend not to leade you in darcknesse. Neyther though twise ỹ. Cranes make not iij. wilde Bees, woulde I therefore that he shoulde beleue that twise two made not foure. Neither entend I to proue vnto you that Paules steple is the cause why Temmes is broke in about Erith, or ỹ Teinterden steple is the cause of the decay of Sandwich hauen as M. More iesteth. Neuertheless, this I woulde were perswaded vnto you (as it is true) that the building of thē and such like, thorow ỹ false fayth that we haue in them, is the decay of all the hauens in England, & of al the cities, townes, hye wayes, and shortly of the whole common wealth. For since these false monsters crope vp into our consciences, and robbed vs of the knowledge of our sauiour Christ, makyng vs beleue in such popeholy workes, and to thinke that there was none other way vnto heauen, we haue not ceassed to build thē abbeyes, cloysters, colledges, Chauntries, and cathedrall churches with hye steples, striuing and enuying one an other, who shoulde do most. And as for the deedes that pertayne vnto our neighbours, and vnto the common wealth, we haue not regarded at all, as thynges which seemed no holy workes, or such as God woulde not once looke vppon. And therfore we left them vnsene to, vntill they were past remedy, or past our power to remedy thē, in as much as our slowbellies with their false blessinges had iugled away from vs, that wherwith they might haue bene holpen in due season. So that ỹ silly poore man though he had haply no wisdome to expresse hys mynde, or ỹ he durst not, or ỹ M. More falsifieth his tale as he doth other mens to iest out the truth, sawe that neither Goodwinsandes nor any other cause alleaged was the decay of Sandwich hauen, so much as that the people had no lust to maintayne the common wealth, for blynde deuotion which they haue to popeholy workes.

Teinterden steple.

The building of Abbeies, cloysters & religious houses haue bene a great decay to the good state of this realme

¶ The solutions and answeres vnto M. Mores first booke.

IN the first chapter to beginne the booke wythal, to bring you good lucke and to geue you a say or a taste what truth shall follow, he sayeth a letter sent from no man.

The second Chapter.

Worshipping.

In the second chapter, besides that it is vntrue this vse to haue bene euer since the tyme of the Apostles, he maketh many sophisticall reasons about worshipping of saintes, reliques, and Images, & yet declareth not w̄ what maner worship, but iuggleth with the terme in comune, as he doth with this worde church, and this worde fayth, when the wordes haue diuers significations: for all faithes are not one maner fayth and so forth, and therefore he beguileth a mans vnderstanding. As if a man sayd, the boyes will was good to haue geuen his father a blow, and an other woulde inferre, that a good will

Subtile iuggling & wordes.

will coulde be no sinne, and conclude that a man might lawfully smite hys father. Now is good will taken in one sence in the maior and in an other in ỹ minor, to vse scholliers termes, & therfore the conclusion doth mocke a mās wit. Then disputeth he, the seruaunt is honoured for the masters sake, and what is done to the poore is done to Christ (as the popishe shall once feele for their so robbing them). And the xii. Apostles shall haue their seates & sitte and iudge with Christ (as shal all that here preach hym truely as they dyd) and Mary that powred the ointment on Christes head before hys passion, hath her memoriall, and therefore we ought to set candles before Images. First I aske hym by what rule hys argument holdeth. And secondarily I answere that the true worshipping of Saintes is their memoriall: to follow them as they did Christ. And that honour we gene them, and so do not ye papists, but folow the steppes of your father the Pope, as he doth the steppes of his father the deuil. And as for sticking vp of candles, I answere that God is a spirite, and in the spirit must be worshipped only. Faith to his promises, and loue to his lawes, and longing for the life that is in his sonne, are his due honour and seruice. All bodyly seruice must be referred vnto our selues, and not vnto the person of God immediatly. All outwarde thynges which we receaue of God are gene vs. to take our partes with thankes, and to bestow the rest vppon our neyghbours. For God vseth no such thynges in his owne person, but created thē for to gene thē vs, that we shoulde thanke hym, and not to receaue them of vs, to thanke vs: for that were our praise and not his. Fasting, watching, wolward goyng, pilgrimage, and all bodely exercise must be referred vnto ỹ taming of the flesche onely. For as god deliteth not in ỹ tast of meat, drinke, or in the sight of golde or siluer, no more doth he in my tast and such like, that I should referre them vnto hys person, to do him a pleasure withall. For God in himselfe is as good as he can be, & hath all the delectation that he cā haue. And therefore to wish that God were better then he is, or had more pleasure then he hath, is of a worldly imagination.

And all the spirites that be in heauē are in as good case as they can be, and haue all the delectation they can haue, and therefore to wishe them in better case or to studie to do them more pleasure then they haue, is fleshly mynded popishnes. The pleasure of them that be in heauen is, that we harken to God and kepe his commaundementes, which when we do, they haue all the pleasure that they can haue in vs. If in this life I suffer hell gladly, to win my brother to folow God, how much more if I were in heauen should I reioyce that he so did? If in thys worlde when I haue neede of my neighbour, by the reason of myne infirmities, yet I seke nought of him, saue his wealth onely, what other thing should I seke of hym, if I were in heauen, where he can do me no seruice, nor I vse any pleasure that he can do me?

True worshipping of Saintes.

True worshipping of God.

Bodely exercise.

They that are in heauē do chefly desire that we harken to God & do hys will.

THe deuill desired to haue his imaginations worshipped as God, & his popishe children desire the same, & compell men so to honour them, and of their deuelishe nature describe they both God and his Saintes. And therfore I say, all such fleshly imaginations, as to fast the wensday in the worship of S. Iohn or of S. Katerine, or what Saint it be, or to fast Sayntes eues, or to go a pilgrimage vnto their images or to offer to them, to do them pleasure, thinkyng therby to obteyne their fauour and to make special aduocates of them, as a man would winne the fauour of an other with presentes and giftes, and thinking that if we did it not, they would be angry, are playne Idolatry & image seruice, for the saint deliteth in no such. And when thou sticketh vp a candle before the image, thou mightest with as good reason make an holow bely in the image and powre in meate and drincke. For as the Saint neither eateth nor drinketh, so hath he no bodyly eyes to delyte in the light of a candle.

All popishe imaginations are Idolatry.

Candles.

An other is this, God geueth not the promises that are in Christ for bodyly seruice, but of his mercy onely, vnto his owne glorie. Yea and of the fathers goodnesse do all naturall childrē receaue. Aske a litle boy, who gaue him his gay coate, he aūswereth, his father. Aske him why, and he answereth, because he is his father and loueth hym, and because he is his sonne. Aske hym whether his father loue hym, and he sayth yea. Aske him how he knoweth it and he sayth, because he geueth me this or that. Aske him whether he loue his father, he sayth yea. Aske him why, he

We receaue all thinges of God our father for Iesus Christes sake hys sonne and our onely Sauioure.

he ſayth, for his father loueth hym and geueth him all thing. Aſke him why he worketh, he aunſwereth, his father wil ſo haue it. Aſke him why his father geueth not ſuch and ſuch boyes coates to. May ſaith he, they be not his ſonnes their fathers muſt geue them as myne doth me. Go now ye Popiſh bond ſeruauntes and receaue your reward for your falſe workes and robbe your brethren and raigne ouer them with violence and cruell tyranny and make thē worſhip your pillars, polaxes images and hattes. And we will receaue of the mercyfull kyndneſſe of our father and will ſerue our brethren freely, of very loue and wilbe their ſeruauntes & ſuffer for their ſakes. And thereto our good deedes whiche we do vnto our neighbours neede, ſpryng out of our righteouſneſſe or iuſtifying, which is ỹ forgeueneſſe of our ſinnes in Chriſtes bloud, & of other righteouſneſſe know we not before God. And contrary wiſe your righteouſnes or iuſtifying which ſtandeth, as your fayth doth, with all wickedneſſe, ſpringeth out of your holy workes which ye do to no man freely ſaue vnto paynted poſtes.

We muſt doe all thynges of loue.

Sacrifices

And when he alledgeth the ſacrifices of the old law, I ſay they were Sacramentes and preached vnto the people (as no doubt, our candels once were) and were no holy workes to be referred vnto Gods perſon to obtaine hys fauour, and to iuſtifie the people, and that the people ſhould do them for the workes ſelues. And when the people had loſt the ſignifications and looked on the holyneſſe of the dedes, to be iuſtified thereby, they were image ſeruice and hateful to God and rebuked of the Prophetes, as it is to ſee thrughout all the old Teſtament.

Rom. 14.

Then he iuggleth with a text of S. Paule Rom. xiiij. let euery man for his part abounde, one in this Idolatrie & an other in that: when the ſenſe of the text is, let euery mā be ſure of his own conſcience, that he do nothyng, except he know well and his conſcience ſerue him that it may be lawfully done. But what care they to abuſe Gods word & to wreſt it vnto the contrary.

And in the laſt end, to vtter his excellent blindneſſe, he ſayth, the wiſeman Luther thinketh that if the gold were take from the reliques, it would be geuen vnto the poore immediatly, when he ſeeth the contrary, that they which haue their purſes full wil geue ỹ poore (if they gene ought) either an halfe penny or in his countrey the iiij. part of a farthyng. Now I aſke M. Mores conſcience, ſeyng they haue no deuotion vnto the poore which are as Chriſtes own perſon and for whom Chriſt hath ſuffered his paſſion that we ſhould be kynd to them and whom to viſite with our almes is Gods commaundement, with what minde do they offer ſo great treaſure, to the garniſhyng of ſhrines images & reliques? It is manifeſt that they which loue not Gods cōmaundement, can do nothing godly. Wherfore ſuch offrynges come of a falſe fayth, ſo that they thinke thē better thē workes commaunded by God and beleue to be iuſtified therby. And therfore are they but image ſeruice.

A ſure token of a falſe fayth and image ſeruice.

And when he ſayth, we might as well rebuke the powryng of the annoyntment on Chriſtes head. May, Chriſt was thē mortall as well as we, and vſed ſuch thynges as we do, and it refreſhed his body. But and if thou woldeſt now poure ſuch on his image to do him pleaſure, I would rebuke it.

A differēce betwene Chriſtes naturall body, and a paynted Image.

The third Chapter.

Miracles.

In the third Chapter he bryngeth in miracles done at S. Steues tombe. I aunſwere that the miracles done at Saintes tombes, were done for the ſame purpoſe that the miracles which they dyd when they were aliue, were done: euen to prouoke vnto the faith of their doctrine, and not to truſt in the place or in bones or in the Saint. As Paul ſent his napkē to heale the ſicke, not that mē ſhould put truſt in his napkin, but beleue his preachyng.

Miracles were done by ỹ ſaints to confirme theyr doctrine.

Heliſeus.

And in the old Teſtament Eliſeus healed Naaman the heathen mā in the water of Iordayne, not to put truſt in the water or to pray in that place, but to wonder at the power of God & to come & beleue, as he alſo did. And that his bones, when he was dead, rayſed vp a dead man, was not done that mē ſhuld pray to him: for ỹ was not lawfull thē, by their own doctrine, neither to pry they truſt in hys bones. For God to auoyde all ſuch Idolatrie, had pointed all dead bones, ſo that whoſoeuer touched a dead bone, was vncleane and all that came in his company, vntil he had waſhed him ſelfe: in ſo much that if a place were abuſed with offering vnto Idoles, there was no better remedie then to ſcatter dead bones there, to driue the people thēce, for beyng defiled and poluted. But his bones did that miracle, to teſtifie that

Dead bones may not be wey ſhypped.

he was a true Prophet & to moue men vnto the fayth of his doctrine.

And euen ſo miracles done at the holy croſſe, were done, to moue men vnto fayth of him that dyed thereon, & not that we ſhuld beleue in the wood.

Pilgrimages. He ſaith that pilgrimes put not truſt in the place, as Nicromancers do in their circles, and ſayth he wotteth not what, to mocke out the text of our Sauiour of praying in the ſpirite. And in the end he confoundeth him ſelfe ſaying, we reken our prayers more pleaſaunt in one place thē in an other. And that muſt be by the reaſon of the place, for God is as good in one place as in an other and alſo the man. Moreouer where a mā pleaſeth God beſt, thether is he moſt bound to go. And ſo that imagination byndeth a mā to the place with a falſe fayth, as Nicromancers truſt in their circles.

More reaſoneth vntowardly.

God is like good in euery place. And agayne if God had ſayd that he would more heare in one place then in an other, he had bound him ſelfe to the place. Now as God is like good euery where generally ſo hath hee made his Teſtament generally, wherſoeuer myne hart moueth me & am quyet to pray vnto hym, there to heare me like graciouſly.

Temple. And if a man lay to our charge, that God bould them vnto the tabernacle & after to the Temple in the old Teſtament. I ſay that he dyd it not for ỹ places ſake, but for the mounmentes and teſtimonies, that their preached the word of god vnto them, ſo that though the prieſts had bene negligēt to preach, yet ſhould ſuch things that there were kept the people in the remembraunce of the Teſtamēt made betwen God and them. Which cauſe and ſuch like onely ſhould more vs to come to Church, and vnto one place more then an other. And as lōg as I come more to one place then an other becauſe of ỹ quietneſſe or that ſome thing preacheth gods word more likely vnto me there then in an other, the place is my ſeruaunt and I not bound to it: whiche cauſe and ſuch like taken away, I can not but put truſt in the place as Nicromancers do in their circles, and am an image ſeruer & walke after myne own imagination & not after Gods word.

The people were ſpecially called to ỹ Temple to behold the monumētes there, wher by they might the better learne the mighty power of God.

Paſchall Lambe. And when he ſayth, we might as well mocke the obſeruaūce of the Paſchall Lambe. I aunſwere, Chriſt our Paſchall Lambe is offered for vs and hath deliuered vs as Paule ſayth. 1. Cor. v. whoſe ſigne and memoriall is the Sacrament of his body and bloud. Moreouer we were not deliuered out of Egypt. And therefore in as much as we be ouerladen with our owne, I ſee no cauſe why we ſhould become Iewes, to obſerue their ceremonies to.

1.Cor.5.

Holy ſtraunge geſtures. And when he ſayth holy ſtraunge geſtures. I aunſwere, for the holyneſſe I will not ſweare: but the ſtraungeneſſe I dare well auow. For euery Prieſt maketh them of a ſundry maner & many more madly then the geſtures of Jack anapes. And when he ſayth that they were left from hand to hand ſence the Apoſtles time, it is vntrue. For the Apoſtles vſed the Sacramēt as Chriſt dyd, as thou mayſt ſee. 1. Cor. xi. More ouer the Apoſtles left vs in the light & taught vs all the counſell of God, as Paule witneſſeth Actes. xx. and bid no thyng in ſtraunge holy geſtures and apes play the ſignifications wherof no man might vnderſtand.

Holy ſtraunge geſtures is like an apes play.

1.Cor.11.

Pitie. And a Chriſten man is moſt moued to pitie ſayth he, at the ſight of ỹ croſſe, then without it. If he take pitie as Engliſhmen do, for compaſſiō, I ſay, that a Chriſten man is moued to pitie whē hee ſeeth his brother beare the croſſe. And at the ſight of the Croſſe, he that is learned in God wepeth not, with ignorāt womē, as a mā doth for hys father when he is dead: but mourneth for hys ſinnes, and at the ſight of the croſſe comforteth his ſoule with the cōſolation of him that dyed theron. But there is no ſight whether of the croſſe or ought els, that can moue you to leue your wickednelſe, for the Teſtament of God is not written in your hartes.

The true beholdyng of the ſigne of the croſſe

The Church is a place of prayer. And when he ſpeaketh of praying at Churche who denyeth hym that men might not pray at Church or that the church ſhuld not be a place of prayer? But that a man could not pray ſaue at Church, and that my prayers were not heard as well els where, If I prayed with like fernentneſſe & ſtrong fayth, is a falſe lye.

God heareth our prayer in all places.

And whē he ſpeaketh of the preſence of God in the temple. I aunſwere, that the Prophetes teſtified, how that hee dwelt not there, & ſo doth Paule Actes xvij. & ſo doth Steuē Actes. vij. & Salomon. viij. Of the kynges. viij. And no doubt as the madde Iewes ment, he dwelt not there, nor as we more mad ſuppoſe alſo. But he dwelled there onely in his ſignes Sacramentes, and teſtimonies which preached his woorde vnto the people. And finally for they falſe confidence in the temple, God deſtroyed

Actes. 17.

Actes. 7.

3.Reg. 8.

Ieruſalem and the tēple is deſtroyed.

stroyed it. And no doubt for our false fayth in visityng the monumentes of Christ, therefore hath God also destroyed them and geuen the place vnder the infidels.

The piller of fire.

And when he speaketh of the piller of fire and cloude. I answere, that god was no other wise present there, then in all fire and in all cloudes saue that he shewed his power there specially by the reason of the miracle, as he doth in the eyes of the blinde whom he maketh see, and yet is no other wise present in those eyes then in other, nor more there to be prayed to then in other. And in like maner he is no more to be prayed to where he doth a miracle then where he doth none. Neither though we cā not but be in some place, ought we to seeke God in any place, saue onely in our hartes, and that in veritie, in fayth, hope, and loue or charitie, accordyng to the woorde of hys doctrine.

God is present in all places alike.

And our sacramentes, signes, ceremonies, Images, reliques and monumentes ought to be had in reuerence, so farforth as they put vs in mynde of Gods woorde, and of the ensample of them that liued thereafter and no further.

And the place is to be sought, and one to be preferred before an other for quietnesse to pray, and for liuely preachyng, and for ỹ preaching of such monumentes and so forth. And so long as the people so vsed thē in the olde testament, they were acceptable & pleasaūt to God, and God was sayd to dwell in the temple. But when the significations being lost, the people worshipped such thinges for the thinges selues, as we now do, they were abhominable to God, and God was sayde to be no longer in the temple.

All places are to be preferred where we may worship God most quietly.

The fourth chapter.

M. More teacheth false doctrine.

AND in the fourth he sayth, that god letteth more by one place then an other. which doctrine besides that it should binde vs vnto the place, and God thereto, and can not but make vs haue confidence in the place, is yet false. For first God vnto whose woorde we may adde nought, hath geuen no such commaundement nor made any such couenaunt. Neither is Christ here or there saith the scripture, but in our hartes is the place where God dwelleth by his owne testimony if his woord be there.

Math. 24.

And when he proueth it, because God doth a miracle more in one place then in an other, I answere, if God will do a miracle, it requireth a place to be done in. Howbeit he doth it not for the place but for the peoples sakes whom he would call vnto the knowledge of his name, and not to worshippe hym more in one place then in an other.

Miracles were not done for ỹ place but for the people.

As the miracles done in Egipt, in the red sea, in mount Sinay & so forth, were not done that men should goe in pilgrimage vnto the places to pray there, but to prouoke them vnto the true knowledge of god, that afterward they might euer pray in ỹ spirite, whersoeuer they were. Christ also dyd not his miracles that men should pray in the places where he did them, but to stirre vp the people to come and heare the woorde of their soules health. And when he bringeth the miracle of Siloe, I answere, that the sayd miracle, and that Christ sent the blynde thether to receaue his sight, were not done that men should pray in the poole: but the second miracle was so done to declare the obedient fayth of the blinde, and to make the miracle more knowen, and the first for the woorde of God that was preached in the temple, to moue the countrey about to come thether and learne to know God, and to become a liuely temple, out of which they might euer pray, and in all places. Neyther was the miracle of Lazarus done, that men shoulde more pray in that place then in an other, but to shew Christes power, & to moue the people thorow wondering at the miracle to harkē vnto Gods woord and beleue it, as it is to see playnely.

Siloe. Ioh. 4. & 9.

Miracles done to draw ỹ people to heare the woorde of God.

Moreouer God so loueth no church, but that the parishe haue libertie to take it downe and to builde it in an other place: yea and if it be tymber to make it of stone, and to alter it at their pleasure. For the places, yea and the Images must serue vs and not God which is a spirite, and careth for none more thē other, nor is otherwise present in one place thē in an other. And likewise is it of Saintes bones, we may remoue them whether we will, yea & breake all Images therto, and make new, or if they be abused, put them out of the way for euer, as was the brasen serpent, so that we be Lordes ouer all such thinges, and they our seruaunts. For if the Saints were our seruaūts, how much more their bones. It is the hart and not the place that worshippeth

All places must serue man, & not man bound to serue any place.

God is worshipped in our hartes, & not in any other place.

peth God. The kitchen page turning the spit may haue a purer hart to God then his master at church, and therfore worship God better in the kitchen thē his master at church. But when wyll M. More be able to proue that miracles done at Saintes tombes, were done that we should pray vnto the Saintes, or that miracles done by dead Saintes which a liue neither preached Gods worde nor coulde do miracle are done of God?

The father careth most for the poꝛ gest.

God loueth none Angell in heauen better then the greatest sinner in earth that repenteth and beleueth in Christ. But contrarywise careth most for the weakest, and maketh all that be perfect their seruauntes, vntill as Paule saith Ephe. 4. they be growē vp in ỹ knowledge of God into a perfect man, and into the measure of age of the fulnesse of Christ, that is, that we know all the misteries and secretes that God hath hid in Christ, that we be no more children wauering with euery wynde of doctrine, thorough the subtiltie & wylines of men that come vpon vs to bring vs into errour or beguile vs. So far it is of that he would haue vs kept

Ephes. 4.

God cānot be serued with bodely seruice.

downe to serue Images. For wyth bodely seruice we can serue nothyng that is a spirite. And therto if it were possible that all the Angels of heauen coulde be mine enemies: yet would I holde me by the testamēt that my mercifull and true father hath made me in the bloud of my Sauiour, and so come vnto all that is promised me, & Christ hath purchased for me, and geue not a straw for them all.

The fift chapter.

Our fayth may be grounded vpon men.

IN the fift chapter he falleth from all he hath so long swet to proue, and beleueth, not by the reason of the myracles, but by the common consent of the church and that many so beleue. Thys man is of a farre other complexion thē was the Prophet Elias. For he beleued a lone as he thought, agaynst the consent by all likelihode of iv. or vi. hūdred thousand beleuers. And yet M. Mores church is in no other condition vnder the Pope, then was that church agaynst whose consent Elias beleued alone vnder the kinges of Samary.

The sixt chapter.

IN the sixt chapter & vnto the xviij. he proueth almost nought saue that which neuer man denyed him, that miracles haue bene done. But how to know the true miracles from the false were good to be knowen, which we shall this wise do if we take those for true sacramentes & ceremonies which preach vs Gods woorde, euen so we count them true miracles onely which moue vs to harken therto.

True miracles prouoke vs to fayth and trust in God.

The xvi. Chapter.

The mayde of Ipswich

COncerning his xvi. chapter of the mayde of Ipswiche, I answere, that Moses warned hys Israelites that false miracles should be done to proue thē, whether their harts were fast in ỹ Lord. And euen so Christ and the Apostles shewed vs before ỹ lying miracles should come to peruert the very elect if it were possible. And therefore we must haue a rule to know the true myracles from the false, or els it were impossible that any man shoulde scape vndeceaued and continue in the true way. And other rule then this is there not: that the true are done to prouoke mē to come & harke vnto Gods word, and ỹ false to cōfirme doctrine ỹ is not gods word. Now it is not gods woorde if thou reade all the scripture thoroughout, but contrary therto, that we should put such trust and confidēce in our blessed Lady as we do, & cleane agaynst the testament that is in Christes bloud. Wherfore a man needs not to feare, to pronounce that the deuyll did it to mocke vs withall.

True miracles are done to prouoke vs to the hearing of Gods worde, and the false do ỹ contrary.

The mayde of Kent.

Neuer the later let vs compare the mayde of Ipswiche and the mayde of Kent together. First they say that the mayde of Ipswich was possessed wyth a deuill, and the mayde of Kent wyth the holy ghost. And yet the tragedyes are so like the one to the other in all pointes, that thou couldest not know the holy ghost to be in the one and the deuill in the other by any difference of woorkes. But that thou mightest with as good reason say that the deuill was in both, or the holy ghost in both, or the deuill in the maide of Kent and the holy ghost in the mayde of Ipswich. For they were both in like traunces, both rauished from themselues, both tormented a like, both disfigured, like terrible ougly and geyssely in sight, and their mouthes drawen a side, euē vnto the very eares of them, both entyrred, both preach, both tell of wonders, wil be both caryed vnto our Lady, & are both certified by reuelation that our Lady in those places and before those Images should deliuer them.

The mayde of Ipswich & the maide of Kēt were both false dissembling harlotes.

Now as for the mayde of Ipswich was possessed of ỹ deuill by their owne con-

cōfessiō, whēce then came that reuelation, that she should be holpe and all her holy preachinge? If of the deuill, then was the miracle & all of the deuil. If of the holy ghost, then was she inspired with the holy ghost and had the deuill within her both at once. And in as much as the mayd of Kent was inspired by the holy ghost by their confession, whence came that stoppyng of her throte, that rauyng, those greuous panges that tormentyng, disfiguryng, drawing of her mouth awrye and that fearefull & terrible countenaunce? If of the holy ghost, and thē why not the reuell and gambolides of the mayd of Ipswich also? and then what matter maketh it whether a man haue the deuill or the holy ghost in him. If ye say of the deuill, thē had she likewise both the deuill and the holy ghost both at once. Moreouer those possessed which Christ holpe auoyded Christ and fled frō him, so that other which beleued were faine to bryng them vnto him agaynst their willes. For which causes and many moe that might be made, thou mayst cōclude, that the deuill vexed them and preached in them, to confirmed fayned confession and dome ceremonies and Sacramentes without signification & damnable sectes, & shewed them those reuelations. And assoone as they were brought before our Ladyes image, departed out of them, to delude vs and to turne our faythes from Christ vnto an old blocke. As we read in the Legend of S. Bartholomew, how the deuils hurt men in their lymmes and assone as they were brought into a certain temple before an Idole, there they departed out of them and so beguiled the people makyng them beleue that the Idole had healed them of some naturall diseases.

The mayd of Kent.

Such as were possessed with deuils fled frō Christ.

A false delusion to bryng vs to Idolatry.

S. Bartholomew.

Howbeit let it be the holy ghost that was in the mayd of Kent. Thē I pray you what thyng worthy of so great prayse hath our Lady done? Our Lady hath deliuered her of the holy ghost & emptied her of much hygh learnyng which as a goodly Poetisse, she vttered in Rimes. For appose her now of Christ, as Scripture testifieth of hym, and thou shalt finde her cleane without rime or reason. The maide was at home also in heauenly pleasures, and our Lady hath deliuered her out of the ioyes of Dyettes and brought her into the miseries of middell earth agayne.

Our Lady dyd the mayde of Kent small pleasure.

Dyettes.

The xvij. Chapter.

As for Doulia, Hyperdoulia & Latria, though he shew not with which of thē he worshypped the Cardinals hat, is aunswered vnto him already.

The xviij. Chapter.

In the xviij. where he would fayne proue that the Popes Churche can not erre, he alledgeth thynges wherof he might be ashamed, if he were not past shame, to proue that the Bysshops haue authoritie to lade vs with traditiōs neither profitable for soule nor body. He bringeth a false allegorie vpon the ouerplus that the Samaritane if it were layde out, promised to pay when he came agayn, for the Bysshops traditions. Nay. M. More, besides that allegories which euery man may fayne at his pleasure can proue nothing, Christ interpreteth it him selfe, that it betokeneth a kynde mynde & a louyng neighbour, which, so loued a straunger, that he neuer left caryng for him, both absent as well as present, vntill he were full whole and common out of all necessitie.

Traditions.

Allegories.

It signifieth that the Prelates, if they were true Apostles and loued vs after the doctrine of Christ, would sell their myters, croses, plate, shrynes, iuels and costly showes to succour the poore and not robbe them, of all that was offered vnto them, as they haue done: & to repare thinges fallen in decay and ruine in the common wealth, & not to begger the realmes with false Idolatry and imageseruice, that they haue not left them wherewith to beare the cost of the common charges.

A true exposition of the parable of the Samaritan.

And moreouer when the Scribes & Pharisees taught their owne doctrine, they sat not vpon Moses seate, but on their owne. And therfore Christ (so far it is of that he would haue vs hearken vnto mans doctrine) sayd, beware of the leuen of the Scribes, Pharisees & Saduces which is their doctrine & rebuked them for their doctrine & brake it him selfe and taught his Disciples so to do and excused them, and sayd of all traditiōs, that what soeuer his heauenly father had not planted, should be plucked vp by the rootes. And therto all the persecutiō that the Apostles had of the Iewes, was for breakyng of traditions.

Ill that God hath not planted shalbe plucked vp by the rootes.

Our Prelates ought to be our seruauntes as the Apostles were, to teach vs Christes doctrine, and not Lordes ouer vs, to oppresse vs with theyr owne. Peter calleth it temptyng of the

Bysshops should be seruauntes and not Lordes.

Actes.15. holy ghoſt Actes. xv. to lade the heathē with ought aboue that which neceſſitie and brotherly loue required. And Paul rebuketh his Corinthians for their ouer much obedience and the Galathians alſo and warneth all men to ſtand faſt and not to ſuffer them ſelues to be brought into bondage.

The Pope will not obey princes though God haue commaunded hym ſo to do.

And when he ſayth Peter & Paule commaunded vs, to obey our ſuperiours. That is trouth, they cōmaunded vs to obey the temporall ſworde which the Pope will not. And they commaūded to obey the Biſhops in the doctrine of Chriſt and not in their owne. And we teach not to breake all thynges raſhly, as M.More vntruly reporteth on vs) whiche is to be ſene in our bookes, if men will looke vpon them.

Traditiōs Of traditions therfore vnderſtand generally. He that may be free is a foole to be bonde. But if through wilfulneſſe, thou be brought into bondage: then if the tradition hurt thy ſoule & thy faith, they are to bee broken immediatly, though with the loſſe of thy lyfe. If they greue the body onely, thē are they to be borne till God take them of, for breakyng the peace and vnitie.

Chriſtes burthen is eaſie and gentle.

Then how ſore maketh he Chriſtes burthē. If it be ſo ſore, why is M.More ſo cruell to helpe the Biſhops to lade vs with more? But ſurely he ſpeaketh very vndiſcretly. For Chriſt dyd not lade vs with one ſillabe more then we were euer bound to, neither did he any thyng but interpret the law truly. And beſides that, he geueth vnto all hys, loue vnto the law: which loue maketh all thinges eaſie be borne that were before impoſſible.

Math.5. And when he ſayth, ye be the ſalt of the earth that it was ſpoken for the Biſhops and Prieſtes onely it is vntrue, but it was ſpoken generally vnto all that beleue and know the truth, that they ſhould be ſalt vnto the ignoraunt, and the perfecter vnto the weaker, ech to other euery man in his meaſure. And moreouer if it be ſpoke vnto the Prelates onely, how fortuneth it ☞ M.More is ſo buſie to fault the world to his hygh learnyng? And laſt of all the ſalt of Prelates which is their traditions & ceremonies without ſignification is vnſauery long a go, & therfore no more worth but to be caſt out at the doores and to be troden vnderfoote.

The ſalt of our Prelates is vnſauery.

And that he ſayth in the end that a man may haue a good fayth with euill liuing, I haue proued it a lye in an other place. Moreouer fayth, hope and loue be iij. ſiſters ỹ neuer can depart in this world, though in ỹ world to come loue ſhall ſwalow vp the other twoo. Neither can the one be ſtrōger or weaker then the other. But as much as I beleue, ſo much I loue, and ſo much I hope ye and ſo much I worke.

Fayth, loue, & chaſtitie, are iij. ſiſters.

The xix. Chapter.

In the xix. hee proueth that praying to Saintes is good, & miracles that cōfirme it are of God or els the church ſayth he doth erre. It foloweth in dede or that the Popes Church erreth. And when he ſayth it is ſinne to beleue to much I ſay we had the more neede to take heede what we beleue and to ſearch Gods word the more diligently that we beleue neither to much nor to litle.

We muſt beleue neither to much nor yet litle.

And when he ſayth God is honoured by praying to Saintes becauſe it is done for his ſake: I aunſwere, if it ſpringe not out of a falſe fayth but of the loue we haue to God, then ſhould we loue God more. And moreouer in as much as all our loue to God ſpringeth out of faith, we ſhould beleue and truſt God. And then if our fayth in God were greater then our feruent deuotiō to Saintes, we ſhould praye to no Saintes at all, ſeyng we haue promiſes of all thinges in our Sauiour Jeſu and in the Saintes none at all.

We are promiſed all thinges for our Sauiour Chriſtes ſake, & not for the Saintes.

The xxv. Chapter.

In ỹ xxv. how iuggleth he, to proue that all ỹ perteyneth vnto the faith, was not writte, alledging John in the laſt, that the world could not conteine the bookes, if all ſhoulde be written. And John meaneth of the miracles which Jeſus did, and not of the neceſſary pointes of the fayth.

Iohn.21.

And how bringeth he in the perpetuall virginitie of our Lady, which though it be neuer ſo true, is yet none article of our fayth, to be ſaued by. But we beleue it with a ſtory fayth, becauſe we ſee no cauſe reaſonable to thinke the contrary.

The virginitie of our Lady.

And when he ſayth many miſteries are yet to be opened, as the commyng of Antichriſt. Nay verely the babe is knowne well inough, and all the tokens ſpide in him, which the ſcripture deſcribeth hym by.

Antichriſt is knowen.

And when he alleageth Paules traditions to the Theſſalo. to proue hys phantaſie. I haue anſwered Rocheſter in the obedience, that his traditions were the Goſpell that he preached.

Paules traditions were the doctrins of the Goſpel

And

And when he alleageth Paule to the Lorin. I say that Paule neuer knew of this word Masse. Neither can any man gather thereof any straunge holy gestures, but the playne contrary, and that there was no other vse there then to breake the bread amõg them at supper as Christ did. And therefore he calleth it Christes supper and not Masse.

Christes Supper & not Masse.

There was learned ẏ maner of consecration. A great doubt, as though we coulde not gather of the scripture how to do it. And of the water that the Priest mingleth wyth the wyne. A great doubt also and a perilous case if it were left out. For either it was done to slake the heate of the wine, or put to after as a ceremony, to signifie that as the water is chaunged into wine, so are we chaunged thorow fayth as it were into Christ, and are one wyth him, how be it, all is to their owne shame, that ought shoulde be done or vsed among vs Christen, whereof no man wist the meaning. For if I vnderstand not the meaning, it helpeth me not. 1. Cor. 14. and as experience teacheth. But if our shepherdes had bene as well willing to feede as to shere, we had needed no such dispicience, nor they to haue burnt so many as they haue.

The consecration.

Water mixed with the wyne.

1.Cor. 14.

And as for that he alleageth out of the Epistle of Iames for the iustifying of workes, I haue aunswered in the Mammon, against which he can not hille, and will speake more in the iiij. booke.

Iustification of workes.

And as for the Saboth, a great matter, we be Lordes ouer the Saboth, & may yet chaunge it into the monday or or any other day, as we see neede, or may make euery tenth day holy daye onely if we see a cause why, we may make two euery weeke, if it were expedient and one not inough to teach ẏ people. Neither was there any cause to chaunge it from the Saterday then to put difference betwene vs and the Iewes, and least we should become seruauntes vnto the day after their superstition. Neyther needed we any holyday at all, if the people myght be taught without it.

Saboth.

The Saboth day & holy dayes are made for vs & not we for the.

And when he asketh by what scripture we know that a womã may christen. I answere if baptim be so necessary as they make it, then loue thy neighbour as thy selfe, doth teach women to baptise in tyme of neede: yea and to teach, & to rule their husbandes to, if they be beside them selues.

Why women Baptise.

And when he sayth that of likelihode the laye people vnderstoode the Gospell of Iohn and Paules Epistles better then great Clarkes now. I answere, the more shame is theirs. How be it there be .ij. causes why: the one is their diligent shering, and an other, they deny the iustifying of fayth wherof both Paule and John do entreate & almost of nothyng els, if the signification of our baptim which is the lawe of God & fayth of Christ were expounded truely vnto vs, ẏ scripture would be ealie to all that exercised themselues therin. And sir in as much as the prelates care so little for the losse of ẏ vnderstanding of the Scripture and to teach ẏ people, how happeneth it that they care so sore for a balde ceremonie, which ẏ significatiõ lost, though Christ hymselfe had institute it, we coulde not obserue without a false faith and without hurtyng of our soules?

Why the Prelates vnderstand not the Scripture

And finally to rocke vs a sleepe with all, he sayth, that he shall neuer speede well that will seeke in the scripture whether our Prelates teach vs a true fayth, though ten preach ech contrary to other in one day. And yet Christ for all his miracles sendeth vs to ẏ scripture. And for all Paules miracles, the Iewes studyed the scripture the deligenterly, to see whether it were as he sayd or no. How be it he meaneth that such cã not speede well because the prelates will burne them, except M.More helpe them, and make them forsweare Christ before hand.

A good tale if it were long enough.

Ye can not spede well if ye trye the doctrine of our Prelates by the Scripture

The xxvii. chapter.

IN the xxvij. he bringeth Paule exhorting to agree and to tell all one tale in the fayth, which can not be saith M.More, except one beleue by the reasõ of an other. Yes verely we all beleue ẏ the fire is hot, and yet not by the reasõ of an other, and that with a more surer knowledge then if we beleued it ẏ one by the telling of an other. And euẽ so they that haue the law of God written in their hartes, and are taught of ẏ spirite to know sinne and to abhorre it, and to feele the power of the resurrection of Christ, beleue much surer then they that haue none other certeintie of their fayth then the Popes preachyng confirmed with so godly liuing.

All beleue in God that haue the lawe written in their harts

And it is not vnknowne to M.More that the churches of late dayes and the churches now beyng haue determined thynges in one case the one contrary to the other, in such wise that he can not

deny but the one hath or doth erre: the which caſe I could ſhew hym if I ſo were mynded. The olde Popes, Cardinalles and Biſhops ſayd ye to the thyng that I meane, wherevnto theſe that now raigne ſay nay. Now ſyr if you gather a generall counſell for the matter, the churches of Fraunce and Italy will not beleue the Churches of Spayne and Douchland, becauſe they ſo ſay: but will aſke how they proue it. Neyther will Louayne beleue Paris becauſe they ſay that they can not erre, but wyl heare firſt their probation. Alſo how ſhall we know that the olde Pope and hys Prelates erred, becauſe theſe that are now ſo ſay? when ỹ olde Pope liued we were as much bounde to beleue that he could not erre, as we be now that this can not: wherefore you muſt graunt me, that God muſt ſhew a myracle for the tone parte, or els they muſt bring auntike ſcripture.

The Churche muſt ſhewe a reaſon of theyr doctrine.

Popes may not be beleued without Scripture.

Now ſyr God hath made hys laſt & euerlaſting teſtament, ſo that all is open and no more behynde then the appearyng of Chriſt againe. And becauſe he wyll not ſtirre vp euery day a new prophet with a new miracle to cõfirme new doctrine or to call agayne the olde that was forgotten: therefore were all thinges neceſſary to ſaluation compreheded in ſcripture euer to endure. By which ſcripture the counſels generall and not by open miracles, haue cõcluded ſuch thynges as were in them determined, as ſtories make mẽtion. And by the ſame ſcripture we know which counſels were true & which falſe. And by the ſame ſcripture ſhall we, if any new queſtion ariſe determine it alſo. Abraham anſwered the rich man, they haue Moſes and the Prophets, let thẽ heare them, and ſayd not, they haue the Scribes and the Phariſeis whom they ſhould heare preachyng out of the ſeate of their owne doctrine wythout ſcripture.

Counſailes ought to conclude according to the Scriptures.

Luke. 16.

And when he alleageth, he that heareth you heareth me, and if any man heare not the church take hym for an heathen, concluding that we muſt beleue whoſoeuer is ſhauen in all that he affirmeth without ſcripture or myracle, I would fayne know in what figure that ſilogiſmus is made. Chriſtes diſciples taught Chriſtes doctrine confirming it with miracles, that it might be knowen for Gods and not theirs. And euen ſo muſt the Church that I wyll beleue ſhew a myracle, or bryng auntentike ſcripture that is come from the Apoſtles which confirmed it with myracles.

Luke. 10.

Math. 18.

The xxix. Chapter.

IN the xxix. he alleageth that Chriſt ſayd not the holy ghoſt ſhall wryte, but ſhall teach. It is not the vſe to ſay the holy ghoſt writeth, but inſpireth ỹ writer. I marueyle that he had not brought, as many of hys brethren do, Mathew in the laſt, where Chriſt cõmaunded the Apoſtles to go and teach all nations, and ſayd not wryte. I anſwere, that this precept loue thy neighbour as thy ſelfe, and God aboue all thyng, went wyth the Apoſtles & cõpelled them to ſeeke Gods honour in vs, and to ſeeke all meanes to continue the fayth vnto the worldes ende. Now the Apoſtles knew before that hereſies ſhoulde come, and therefore wrote, that it myght be a remedie againſt hereſies, as it well appeareth Iohn. xx. where he ſayth, theſe are wrytten that ye beleue and thorow beliefe haue lyfe. And in the ſecond of his fyrſt Epiſtle he ſayth, theſe I wryte becauſe of them that deceaue you. And Paule and Peter therto warne vs in many places. Wherfore it is manifeſt that the ſame loue compelled them to leaue nothyng vnwritten that ſhould be neceſſarily required, and that if it were left out, ſhould hurt the ſoule.

Math. 28.

The cauſe why the Apoſtles wrote the Goſpels.

Iohn. 20.

1. Iohn. 2.

And in the laſt chapter to make all faſt, he bringeth in the kynges grace, how he confuted Martin Luther, with this concluſion, ỹ Church can not erre: where vnto I will make none anſwere for feare to diſpleaſe his grace, neuertheleſſe becauſe Martin could not ſoyle it, if his grace looke well vpõ the matter, he ſhall finde that God hath aſſoyled it for him in a caſe of his own.

The Pope and hys Cardinals erred in K. Henry the eights caſe

And vppon that M. More concludeth his firſt booke, that what ſoeuer the Church, that is to were, the pope & his broode ſay, it is Gods worde, though it be not written nor confirmed with Miracle nor yet good liuing, yea and though they ſay to day this and to morow the contrary, all is good inough and Gods word: yea and though one Pope condemne an other (ix. or x. Popes arow) with all their workes for hereticks, as it is to ſee in the ſtories, yet all is right and none errour. And thus good night and good reſt, Chriſt is brought aſlepe & layde in his graue and the doore ſealed to, and the men of armes about the graue to keepe hym downe with polaxes. For that is the reſt

M. Mores concluſion.

The ſureſt way to oppreſſe true doctrine, is to lay the preachers faſt.

reſt argument, to helpe at nede and to be rid of theſe babblyng heretikes, that ſo backe at the holy ſpiritualtie with ỹ Scripture, beyng thereto wretches of no reputation, neither Cardinals nor Biſhops nor yet great benefyced men, yea and without totquottes and pluralities, hauyng no hold but the very Scripture, whereunto they cleaue as burres ſo faſt that they can not bee pulled away ſaue with very ſyngyng them of.

¶ A ſure token that the Pope is Antichriſt.

AND though vnto all the argumẽts and perſuaſions whiche he would blind vs with, ỹ beleue that the Pope with his ſect were the right Churche, and that God for the multitude will not ſuffer them erre, we were ſo ſimple that we ſaw not the ſuttiltie of the Argumente, nor had wordes to ſolue thẽ with, but our bare fayth in our hartes yet we be ſure and ſo ſure that we can therein not be deceaued, and do both feele and ſee that the concluſion is falſe and the contrary true.

The Pope is Antichriſt.

2. Pet. 2. For firſt Peter ſayth. ij. Pet. ij. there ſhall be falſe teachers amõg you which ſhal ſecretly bryng in damnable ſectes, denyeng the Lord that bought them, and many ſhall folow their damnable wayes, by whom the way of truth ſhal be euill ſpoken of, and with fayned wordes they ſhall make marchaundiſe ouer you: Now ſaith Paule. Rom. iij. the law ſpeaketh vnto thẽ that are vnder the law. And euen ſo this is ſpokẽ of thẽ that profeſſe the name of Chriſt.

Rom. 3.

A ſwarme of ſectes ſet vp by the Pope.

Now the Pope hath x. thouſand ſectes cropen in, as pied in their conſciences as in their coates, ſettyng vp a thouſand maner of workes to be ſaued by, which is the denyeng of Chriſt. And we ſee many and all moſt all together folow their damnable wayes. And in that Peter ſayd that they ſhall rayle & blaſpheme the truth, it foloweth that there ſhalbe a litle flocke reſerued by the hãd of God to teſtifie the truth vnto them or els how could they rayle on it? And it foloweth that thoſe raylers ſhalbe the mightier part in the world, or els they durſt not do it. Now what truth in Chriſt doth not the Pope rebuke and in ſettyng vp falſe woorkes denie all together? And as for their fayned wordes, where findeſt thou in all the Scripture Purgatory, ſhrift penaunce, pardon, pœna culpa, hyperdoulia and a thouſand fayned termes mo? And as for their marchaundiſe, looke whether they ſell not all Gods lawes and alſo their owne, and all ſinne and all Chriſtes merites and all that a mã can thinke. To one he ſelleth the faulte onely and to an other the fault and the payne to, and purgeth his purſe of his money and his braynes of his wittes, and maketh him ſo beaſtly, that he can vnderſtand no godly thyng.

The Pope ſelleth ſinne and paine & all that can be ſolde.

The Pope by ſetting vp of falſe workes denieth the truth of Gods word.

And Chriſt ſayth Math. xxiiij. there ſhall falſe annoynted ariſe and ſhew ſignes and wonders: that is, they ſhall ſhew miracles & ſo preuayle that, if it were poſſible, the elect ſhould be brought out of the true way. And theſe falſe annoynted, by the ſame rule of Paule and in that Chriſt ſayth alſo that they ſhall come in his name muſt be in the Church of Chriſt and of them that ſhal call thẽ ſelues Chriſten, and ſhall ſhew their wonders before the elect and be a ſore temptation vnto them, to bryng thẽ out of the way. And ỹ elect whiche are few in compariſon of them that be called and come fayndly, ſhall among that great multitude bee kepte by the mighty hand of God agaynſt all naturall poſſibilitie. So that the Church & very elect ſhall neuer be ſuch a multitude together by them ſelues without perſecution & temptatiõ of their fayth, as the great multitude vnder the pope is which perſecute and ſuffer not. And theſe whych the Pope calleth heretikes ſhew no miracles, by their owne confeſſion, neither ought they, in as much as they bryng no new learnyng nor ought ſaue the Scripture which is all ready receaued & cõfirmed with miracles. Chriſt alſo promiſeth vs nought in this world ſaue perſecution for our fayth. And the ſtories of the old Teſtament are alſo by Paulus. i. Cor. x. our examples. And there, though God at a time called with miracles a great multitude, yet the very chozen that receaued the fayth in their harts, to put their truſt in God alone, and which endureth in temptations, were but few and euer oppreſſed of their falſe brethrẽ and perſecuted vnto the death, and driuen vnto corners.

Math. 24.

The popiſh church are perſecutors but no ſufferers.

1. Cor. 10.

The church of Chriſt is euer perſecuted.

And when Paule. ij. Theſ. ij. ſayth that Antichriſtes commyng, ſhalbe by the worcking of Sathan with all power, ſignes and wonders of falſehead & all deceaueableneſſe for them that periſh, becauſe they cõceaued not loue vnto the truth, to be ſaued by, and therefore ſhall God ſend them ſtrong delu-

2. Theſſ. 2.

The church of Antichrist is the false church, and euer ẏ greater number

sion or guile, to beleue lies: the text must also pertaine vnto a multitude gathered together in christes name, of which one part and no doubt the greater, for lacke of loue vnto the truth that is in Christ, to liue thereafter, shall fall into sectes and a false fayth vnder the name of Christ and shalbe indurate and stablished therein with false miracles to perish for their vnkindnesse. The pope first hath no Scripture that he dare abyde by in the light, neither careth, but blasphemeth that his word is truer thē the Scripture. He hath miracles without Gods word, as all false Prophetes had. He hath lyes in all his Legendes in all preachynges and in all bookes. They haue no loue vnto the truth, which appeareth by their great sinnes that they haue set vp aboue all the abhominatiō of all the heathen that euer were, and by their long continuaunce therin, not of frailtie: but of malice vnto the truth and of obstinate lust & selfe will to sinne. which appeareth in two thinges: the one, that they haue gotten them with wiles and falsehead frō vnder all lawes of man and euen aboue Kyng and Emperour, that no man should constraine their bodies & bryng them vnto better order, that they may sinne frely without feare of man. And on the other syde, they haue brought Gods word a slepe, that it should not vnquyet their consciences, in so much that if any mā rebuke them with that, they persecute him immediatly & pose hym in their false doctrine and make hym an hereticke and burne hym and quench it.

The Pope is a deuelishe blasphemer of God.

The Pope is aboue Kyng and Emperor.

The Pope persecuteth the word of God.

And Paule sayth. ij. Timo. iij. in the later dayes there shal be perilous tymes. For there shal be men that loue them selues, couetous, high mynded, proud, raylers, disobedient to father and mother, vnthankfull, vngodly, churlish, promisebreakers, accusers or pickquareles, vnlouyng, despisers of the good, traytours, hedy, puffed vp & that loue lustes more thē God, hauing an appearaunce of godlynesse, but denying the power therof. And by power I vnderstand the pure faith in gods word whiche is the power and pith of all godlynesse and whence all that pleaseth God springeth. And this text pertaineth vnto them that professe Christ. And in that he sayth hauing an appearaunce of godlynesse & of that foloweth in the text, of this sort are they that enter into mens houses and lead women captiue laden with sinne, euer askyng & neuer able to atteine vnto the truth (as our hearers of cōfessions do) it appeareth ẏ they be such as wilbe holyer then other and teachers and leaders of the rest. And looke whether there be here any sillabe that agreeth not vnto our spiritualtie in the highest degree. Loue they not them selues their owne decrees and ordinaunces, theyr owne lyes and dreames & despise all lawes of God and man, regarde no man but thē onely that be disguised as they be? And as for their couetousnesse whiche all the world is not able to satisfie, tell me what it is that they make not serue it? in so much that if God punishe the world with an euill pocke, they immediatly paynt a blocke and call it Job to heale the disease in stede of warning the people to mend their lyuyng. And as for their high mynde and pryde, see whether they be not aboue Kings and Emperour & all the names of God, & whether any man may come to beare rule in this world except he be sworne to them and come vp vnder them.

S. Paule describeth the Pope & his in their coulers.

Gods worde is ẏ power and pith of all goodnes.

Confession.

Loue is of thē selues.

Couetous.

Hye mynded. Proude.

And as for their raylyng looke in their excōmunication, and see whether they spare Kyng or Emperour or the Testament of God. And as for obedience to father and mother, Nay, they be immediatly vnder God and his holy vicare the Pope, he is their father & on hys ceremonies they must wayte. And as for vnthākfull, they be so kind, that if they haue receaued a thousand pound land of a man, yet for all ẏ they would not receaue one of his offspryng vnto a nights harbour at his nede, for their founders sake. And whether they be vngodly or no I reporte me vnto the parchement. And as for churlishnesse, see whether they will not haue their causes venged, though it should cost whole regions, yea and all Christē dome, as ye shall see and as it hath cost halfe Christendome all ready. And as for their promise or trucebreakyng, see whether any appoyntement may endure for their dispensations, be it neuer so lawfull, though the Sacrament were receaued for the cōfirmatiō. And see whether they haue not brokē all the appointementes made betwene them and their founders. And see whether they be not accusers and traytours also of all mē, and that secretly & of theyr very owne Kynges and of their owne nation. And as for their headinesse, see whether they be not prone, bold and runne headlōg vnto all mischief, without pitie & compassion or caryng what mi-

Raylers.

Disobedient.

Vnthankfull.

Vngodly.

Churlishe.

Promisebreakers.

Accusars.

Headye.

Louyng luſtes.

Appearaunce of godlyneſſe.

The Pope and his are mighty iugglers.

In the Churche ſhall there be for euer both good and euill.

This word Church is taken .iij. maner wayes.

The ſpirituall Churche of God are called Lutherãs and hereticques.

miſery and deſtruction ſhould fall on other men, ſo they may haue their preſent pleaſure fulfilled. And ſee whether they loue not their luſtes; that they will not be refrained from them either by any law of God or man. And as for their apperaũce of godlyneſſe, ſee whether all be not Gods ſeruice that they fayne, and ſee whether not almoſt all conſciences be captiue thereto. And it foloweth in the text, as the ſorcerers of Egipt reſiſted Moſes, ſo reſiſted they the truth. They muſt be therfore mighty iuggiers. And to poynt the popiſhe wyth the finger he ſayth, men are they wyth corrupt myndes, and caſt awaies concernyng fayth, that is, they be ſo fleſhly mynded, ſo croked ſo ſtubburne and ſo monſtrous ſhapen, that they cã receaue no faſhion to ſtand in any buil dyng that is grounded vppon fayth: but whẽ ẏ haſt turned them all wayes and done thy beſt to hew them and to make them frame, thou muſt be fayne to caſt them out wyth the Turkes and Iewes, to ſerue God wyth the image ſeruice of their owne falſe worꝛkes. Of theſe and ſuch like textes, and of the ſimilitudes that Chriſt maketh in the Goſpell of the kyngdome of heauen it appeareth, that though the holy ghoſt be in the choſen, and teacheth them all truth in Chriſt, to put their truſt in hym, ſo that they cannot erre therein, yet whyle the worꝛlde ſtandeth, God ſhall neuer haue a church that ſhal eyther perſecute or be vnperſecuted themſelues any ſeaſon, after the faſhion of ẏ Pope. But there ſhall be in the church a fleſhly ſeede of Abraham and a ſpirituall, a Cain and an Abell, an Iſmael and an Iſaac, an Eſau and a Jacob, as I haue ſayd, a worꝛker and a beleuer, a great multitude of them that be called and a ſmall flocke of them that be elect and choſen. And the fleſhly ſhall perſecute the ſpirituall, as Cain did Abel, and Iſmael Iſaac, & ſo forth, and the great multitude ſhall perſecute ẏ ſmall littie flocke, and Antichriſt wil be euer the beſt chriſten man.

SO now the church of God is double, a fleſhly and a ſpirituall: the one will be and is not, the other is & may not be ſo be called, but muſt be called a Lutheran, an hereticke, and ſuch like. Underſtand therefore, that God when he calleth a congregation vnto hys name, ſendeth forth his meſſẽgers to call generally, which meſſengers bring in a great multitude amaſed and aſtonied wyth myracles and power of the reaſõs which the preachers make, and therewyth be compelled to cõfeſſe that there is but one God of power & might aboue all, & that Chriſt is God and man, and borne of a virgine, and a thouſand other thynges. And thẽ the great multitude that is called and not choſen, when they haue gotten thys fayth common as wel to the deuils as them, & more ſtrongly perſuaded vnto the deuils then vnto them, then they go vnto their owne imaginations, ſaying: we may no longer ſerue Idoles, but God that is but one. And the maner of ſeruice they fet out of their owne braynes and not of the worde of God, and ſerue God wyth bodely ſeruice as they did in tymes paſt their Idoles, their hartes ſeruing their owne luſtes ſtill. And one will ſerue hym in white, an other in blacke, an other in grey, & an other in pyed. And an other to do God a pleaſure withall, will be ſure, that his ſhow ſhall haue two or three good thicke ſoles vnder, and wyll cut hym aboue, ſo that in ſommer whyle the weather is hot thou mayſt ſee hys bare fote, & in winter hys ſocke. They wyll be ſhorne and ſhauen and Saduces: that is to ſay, righteous, and Phariſeis, that is ſeperated in faſhions frõ all other men. Yea and they wyll conſecrat theſelues altogether vnto God, and wyll annoint their handes, and halow them as the chalice, from al maner lay vſes: ſo that they may ſerue neither father nor mother, maiſter, Lord or Prince, for polluting theſelues, but muſt wayte on God onely, to gather vp hys rentes, tythes, offeringes, & all other duties. And all the ſacrifice that come, they cõſume in the altar of their bellies, and make Calil of it, that is, a ſacrifice that no mã may haue part of. They beleue that there is a God: But as they can not loue hys lawes, ſo they haue no power to beleue in hym. But they put their truſt and confidence in their owne worꝛkes, and by their own worꝛkes they will be ſaued, as the rich of this worꝛld, whẽ they ſue vnto great men, hope with giftes and preſentes to obtayne their cauſes. Neither other ſeruing of God know they, ſaue ſuch as their eyes may ſee and their bellyes feele. And of very zeale they will be Gods vicars, and preſcribe a maner vnto other, and after what faſhiõ they ſhall ſerue God, and compell thẽ thereto, for the auoyding of Idolatry, as thou ſeeſt in the Phariſeis.

The fleſhly Churche ſerue God with worꝛkes of their owne.

Friers.

The blaſing of hypocrites.

Calil is a ſacrifice that no mã may haue any parte therof.

The small flocke of Christ commeth to the word and promises of God.

But little flocke, as soone as he is perswaded that there is a God, he rūneth not vnto hys owne imaginatiōs, but vnto the messēger that called hym, and of hym asketh how he shall serue God. As litle Paul Act. ix. whē Christ had ouerthrowen him and caught him in hys net, asked saying: Lord what wilt thou that I do. And as the multitude that were cōuerted Act. 2. asked of the Apostles what they shoulde do: And the preacher setteth the lawe of God before them, and they offer their hartes to haue it written therein, consenting that it is good and righteous.

Actes. 9.

Actes. 2.

And because they haue runne cleane contrary vnto that good law, they sorrow & mourne, and because also their bodyes and flesh are otherwise disposed. But the preacher comforteth them and sheweth thē the testamēt of Christes bloud, how that for his sake all ẏ is done is forgeuē, and all their weaknes shalbe taken in worth vntil they be stronger, onely if they repent & wyll submit themselues to be scholers and learne to keepe this law. And a little flocke receaueth thys testament in hys hart, and in it walketh & serueth God, in the spirit. And from henceforth all is Christ wyth hym, and Christ is his, & he is Christes. All that he receaueth, he receaueth of Christ, and all that he doth, he doth to Christ. Father, mother, maister, Lord and Prince, are Christes vnto hym, and as Christ he serueth them wyth all loue. Hys wife, children, seruauntes and subiectes are Christ vnto hym, and he teacheth them to serue Christ and not hymselfe and hys lustes. And if he receaue any good thyng of mā, he thāketh god in Christ, which moued the mans hart. And his neighbour he serueth as Christ in all hys neede, of such thynges as God hath lent, because that all degrees are bought as he is, with Christes bloud.

Christ onely is the perfect cōforter of the Christian.

The Christian mā in all thinges seketh the honour of Christ.

And he wil not be saued, for seruing hys brethrē, neither promiseth his brethren heauē for seruyng hym. But heauen, iustifying, forgeuenes, all gyftes of grace, and all that is promised them they receaue of Christ and by hys merites freely. And of ẏ which they haue receaued of Christ they serue ech other freely as one hand doth the other, seekyng for their seruice no more thē one hand doth of an other ech the others health, wealth, helpe ayde, succour, & to assiste one an other in the way of Christ. And God they serue in the spirit only, in loue, hope, faith and dread.

The Christian seketh his saluatiō onely in Christ.

When the great multitude that be called and not chosen, Cain, Ismaell, Esau & carnall Israell that serue God night and day wyth bodely seruice and holy workes, such as they were wont to serue their Idoles withall, beholde little flocke that they come not forth in the seruice of god, they rore out, where art thou? why commest thou not forth and takest holy water? wherfore saith ẏ little flock. To put away thy sinnes. Nay brethrē, god forbid that ye should so thinke, Christes bloud onely washeth away the sinnes of all that repent and beleue. Fire, salt, water, bread, & oyle be bodely thynges, geuen vnto man for his necessitie and to helpe hys brother wyth, and God that is a spirit cannot be serued therwyth. Neyther can such thynges enter into the soule to purge her. For Gods worde onely is her purgation. No say they, are not such thynges halowed. And say we not in the halowing of them that who soeuer is sprinkled wyth the water, or eateth of the bread shall receaue health of soule and body? Sir the blessinges promised vnto Abraham for all nations are in Christ, and out of his bloud we must fet them, and his word is the bread, salt, & water of our soules. God hath geuē you no power to geue thorow your charmes such vertue vnto vnsēsible creatures, which he hath halowed himselfe & made them all cleane (for the bodely vse of them that beleue) thorow his word of promise and permission and our thankes geuing. God sayth, if thou beleue Saint Jhons gospell thou shalt be saued, and not for ẏ bearyng of it about thee with so many crosses, or for the obseruing of any such obseruauntes.

A pretye Antithesis betwen the Popes Churche & Christes litle flocke.

The Popish church aūswereth.

The litle flocke.

God for thy bitter passion rore they out by & by, what an hereticke is this? I tel thee that holy church neede to alleadge no scripture for them, for they haue the holy Ghost which inspireth thē euer secretly, so ẏ they can not erre whatsoeuer they, say, do, or ordayne. What wilt thou dispise the blessed Sacramentes of holy church wherewyth God hath bene serued this xv. hundred yeare (ye verely this v. thousād yeres, euen since Cain hetherto, and shall endure vnto the worldes end, among thē that haue no loue vnto the truth to be saued thereby) thou art a strong hereticke and worthy to be burnt. And thē he is excommunicat out of the church. If ẏ little flocke feare not that bugge, then they goe straight vnto the king.

The Popes church

And

The maner of ỹ Popes clergie.

And it like your grace, perilous people and seditious, and euen inough to destroy your realme, if ye see not to them betimes. They be so obstinat & tough, that they wyll not be conuerted, and rebellious agaynst God and the ordinaunces of hys holy church. And how much more shal they so be against your grace, if they encrease and grow to a multitude. They wyll peruert all, and surely make new lawes, and eyther subdue your grace vnto them, or ryse agaynst you. And thē goeth a part of ỹ

Little flock goeth euer to wracke.

little flocke to pot, and the rest scatter. Thus hath it euer bene and shall euer be, let no man therefore deceaue hymselfe.

An aunswere to M. Mores second booke.

IN the first Chapter ye may not try the doctrine of the spiritualtie by the Scripture: But what they say, that beleue vndoubtedly and by that try the Scripture. And if thou finde the playne contrary in the Scripture, thou mayst not beleue the Scripture, but seke a Glose and an allegorie to make them agree. As whē the pope sayth, ye be iustified by the woorkes of the ceremonies and Sacramentes and so forth, and the Scripture sayth, that we be iustified at the repentaūce of the hart through Christes bloud. The first is true playne, as the pope sayth it and as it standeth in his text, but the secōd is false as it appeareth vnto thine vnderstandyng and the literall sence that killeth. Thou must therfore beleue the Pope and for Christes doctrine seeke an allegorie and a mysticall sence: that is, thou must leaue the cleare light and walke in the misse. And yet Christ and his Apostles for all their miracles required not to be beleued without scripture, as thou mayst see Iohn. v. and Act. xvij. and by their diligent alledgyng of Scripture through out all the new Testament.

The Pope will not be tryed by Scripture but ỹ scripture must be iuged by hym.

☞ Iohn. 5.

And in the end he sayth for his pleasure, that we knowledge, that no man may minister Sacraméts but he that is deriued out of the Pope. Howbeit this we knowledge, that no man could minister Sacramentes without signification which are no Sacramentes, saue such as are of the Popes generation.

None can minister the Sacramentes superstitiously but the Popes generation.

The iij. Chapter.

IN the third Chapter & in the Chapter folowyng, he vttereth how fleshly mynded he is, and how beastly he imagineth of God, as Paule sayth. 1. Cor. 2. the naturall man can not vnderstand the thyngs of the spirite of God. He thinketh of God, as he doth of hys Cardinall, that he is a monster, pleased when men flatter him, & if of whatsoeuer frailtie it be, men breake his cōmaundementes, he is thē ragyng mad as the Pope is & seketh to be venged. Nay, God is euer fatherly minded toward the elect mēbers of his Church. He loued them yer the world began, in Christ. Ephe. 1. He loueth thē, while they be yet euill & his enemies in their hartes, yer they be come vnto ỹ knowledge of his sonne Christ, and yer his law be written in their hartes: as a father loueth his young sonne, while he is yet euill & yer it know the fathers law to consent therto.

1. Cor. 2.

The natural & carnall man: sauoreth not the things that be of God.

Rom. 5. God is fatherly to his elect members.

And after they be once actually of his Church and the law of God & faith of Christ written in their hartes, their hartes neuer sinne any more, though as Paul sayth. Rom. vij. the flesh doth in them that the spirit would not. And when they sinne of frailtie, God ceaseth not to loue them still, though he be angry, to put a crosse of tribulatiōs vpon their backes, to purge them and to subdue the flesh vnto the spirite or to all to breake their consciences with threatnyng of the law and to feare thē with hell. As a father when his sonne offendeth him feareth him with the rod, but hateth him not.

Rom. 7.

If we sinne of frailtie God is merciful & ready to forgeue.

God did not hate Paule, when he persecuted, but had layd vp mercy for hym in store, though he was angry with him to scourge him and to teach him better. Neither were those thinges layd on his backe which he after suffered, to make satisfaction for his foresinnes, but onely to serue his brethren and to keepe the flesh vnder. Neither did God hate Dauid when he had sinned, though he was angry with hym. Neither did he after suffer to make satisfactiō to God for his old sinnes, but to kepe his flesh vnder & to keepe him in meknesse and to be an example for our learnyng.

The new life doth tame the flesshe and serue her neighbour.

The iiij. Chapter.

IN the fourth sayth he if the Churche were an vnknowē cōpany, how should the infidels, if they longed for the fayth,

God seketh vs and we not hym.

come thereby? O whether wandereth a fleshly mynde, as though we first sought out God. Nay, God knoweth his and seketh them out & sendeth his messengers vnto them & geueth them an hart to vnderstand. Did the heathē or any nation seke Christ? Nay, Christ sought them and sent his Apostles vnto them. As thou seest in the storyes from the begynnyng of the worlde and as the parables and similitudes of the Gospell declare.

More a lying papist.

And when he sayth, he neuer founde nor heard of any of vs, but that he would forsweare to saue his lyfe. Answere, the more wrath of God wil light on them, that so cruelly delite to torment them and so craftely to beguile the weake. Neuertheles yet it is vntrue. For he hath heard of Sir Thomas Hitton whō the Byshops of Rochester and Caunterbury slew at Maydstone and of many ỳ suffered in Brabant, Holand, & at Colen and in all quarters of Dutchland and do dayly.

Sir Thomas Hitton.

The Pope hath no martyrs.

And when he sayth that their Church hath many Martyrs, let hym shewe me one, that dyed for pardons, and Purgatory that the Pope hath fayned, and let him take the maistrie.

And what a do maketh he, that we say, there is a Church that sinneth not & that there is no man but that he sinneth, whiche are yet both true. We read. i. Iohn. iij. he that is borne of God sinneth not. And Ephes. v. men loue your wiues as the Lord doth the Churche, and gaue him selfe for her, to sanctifie her and to clense her in the fountaine of water through the word, and to make her a glorious Church vnto hym selfe, without spot or wrincle.

1. Iohn. 3.

There is a church that sinneth not.

And i. Iohn. i. If we say, we haue no sinne we deceaue our selues and make him a lyer and hys word is not in vs. M. More also wil not vnderstand that the Church is some time taken for the elect onely whiche haue the law of God written in their hartes & fayth to be saued through Christ written there also. Which same for all that say with Paule, that good which I would, that do I not. But that euill which I hate, that do I: so it is not I that do it, but sinne that dwelleth in my flesh.

The church is double.

Gal. 5.

And Gala. v. the flesh lusteth cōtrary to ỳ spirit & the spirit cōtrary to ỳ flesh, so that these two fightyng betwene thē selues, ye can not do what ye would. For they neuer consent that sinne is good nor hate ỳ law nor cease to fight against the flesh, but assoone as they be fallen, rise and fight a fresh. And that the Church is some tyme taken for the cōmō rascal of all that beleue, whether with the mouth onely & carnally without spirite neither louyng the law in their harts, nor feelyng the mercy that is in Christ, but either runne all together at riot or keepe the law with cautels and expositions of their owne fayny̆ng and yet not of loue but for feare of hell, as the theues do for feare of the galowes, & make recompence to God for their sinnes with holy dedes.

The carnall church sinneth.

Two maner faithes.

He also will not vnderstand, that there be two maner faythes: one, that is the fayth of the elect, which purgeth them of all their sinnes for euer. As ye see Iohn. xv. ye be cleane sayth Christ, by the reason of the word: that is, thorough beleuyng Christs doctrine. And Iohn. i. he gaue them power to be the sonnes of God, through beleuyng in his name. And Iohn. iij. he that beleueth the sonne hath euerlastyng lyfe, & a thousand like textes.

Iohn. 15.

The faith of them that be called, but not elect.

And an other of them that be called and neuer electe. As the faith of Iudas, of Symon Magus, of the deuill, and of thē Pope. In whose hartes the law of God is not written, as it appeareth by their workes. And therfore when they beleue many thynges of Christ, yet whē they come vnto the saluation that is in his bloud, they be but Iewes and Turkes & forsake Christ and runne vnto the iustifying of ceremonies with the Iewes & Turkes. And therefore they remayne euer in sinne within in their hartes.

Where the elect hauing the law written in their brestes & leuyng it in theyr spirites, sinne there neuer, but without in the flesh. Agaynst whiche sinne they fight continually and minishe it dayly with the helpe of the spirite, thorough prayer, fasting and seruing their neighbours louyngly with all maner seruice, out of the law that is writtē in their harts. And their hope of forgeuenesse is in Christ onely, through his bloud and not in ceremonies.

The v. Chapter.

The Pope hideth the scriptures.

And vnto hys v. Chapter I answere, by the Pope the scripture is hid and brought into ignorannce, & the true sence corrupt. And by thē that ye call heretickes we know the scripture and the true sence thereof. And I say, that the Pope keepeth the scripture as did ỳ Pharisels, to make marchaundise of it. And agayne, that the

here-

heretickes become out of you, as out of the Scribes and Phariſeis came the Apoſtles and Chriſt himſelfe & Iohn Baptiſt, and that they be plucked out of you and graffed in Chriſt and built vppon the foundation of the Apoſtles and Prophetes.

The heretikes be fallen out of the miſt.

And in the end, when he ſayth that the heretickes be fallen out of Chriſtes miſticall body, which is the Pope and hys. I aunſwere that ye be a miſticall body, and walke in the miſt and wyll not come at the light, and the heretikes be departed out of your miſt, and walke in the cleare light of Gods worde.

The vj. Chapter.

Why many fall.

In the vj. he ſayth that the heretikes be all nought, for they all periure and abiure. He yet ſaith vntrue. Many abyde vnto the death. Many for theyr weakeneſſe are kept out of your hãds. Many for their ouer much boldneſſe in their owne ſtrength be deliuered into your handes and fall in the fleſhe, their hartes abiding ſtill in the truth, as Peter and thoulandes did, & after repent and be no leſſe Chriſten thẽ before, though ye haue them in deriſion vnto your owne damnation. And many becauſe they come to Chriſt for fleſhly liberty and not for loue of the truth, fall as it becommeth them vnder your handes: as Iudas and Balam, which at the beginning take Chriſtes parte, but afterward when they fynde eyther loſſe or no vauntage, they get them vnto the contrary part, and are by profeſſion the moſt cruell enemyes, and ſubtelleſt perſecuters of the truth. Looke Maiſter More and reade and marke well.

The vij. Chapter.

Counſels.

In the vij. he ſayth, that he hath holy Saintes and holy counſels on hys ſide. Name the Saintes & proue it. Name the counſelles and the holy Prelates thereof. Thou ſhalt ſhew me none other Popes or Cardinals, then ſuch as we haue now, that will obey neyther God nor mã, or any law made by God or man: but compell all men to follow them, ſtrengthning their kyngdome wyth the multitude of all miſdoers.

He ſayth alſo that good and bad worſhip Saintes, the good well and the bad euill How cõmeth it then that ye ſhew not the difference, and teach to do it well? I ſee but one faſhion among all the popiſhe,

And finally he ſayth, he is not boũd to anſwere vnto the reaſons and ſcriptures that are layde agaynſt them. It is inough to proue their part, that it is a common cuſtome, and that ſuch a multitude do it, and ſo by his doctrine the Turkes are in the right way.

The viij. Chapter.

Saintes.

In the viij. he ſayth, the Saintes be more charitable now then when they liued. I anſwere, Abrahã was while he lyued as charitable as the beſt. And yet dead, he anſwered hym that prayed to hym, they haue Moſes and y Prophetes, let them heare them. And ſo haue we, not Moſes and the prophets onely, but a more cleare light, euen Chriſt and the Apoſtles, vnto which if we harken, we be Saintes already. Luke. 16.

And to proue that they in heauen be better then we in earth, he alleageth a text of our Sauiour Luke. vij. that the worſt in heauen is better then Ihon Baptiſt. Now y text is, he that is leſſe in the kingdome of God is greater thẽ he. We that beleue are Gods kyngdome. And he that is leaſt (in doyng ſeruice vnto hys brethren) is euer the greateſt after the doctrine of Chriſt. Now Chriſt was leſſe then Ihon, and therfore greater then he. And by theyr owne doctrine, there was no Sainte in heauen before the reſurrection of Chriſt, but what care they what they ſay, blynded wyth theyr owne ſophiſtrye. Luke. 7.

Chriſt dyd ſuch ſeruice as all the Saintes could not do.

Moreouer curſed is he that truſteth in ought ſaue God ſayth the text, and therfore the Saintes would haue no man to truſt in them whyle they were aliue. As Paule ſayth 1. Cor. 3. what is Paule ſaue your ſeruaunt to preach Chriſt. Did Paule dye for you? were ye baptiſed in the name of Paule? Did I not marry you to Chriſt to put your truſt in hym? And agayne, let no man reioyce or truſt in man, ſayth he. For all are youres, whether Paule, or Apollo, or Cephas: whether the world, life, death, preſent thynges, or thynges to come: all are youres, and ye are Chriſtes, and Chriſt is Gods. If my fayth be ſtedfaſt in the promiſes that I haue in Chriſtes bloud, I neede but to pray my father in Chriſtes name, and he ſhall ſend me a legion of Angels to helpe me: ſo that my fayth is Lord ouer the Angels and ouer all creatures to turne them vnto my ſoules health and my fathers honour, and may be ſubiect vnto no creature, but vnto 1. Cor. 3.

We may not truſt to Saintes.

Gods woorde in our Sauiour Chriſt onely. I may haue no truſt therefore in the Saintes. If ye ſay, ye put no truſt in them, but onely put them in remembraunce of their dutie, as a man deſireth his neighbour to pray for him, remembring hym of hys dutie, and as when we deſire our brethren to helpe vs at our neede. That is falſe, for ye put truſt in all your ceremonies & all your holy deedes, and in whoſoeuer diſguiſeth hymſelfe and altereth hys coat from the common faſhion, ye and euen in the coates of them that be not yet Saintes, after your doctrine.

If a prieſt ſayd maſſe in his gowne, would ye not riſe againſt hym and ſlea hym, and that for the falſe fayth that ye haue in the other garmẽtes. For what honour can thoſe other garmentes do to God more then hys gowne or profite vnto your ſoules, ſeyng ye vnderſtand nought thereby? And therto in the collectes of Saintes ye ſay, ſaue me God and gene me euerlaſtyng lyfe for the merites of thys or that Saint, euery man after his phantaſie, chuſing hym one Saint ſingularly to be ſaued by. wyth which collectes I pray you ſhew me, how ſtandeth the death of Chriſt: Paule woulde ſay that Chriſt dyed in vayne if that doctrine were true.

Prayer to Saintes is a great ſuperſtition.

And therto in as much as ye ſay, the Saintes merite or deſerue not in heauen, but in this worlde onely, it is ſo to be feared leaſt their merites be ſore waſted, and the deſcruynges of many all ſpent thorowe our holy fathers ſo great liberalitie.

Before Chriſt we vſed not to pray to Saintes.

Abraham and the Prophetes, and ỹ Apoſtles, and many ſince prayed to no Saintes, and yet were holy inough.

And when he ſayth, they could helpe when they were aliue. That was thorow their fayth in beleuing the promiſe. For they had promiſes that they ſhuld do ſuch miracles to ſtablich their doctrine, and to prouoke vnto Chriſt, and not vnto them ſelues.

And whẽ he proueth that ỹ Saintes be in heauen in glory wyth Chriſt already, ſaying: if God be their God they be in heauẽ, for he is not the God of the dead. There he ſtealeth away Chriſtes argument wherewyth he proueth the reſurrection, that Abraham and all Saintes ſhoulde riſe agayne, and not that their ſoules were in heauẽ, which doctrine was not yet in the worlde. And wyth that doctrine he taketh away the reſurrection quite, and maketh Chriſtes argumẽt of none effect. For when Chriſt alleageth the Scripture that God is Abrahams God, & addeth to, that God is not God of the dead but of the liuing, and ſo proueth that Abraham muſt riſe agayne: I deny Chriſtes argument and ſay wyth M. More, that Abraham is yet aliue, not becauſe of the reſurrection, but becauſe hys ſoule is in heauẽ. And in like maner Paules argument vnto the Corinthians is nought worth. For when he ſayth, if there be no reſurrection, we be of all wretches the miſerableſt. Here we haue no pleaſure, but ſorrow, care, and oppreſſion. And therfore if we riſe not agayne, all our ſuffering is in vayne. May Paul, thou art vnlearned: go to Maiſter More and learne a new way. we be not moſt miſerable, though we ryſe not agayne, for our ſoules go to heauen aſſoone as we be dead, and are there in as great ioy as Chriſt that is riſẽ againe. And I marueil that Paule had not comforted the Theſſalonians wyth that doctrine, if he had wiſt it, that the ſoules of their dead had bene in ioy, as he did wyth the reſurrection, that their dead ſhould riſe agayne. If the ſoules be in heauen in as great glorie as the aungels after your doctrine, ſhewe me what cauſe ſhould be of the reſurrection.

Mat. 22.

1. Cor. 15.

1. Theſ. 4.

And when hee ſayth, Whether the Saintes do it them ſelues, or by interceſſion made to God, it maketh no matter, ſo we be holpe, it appeareth by his doctrine, that all is good that helpeth, though a man pray vnto the deuill, by whom many be holpe. Now in Chriſt we haue promiſes of all maner helpe & not in them. where then is our faith to be holpe by Chriſt when we hope to be holpe by the merites of Saintes: So it appeareth that the more truſt we haue in Saintes, the leſſe we haue in Chriſt.

The more truſt we haue in Saintes, the leſſe we haue in Chriſt.

M. More deſtroyeth the reſurrection.

And whẽ he bringeth in a ſimilitude that we pray Phiſitions, though God can helpe vs, and therefore we muſt pray to Saintes. It is not like, for they haue naturall remedies for vs which we muſt vſe & not tempt God. But the Saints haue no natural remedies nor promiſe of ſupernaturall. And therfore it can be but a falſe ſuperſtitious fayth. And where no natural remedy is there god hath promiſed to helpe thẽ that beleue in hym,

Phiſitions

And moreouer when I pray a Phiſition or Surgion and truſt to be holpe by them, I diſhonour God, except I

firſt

first pray to God & beleue that he will worke with their doctrine and medicines and so receaue mine health of the hand of God. And euen so whē I pray to man, to helpe me at myne neede, I sinne except I complayne first to God and shew him my nede and desire hym to moue one or an other to helpe me, & then whē I am holpe, thanke him and receaue it of his hand, in as much as hee moued the hart of hym that holpe me & gaue him wherewith, and a commaundement to do it. M. More, Christ is not dishonoured because that they which here preach hym truly, shall sit and iudge with hym. Tyndale. That to be true ỹ Scripture testifieth, but what is that to your purpose that they whiche be dead can heare vs & helpe vs? How beit, if M. More should describe vs those sectes, I am sure he would paint them after the fashion of my Lord Cardinals holy chaire, as he doth God after the similitude of worldly tyrauntes and not accordyng to his owne word. For they that be worldly and fleshly mynded can but fleshly imagine of God all together lyke vnto the similitude of worldely thynges.

We must first call vpon God, & then sende for the physition.

The fleshly mynded cānot iudge the thynges that be of God.

M. More. The Apostles and Saintes were prayed so when they were aliue and God not dishonoured. Tynd. What helpeth that your carnal purpose. I haue aunswered you vnto that & many thinges mo in the obediēce and other places agaynst whiche ye reply not, but keepe your tune and vnto all thyng lyng kokow, kokow, we be the Church & can not erre. The Apostles had Gods word for all that they dyd and ye none. And yet many dishonoured God and Christ for their false trust & confidence whiche they had in ỹ Apostles as thou mayst see by Paul to the Corinthians.

1. Cor. 3.

Then he breaketh forth into open blasphemy and sayth that it behoueth vs to pray vnto Saints and that God will els not heare vs, for our presumptuous malaperteneſſe. So it is now presumptuous malaperteneſſe to trust in Gods word and to beleue that God is true. Paule teacheth vs to be bolde to goe vnto God & sheweth vs good cause in Christ, why we so may & that God would so haue vs. Neither is there any cause to kepe vs backe, saue that we loue him not nor trust him. If a man say, our sinne should keepe vs backe. I say if we repent and beleue in Christ, Christ hath taken them away and therfore, through hym we may be bolde. And Christ sayd at his last Supper Iohn. xvj. I say not that I will pray for you vnto my father, for my father loueth you. As who should say, be not afrayed nor ād without the dores as a dastard: but be bolde & go into my father your selues in my name, & shew your complayntes, for he now loueth you, because ye loue my doctrine. And Paul sayth Ephe. ij. we haue all an opē way in through him, and are now no more forenners or straungers but of ỹ houshold of God. Of God therfore we be bold as of a most louyng and mercifull father, aboue all the mercy of fathers. And of our Sauiour Iesus we be bold, as of a thyng that is our owne and more our owne then our owne sinnes, and a thyng that is so soft and gentle, that lade we him neuer so much with our sinnes, he can not be angry nor cast them from of his backe, so we repent and will amende. But M. More hath an other doctrine to driue vs frō God and to make vs tremble and be afferde of him.

Iohn. xvj.

Ephes. 2.

Moze driueth from God.

Heb. 4.

We may be bolde to resort to god, for he willeth vs so to do.

He liketh God to worldly tyrauntes, at whom no man may come, saue a few flatterers whiche minister vnto them all voluptuousneſſe & serue their lustes at all pointes which flatterers must first be corrupt with giftes, per a man may come at the kyng. Whē hee sayth, a man may pray to euery dead man. That me thinketh should be agaynst the Popes doctrine and profite also. For he will haue no man prayed to vntill he haue cāoneſed him, I would say, canonised hym, and till God or at the leſt way the deuill haue shewed miracles for him.

M. More is against the Popes profite.

Then he bringeth how one that was dead and in the inuisible purgatory holpe an other that was alyue and in the visible Purgatory. This is a straunge case, that a man there may helpe an other & not him selfe. And a more straūge case that God heareth a man here for hym selfe, beyng in his owne Purgatory and helpeth him cleane out, or casteth him if it be to sore. But and he be in the Popes Purgatory God wil not heare him for him selfe, and that because the Pope might haue somewhat to deliuer hym. And the straungest case of al is that the Pope is almighty there and God can do there nought at all as the Pope can not here in this Purgatory. But because this is not Gods word nor lyke Gods doctrine, I thinke it no damnable sinne to beleue it Poetrie.

Purgatory

A purgatory visible, and a purgatory invisible.

Then how ye may pray for them and to them, till they be canonised: and whē they

Canonising

they be canonised, but to them onely, for then ye be sure that they bee in heauen. By what token? I may be as sure by ẏ canonising, as I am that all the Byshops which the Pope confirmeth, be holy men, and all the Doctours that he maketh well learned, and that all the Priests which he annoynteth haue the holy ghost. If ye say, because of the miracles, then do men wrong to pray for kyng Henry of Windsore at Cambridge and Eton. For he, as men say doth miracles. And also if the miracles certifie vs, what needeth to buy the Popes canonising?

How you may know who be Saintes in heauen.

King Henry of Windsore.

The ix. Chapter.

A straunge doctrine to pray to him for helpe that is dead & damned.

IN the ix. he putteth no ieopardy to pray to him that is dāned and to sticke vp a candle to him, nor I trow vnto the deuill thereto, if hee might haue aduantage by him.

Then he maketh no ieopardy to do and beleue what soeuer an open multitude called Gods Church doth and beleueth. For God will haue an open Church that can not erre. For sayth he, when the Israelites fell to Idolatry, the true church remained in Hierusalē among the Iewes. First I say, if a man had no better vnderstandyng then M. Mores doctrine, he could not know whether were ẏ true Church, the Iewes or the Israelites.

The Israelites were mo in number thē the Iewes.

For the Israelites were in number v. tymes moe then the Iewes and worshypped God, though as present in the Image of a Calfe, as ẏ Iewes for the most part, present in the Arcke of testimonie. And secondarely he sayth false. For the Iewes were fallen into open Idolatrie a thousand tymes worse thē the Israelites, euen in their very tēple, as it appeareth by open stories and by the Prophetes: so that for their open Idolatrie, whiche they would for no preachyng of the Prophetes amende, their Priestes therto resistyng the Prophetes and encouragyng the people in their wickednesse, God sent their captiue out of the land. Yea and the people erred in folowing the Scribes and Pharisees & the open multitude called Gods Church, at ẏ cōmyng of Christ, as it is to see in the Gospell, contrary vnto M. Mores deceitfull Poetry. And agayn, God reserued hym a litle flocke euer in Israell and had euer Prophets there, some time openly and some time in persecution, that euery man must hide hym selfe and keepe hys fayth secret: and euen in the houses of the euill kynges both of Iewry and also of Israell he had good people, and that among the hyghe officers, but secretly, as Nicodemus among the Pharisees. So that the very Churche was euery where oftymes in captiuitie and persecution vnder their brethren, as we bee vnder ours in the kyngdome of the Pope.

The Iewes committed Idolatry.

God euer reserueth a litle flocke.

Then he putteth no ieopardy to worshipp an vnconsecrated hoste. But with what worshyp men should woorshyp the consecrated doth he not teach, neither the vse of that Sacrament or any other, nor how ought may be worshipped but teacheth onely that all thynges may be worshypped, and sheweth not the right worshyp from the false.

More forbeareth not to worship an vncōsecrated hoste.

Then he noteth Paul. 1. Cor. 1. how he exhorteth vs to agree onely, but not on the truth or on the good, but onely to agree a great multitude together. O this deepe blindnesse. Dyd not Paule first teach them the true way? And did hee not instruct them a new in the true way and in the said Epistle rebuke the false confidence that they had in men, the cause of all their dissention, and all errours that were among them?

1. Cor. 1.

We must first know the true way & then agree in the same.

Then he sayth, the Iewes had Saintes in honour, as the Patriarkes and Prophetes. We teach to dishonour none: But the Iewes prayed to none.

More. Christ rebuked not the Pharisees for garnishyng the sepulchres of the Prophetes but for that they folowed the cōditions of thē that slew them. Tyndale. Yes and for their false trust in suche woorkes as we do you. And ye Syr thinke that ye deserue heauen in worshypppyng the Saintes bones, and be as ready to slea them that beleue, teach and lyue as the Saintes dyd, as your fathers were to slea thē: besides that ye worshyp Saintes that folowed Christ after the example of your holy Cardinall, of whom I doubt not but that ye will make a God in processe of tyme also.

Christ rebuked the false trust the Iewes had in their owne workes.

Then repeateth he for forgettyng, how Eliseus bones raised vp a dead body That was to confirme his preachyng onely. For the Israelites, as wicked as they were, neither prayed to hym, neither kissed his bones, nor offered nor sticked vppe candels before hym. Whiche thyng if they had done in the kyngdōe of ẏ Iewes, I doubt not but that some good kyng would haue burnt his bones to ashes, as wel as the brasen Serpent, that was as great a relique as dead bones. And Christ shewed

The myracles done by the prophetes and Apostles, was to cōfirme their doctrine.

ed miracles at the findyng of the crosse. That was to stablish the faith of Christes death and that it should be a memory of his death, & not that we shuld trust in the wood as we do. For which false abuse, ỳ whole land where Christ dyd his miracles, is destroyed.

Christ made the woman whole and not hys coate.

Then he alledgeth the woman that was healed, through touching of Christes coate, because we should worshyppe it. when Christ sayd her fayth hath made her whole, not in the coate, but in Christ.

And the miracle was shewed, to prouoke to the worshyppyng of the preachyng and not of the coate. Though to kepe the coate reuerently in the memoriall of the deede, to prouoke vnto the fayth of Christ were not euill of it selfe. And Paule by your doctrine, sent hys napkin to heale ỳ sicke, that mē should shrine his sneueled napkin, and not to beleue his preachyng.

Miracles were done for the confirmation of doctrine.

The x. Chapter.

A filthy chapter.

The x. chapter of Saint Walary is meete for the auctor, and his worshipfull doctrine.

The xi. Chapter.

Latria.

In the xi. he iuggleth wyth thys misticall terme Latria. I answere God is no vayne name, but signifieth one that is almighty, all mercifull, all true and good, which he that beleueth will goe to God, to hys promises and Testament, and not follow his owne imaginations, as M. Mores doctrine teacheth.

He sayth, that bodely seruice is not Latria. No but bodely seruice done & referred vnto hym which is a spirite, is Idololatria.

He trusteth, that men know the Image from the Saint. I aske M. More why God did hide Moses body & diuers other. The Iewes would haue knowen ỳ Moses had not bene God, and that Moses bones had not bene Moses. And they knew that the brasē serpent was not God, and that ỳ golden calues were not God, & that wod and stone were not God. But syr there is euer a false imagination by. The world because they can not worship God in the spirite, to repent of euill and to loue the lawe, and to beleue that he wyll helpe at al neede, therfore runne they vnto their owne imaginations, and thinke that God for such seruice as they do to Images, will fulfill their worldly desires: for godly cā they nought desire. Now God is a spirite and wilbe worshipped in hys woorde onely which is spirituall, and wil haue no bodely seruice. And the ceremonies of the olde law he set vp, to signifie his word onely, and to keepe the people in mynde of hys testament. So that he which obserueth any ceremony of any other purpose is an Idolater, that is, an Image seruer.

Moses.

Moses' bones.

The brasen Serpent.

God is a spirite and wilbe worshipped spiritually.

And when he sayth, if men aske women whether it were our Lady of Walsingam or Ipswich that was saluted of Gabriel, or that stoode by Christ when he hung on the crosse, they wyll say neyther nother. Then I aske hym what meaneth it that they say, our Lady of walsingam pray for me, our Lady of Ipswich pray for me, our Lady of wilsdō pray for me, in so much ỳ some which recken thēselues no small fooles, make them roules of halfe an houre long, to pray after that maner. And they that so pray, thou mayst be sure, meane our Lady that stoode by the crosse, and her that was saluted therto.

The Idolatrous persō worshipeth the Image for ỳ Saint.

Then he rehearseth many abuses, and how that womē singsonges of ribaudry in processions in cathedral churches, vnto which abhominatiōs yet our holy church that cānot erre, cōsent wyth full delectatiō. For on the one side they will not amende the abuse. And on the other side they haue hyred M. More to proue with his sophistry that ỳ things ought not to be put downe.

Processions, though they be abused may not be put downe.

Then he bringeth in how the wilde Irish and the Welch pray, when they go to steale. And asketh whether, because they abuse prayer, we should put all praying downe. May M. More, it is not like. Prayer is Gods commaundement, & where fayth is, there must prayer needes be & cannot be away. How be it, thynges that are but mens traditions and all indifferent thynges which we may be as well without as wyth, may well be put downe for their dishonouring of God, thorow ỳ abuse. we haue turned kissing in the Church into the Pax. we haue put downe watching all night in the church on saintes eues, for the abuse. And Ezechias brake the brasen serpēt 4. King. 18. for the abuse. And euen so, such processions and the multitude of ceremonies, and of holydayes to, might as wel be put downe. And the ceremonies that be left would haue their significations put to them, and the people should be taught them.

Wilde Irishe. Welch mē.

Many thynges are altered for the abuses sake.

Ezechias.

And on the Sondayes Gods woorde
The true preaching of Gods woorde removeth theft and all other wickednes
woulde be truely preached. which if
hys holy church would do, neyther the
Irishe nor yet the welshe woulde so
pray. By which praying and other like
blyndnesse M.More may see, that buz-
sing in Latine on the holy dayes help-
eth not the hartes of the people. And
I wonder that M.More can laugh at it
and not rather weepe for compassion,
to see the soules for which Christ shed
hys bloud to perish. And yet I beleue
that your holy Church will not refuse
at Easter to receaue ỹ tithes of all that
such blynde people robbe, as well as
they dispence wyth all false gotte good
that is brought them, and wyll lay the
ensample of Abraham and Melchise-
deck for them.

The xii. Chapter.

IN the xij. he alleageth that S. Hie-
rome and Augustine prayed to Saints,
and concludeth, that if any secte be one
better then an other they be the best. I
answere, though he coulde proue that
they prayed to Saintes, yet coulde he
not proue hymselfe thereby of the best
sect nor that it were good therefore to
pray to Saints. For first the Apostles,
Patriarckes and Prophetes were sure
☞ to be folowed, which prayed to none.
And agayne, a good man might erre
A good mā may erre & yet not be dampned.
in many thynges and not be damned,
so that hys errour were not directly a-
gaynst the promises that are in Chri-
stes bloud, neyther that he held them
maliciously. As if I beleued that the
soules were in heauē immediatly, and
that they prayed for vs, as we do one
for an other, and did beleue that they
heard al that we spake or thought, and
vppon that prayed to some Saint, to
pray for me, to put hym in remēbrance
onely, as I pray my neighbour, and
without other trust or confidence, and
though all be false, yet should I not be
damned so lōg as I had no obstinacie
therein, for the fayth that I haue in
Christes bloud should swalow vp that
errour, till I were better taught, but
M.More should haue alleaged the pla-
ces where they prayed vnto saintes.

And then he alleageth agaynst hym
selfe, that the miracles were wrought by
God, to confirme hys doctrine and to te-
stifie that the preacher there was a true
messenger. But the myracles that con-
The myracles of Saintes confirme mans imaginations.
firme praying to Saintes, do not con-
firme Gods doctrine. But mans ima-
gynations. For there was neuer man
yet that came forth and sayd, loe, the
soules of the Saintes that be dead be
in heauen in loy with Christ, and God
wyll that ye pray vnto them. In token
whereof I do this or that miracle.

And when he triumpheth a little af-
ter, as though all were wonne saying,
if our olde holy doctours were false and
their doctrine vntrue and their miracles
fayned, let them come forth and do mira-
cles themselues and proue ours fayned.
Syr, ye haue no doctours that did my-
racles to stablishe your worshippyng
of Images and so forth. Your doctrine
is but the opinion of faythlesse people,
which to cōfirme ỹ deuil hath wrought
much subtiltie. And as for the myra-
cles done at Saints graues and at the
presence of reliques, as long as true
myracles endured, and vntill the scrip-
ture was autentickly receaued, were
done to confirme the preaching ỹ such
Saints had preached while they were
alyue. And therto the myracles which
Witches do, we confound not wyth o-
ther myracles, but wyth scripture we
proue them not of God, but of the de-
uill, to stablishe a false fayth, & to leade
from God, as your doctrine doth. And
likewise where we can confounde your
false doctrine with autēticke & manifest
scripture, there neede we to do no my-
racle. We bryng Gods testament cōfir-
med wyth myracles for all that we do,
& ye ought to require no more of vs.

And in like maner do ye first geue
vs autenticke scripture for your doc-
trine. If ye haue no scripture, come
forth and preach your doctrine, and cō-
firme it wyth a myracle. And then if
we bring not autenticke scripture a-
gaynst you or confounde your myracle
wyth a greater, as Moses dyd the for-
cerers of Egipt, we wyll beleue you.

And when he speaketh of tryall of
myracles, what do ye to trie your my-
racles, whether they be true or fayned.
And besides that, Gods worde which
should be the triall ye refuse and do all
that ye can to falsifie it.

And when he speaketh of sectes of
heretickes, I answere, that they which
ye call heretickes, beleue all in one
Christ, as the scripture teacheth, and
ye in all saue Christ. And in your false
doctrine of your owne fayning wyth-
out scripture, ye haue as many sundry
sectes as all Monkes and Fryers and
students in diuinitie in all your vni-
uersities. For first yer ye come to diui-
nitie, ye be all taught to deny the sal-
nation that is in Christ. And none of
you teacheth an nother so much as the
articles of your fayth. But follow al-
most

There were no doctours neither Apostles that did myracles to establishe the worshipping of Images.

Witches.

Where true doctrine is set forth, there needeth no myracle.

☞

Let ỹ Papistes for lacke of scriptures come forth and do miracles.

Gods word is ỹ touchstone to trie myracles.

The sectes in ỹ popishe church are almost innumerable.

moſt euery man a ſundry doctour, & in ỹ ſcripture hys owne brayne, frampng it euer after the falſe opinions whiche he hath profeſſed yer he come at it.

Mahomets doctrine hath preuailed theſe viij. hundred yeares

And when he ſayth that God would ſoone vtter fayned myracles. I anſwere, God hath had at all times one or another to improue yours wyth Gods woorde. And I aſke whether Mahometes fayned myracles haue not preuayled viij. hundred yeares. And your abhominable deedes woꝛſe then the Turkes teſtifie that ye loue the truth leſſe then they. And vnto them that loue not the truth hath God promyſed by the mouth of Paule 2. Theſſ. 2. to ſend them aboundaunce and ſtrength of falſe myracles, to ſtabliſhe them in lyes and to deceaue them and lead thē out of the way, ſo that they cannot but periſhe for their vnkindneſſe, that they loued not the truth to liue therafter, & to honour God in their members.

The cauſe of falſe miracles.

Where the Scripture is, there nede doth no miracles.

And whē he ſaith, the heretickes haue no miracles. I anſwer, they nede not, ſo long as they haue autentickeſcripture.

The preachers of the worde of God nede no miracles.

And when he ſayth, God ſheweth no myracles for the doctoures of the heretickes. No moꝛe he nedeth not, for all they preach is the ſcripture confirmed wyth myracles, and receaued many hundred yeares agoe. And therefoꝛe God nedeth not to ſhew myracles for them whyle they liue to ſtrength their preaching. And to ſhew myracles for them when they be dead, to moue the people to pray to them and to put their truſt in them as ye do in yours, were to make them Idoles & not Saintes.

False doctrine was neuer perſecuted.

And when he ſpeaketh of myracles done in their churches in tyme of perſecution. I anſwere, thoſe were not the miracles of your Churche but of them that beleued the Scripture and ſuffered for it, as ỹ heretickes do now. For ye had neuer perſecution for your falſe doctrine, which ye haue brought in beſides the Scripture, nor any that dyed for it: But ye perſecute and ſlea, whoſo euer with Gods woorde doth rebuke it. And as for your owne miracles of which ye make your boaſt, ye haue fayned them ſo groſly throughout al your Legendes of Saintes, that ye be now aſhamed of them and would fayne bee rid of thē if ye wiſt how with honeſtie, and ſo would ye of a thouſand thinges which ye haue fayned. And the cauſe why heretickes fayne no miracles as ye doe, is that they walke purely and entend no falſehead.

The Papiſtes are aſhamed of their Legēd of lyes.

And why the deuill doth none for them, is that they cleaue faſt to Gods woꝛd whiche the deuill hateth and can do no miracles to further it, But to hinder it, as he doth with you. Read the ſtoꝛies of your Popes and Cardinals, & ſee whether the deuill hath not holpe them vnto their highe dignities. And looke whether your holy Byſhoppes come any otherwiſe vnto their promotions, then by ſeruing the deuil, in ſetting all Chriſtendome at variaunce, in ſheddyng bloud, in bringyng the common wealth to tyrāny and in teaching Chriſten Pꝛinces to rule moꝛe cruelly then did euer any heathen, cōtrary vnto the doctrine of Chriſt.

The deuill hath holpē Popes to their dignities.

And as for the Turkes and Saraſenes that ye ſpeake of, I aūſwere that they were Chriſtē once, at the leſt way for the moſt part. And becauſe they had no loue vnto the truth to liue their after as ye haue not, God did ſend them falſe miracles to cary them out of the right waye as ye be. And as for the Jewes, why they byde out, is onely be cauſe they haue ſet vp their own righteouſneſſe, as ye haue, and therfoꝛe can not admit the righteouſneſſe that is in Chriſtes bloud, as ye can not, and as ye haue foꝛſwoꝛne it.

The cauſe why the Turkes & Jewes can not come to the truth

Popiſh doctrine nedeth miracles but Chriſtes doctrine nedeth not now of miracles, for it was confirmed by Chriſt with myracles.

And when he ſayth, in that they haue miracles and the heretickes none, it is a ſure ſigne that they be the true Churche and the heretickes not. Had ye Gods woꝛd with your miracles and the heretickes doctrine were without, then it were true. But now becauſe ye haue miracles without Gods woꝛd, to confirme your falſe imaginatiōs, and they whiche ye call heretickes haue Gods woꝛd cōfirmed with miracles, fiue hūdred yeares together, it is a ſure ſigne that they be the true church & ye not, in as much alſo as Chriſt ſaith, that ỹ deceauers ſhall come with miracles: ye & in his name therto, as ye do. For whē chriſt ſaith there ſhal come in my name ỹ ſhal ſay he him ſelfe is Chriſt, who is that ſaue your Pope, that wilbe Chriſtes Vicare and yet maketh men to beleue in him ſelfe, in his Bulles & Calues ſkinnes and in what ſoeuer he liſteth. And who be thoſe falſe annoynted that ſhall come with miracles to deceaue the elect if it were poſſible, ſaue your Pope with his greſianus?

Math. 24.

The Pope commeth in Chriſtes name with falſe miracles.

And when he repeteth his miracles, to proue that the olde holy Doctours were good men in the right beleefe. I aunſwere agayne, that the Doctours which planted Gods woꝛd watered it with miracles, while they were alyue.

The preachers of gods word confirmed the same with miracles whyle they were alyue.

And whē they were dead God shewed miracles at their graues, to confirme the same, as of Heliseus. And that continued till the Scripture was full receaued and autenticke. But ye can not shew, nor shal any Doctour which beyng aliue preached your false doctrine confirmyng it with miracles, as God doth his Scripture.

Then sayth hee, God had in the olde Testamēt good mēful of miracles, whose liuing a man might be bold to folow, and whose, doctrine a man might beleue by reason of theyr miracles, and then iuggleth saying: if God should not so now in the new Testamēt haue Doctours with miracles to confirme their doctrine and liuynges, but contrarywise should bryng to passe or suffer to bee brought to passe with false miracles, that his church shuld take hypocrites for Saintes, which expoūded the Scripture falsly, then should hee deceaue his Church and not haue his spirite present in his Church, to teach them all truth, as he promised them. I aunswere, God suffereth not his Church to be deceaued: But he suffereth the popes Church: because they haue no loue vnto the truth to lyue after the lawes of God, but consent vnto all iniquitie, as he suffered the Churche of Mahomet. Moreouer ẏ gift of miracles was not all way amōg the preachers in the old Testament. For John Baptist did no miracle at all. The miracles were ceased long yer Christ. And as for you in the Popes kingdome had neuer mā that either confirmed Gods doctrine, or your owne with miracles. All your Saintes be first Saints when they be dead and then do first miracles, to confirme tithes and offeringes & the Poetrie which ye haue fayned, and not true doctrine. For to confirme what preachyng doth S. Thomas of Canterbury miracles? He preached neuer nor liued any other life then as our Cardinall, and for his mischief dyed a mischieuous death. And of our Cardinall, if we be not diligent, they will make a Saint also and make a greater relique of his shew then of the others.

God suffereth such as haue no loue to hys truth, to be deceaued with lying miracles.

Why the Pope fell.

In the Popish church all miracles are wrought by dead Saintes.

S. Thomas of Cāterbury.

Thomas de Aquino

And of your dead Saintes let vs take one for an example. Thomas de Aquino is a Saint full of miracles, as Friers tell. And his doctrine was, that our Lady was borne in original sinne. And Dunce doyng no miracle at all, because I suppose no man wotteth where he lyeth, improueth that with his sophistrie and affirmeth the contrary. And of the contrary hath the Pope, for the deuotiō of that the gray Friers gaue him, ye may well thinke, made an Article of the fayth.

Dunce.

Miracles.

And finally as for the miracles, they are to make a man astonied & to wonder and to draw him to heare the word earnestly, rather then to write it in his hart. For whosoeuer hath no other felyng of the law of God that it is good, then because of miracles, the same shall beleue in Christ, as did Symon Magus and Judas: and as they that came out of Egypt with Moyses, and fell away at euery temptation, & shall haue good workes like vnto our Popes, bishops and Cardinals. And therfore when the Scripture is fully receaued, there is no nede of miracles. In so much that they which will not beleue Moses and the Prophetes when the Scripture is receaued, the same wilbe no true beleuers by the reason of miracles, though one arose from death to lyfe to preach vnto them by the testimonie of Christ.

Our fayth may not be grounded onely vpon miracles, but vpon the worde of God.

And agayne, how doth S. Hierome, Augustine, Bede and many other old Doctours that were before the Pope was cropt vp into ẏ consciences of mē and had sent forth his dānable sectes, to preach him vnder ẏ name of Christ, as Christ prophesied it should be, expounde this text, thou art Peter and vppon this rocke I will builde my Church, and this text, Peter feede my sheepe, and all power is geuen me in heauen and in earth, and innumerable such textes cleane contrary vnto all those new old holy doctours that haue made the Pope a God? They knew of no power that man should haue in the kyngdome of Christ, but to preache Christ truly. They knew of no power that the Pope shoulde haue to send to Purgatory or to deliuer thence, neither of any Pardons nor of any such confession as they preach and teach, neither were many that are articles with you, Articles of their faith. They all preached forgeuenesse of sinnes thorough repentaunce toward the law and fayth in our Sauiour Christ, as all the Scripture playnly doth and can no otherwise be taken, and as all the hartes of as many as loue the law of God, do fele, as surely as the finger seeleth the fyre hoate.

Math. 16.

Iohn. 21.

The Apostles of Christe knew no such authoritie as the Pope now vsurpeth.

An aunswere vnto Master Mores third booke.

In

IN his third boke he proceedeth forth as before to proue that the opinions which the Popish teach without Scripture are of equal authoritie with the Scripture. He asketh what if there had neuer bene Scripture written? I aunswere, God careth for his elect & therfore hath prouided them of Scripture, to trie all thynges and to defend them from all false Prophetes. And I say moreouer that if there had ben no scripture written, that God for his mercy & fatherly loue and care toward his elect must haue prouided, that there should neuer haue bene heresies or against all tymes when sectes should arise, haue styred vp preachers to cõfound the heresies with miracles. Take this example, the Grekes haue the Scripture & serue God therin much more diligently thē we. Now let vs geue that there were no Scripture, but that we receaued all our fayth by ẏ authoritie of our elders, & the Grekes by ẏ authoritie of their elders. whē I shall dispute with a Greke about the articles of the fayth which my elders taught me and his elders deny, as eareconfession, the holy pardons of the Pope and all his power that he hath aboue other Bishops & many other thynges beside the Scripture which we hold for articles of our faith & they deny. If there be no other proofe of either part, then to say, my elders which cā not erre so affirme, & that he should aunswere, his Elders which can not not erre so deny, what reason is it, that I should leaue the authoritie of my elders and goe & beleue his, or that he should leaue the authoritie of his elders and come and beleue myne: none at all verely. But the one partie must shew a miracle or els we must referre our causes vnto autẽticke scripture receaued in olde tyme, & confirmed wyth myracles, and therewith trie the controuersie of our Elders.

What if there had bene no scripture.

Grekes.

God to auoide heresies caused the scriptures to be written.

Noe.

And when he asketh, whether there were no true fayth from Adam to Noe. I answere, that god partly wrote their fayth in their sacrifices and partly the Patriarkes were ful of miracles as ye may see in the Bible.

What faith saueth.

And when More to vtter his darcknes and blynde ignorannce sayth, that they which were ouerwhelmed wyth Noyes floud, had a good faith, and bringeth for hym Nicolaus de Lira. I answere, that Nicolaus de Lira delirat. For it is impossible to haue a fayth to be saued by except a man consent vnto Gods law with all his hart and all his soule, that it is righteous, holy, good, and to be kept of all men, and thereuppon repent that he hath broken it, and sorow that his flesh moueth vnto the contrary, and then come and beleue that god for his mercy will forgeue him all that he hath done agaynst the lawe, & wyll helpe hym to tame his flesh, and suffer his weakenes in the meane season, till he be waxed stronger: which fayth if they that perished in Noyes floud had had, they coulde not but haue mended their liuinges, and had not hardened their harts thorow vnbeliefe, and prouoked the wrath of God, and waxed worse and worse an hundred & twenty yeares which God gaue thē to repent, vntill God could no lõger suffer thē, but washed their filthines away with ẏ floud (as he doth ẏ Popes shamefull abbominacions with like inundacions of water) & destroyed thē vtterly.

Where true faith is, there is repentaūce and amēdment of life.

Abraham.

And whē he asketh whether Abrahā beleued no more thē is writtē of him. I aske him how he will proue that there was no writing in Abrahams time, & that Abrahā wrot not. And againe, as for Abrahams person, he receaued his faith of God, which to cõfirme vnto other, myracles were shewed dayly.

The elders did erre.

And when he sayneth forth, that they beleued onely becaufe they knew their elders coulde not erre. How could they know that without myracles or wryting confirmed wyth myracles, more thē the Turke knoweth that hys elders so many hundred yeares in so great a multitude can not erre & teach false doctrine to damne the beleuers. And ẏ contrary doth M. More see in all ẏ Bible, how after all was receaued in scripture confirmed with myracles, & though miracles ceased not, but were shewed dayly, yet ẏ elders erred & fell to idolatry, an hūdred for one ẏ bode in the right way, and led the younger in to errour wyth them so sore, that God to saue the younger, was faine to destroy the elders and to begin his testamēt a freshe with the new generatiō.

The elders in ẏ time of the Iewes did erre.

He seeth also that ẏ most part were alway Idolaters for all the scripture and true myracles therto, and beleued thē false miracles of the deuill, because his doctrine was more agreable vnto their carnall vnderstanding, then the doctrine of Gods spirit, as it now goeth wyth the Pope: did not ẏ Scribes, Phariseis, and Priestes which were the elders erre?

The Scribes, Phariseis and Elders did erre.

And

And when he asketh, who taught the church to know the true scripture from false bookes. I answere, true miracles that confounded the false, gaue authoritie vnto the true scripture. And therby haue we euer since iudged all other bookes and doctrine.

The scripture was aucthorised by true myracles.

And by that we know that your legendes be corrupt wyth lies. As Erasmus hath improued many false bookes which ye haue fayned and put forth in the name of S. Hierom, Augustine, Ciprian, Dionise and of other, partly wyth autenticke stories, and partly by ẏ stile and latine and like euident tokens.

False bookes set forth by the Papistes.

Erasmus.

And when M. More sayth (vnto thē that beleue nought but ẏ scripture) he will proue with ẏ scripture, that we be bouude to beleue the church in thinges, wherefore they haue no scripture. Because God hath promised in the scripture, that the holy ghost shall teach hys church all truth. Nay, that text wil not proue it. For the first Church taught nought but they cōfirmed it with myracles which coulde not be done but of God, till the scripture was autentickly receaued. And the Church folowing teacheth nought that they will haue beleued as an article of the fayth, but that which the scripture proueth and mainteineth. As S. Augustine protesteth of his workes that men should compare them vnto the scripture, & therby iudge them and cast away whatsoeuer the scripture did not allow. And therfore they that will be beleued without scripture are false hypocrites and not Christes church. For though I know that that messenger which Christ sendeth can not lie, yet in a cōpany where many liers be, I can not know which is he without a token of scripture or of miracle.

The true church teacheth nothing but that which the scripture proueth and mainteineth.

And when he sayth, the scripture it selfe maketh vs not to beleue the scripture, but the church teacheth vs to know the scripture: for a man might read it & not beleue it. And so I say, that a man might heare you preach and yet beleue you not also. And I say therto, that your church teacheth not to know the Scripture, but hideth it in the Latine from the common people. And from them that vnderstand latine they hid the true sence wyth a thousand false gloses.

The Pope hideth the scripture.

The Papistes hide ẏ scripture.

And I say moreouer that the scripture is the cause why men beleue the scripture, as well as a preacher is the cause why men beleue hys preachyng. For as he that first tolde in England that the Rhodes was taken, was the cause why some beleued it, euen so might writing sent from those parties be the cause that some men which red it beleued it. M. More will say, that letter had his authoritie of the man that sent it, and so hath the scripture her authority of the church. Nay, the scripture hath her authoritie of him that sent it, that is to wete of God, which thing the miracles did testifie, and not of the man that brought it. He will say, thou knowest ẏ scripture by their shewing. I graunt at the begynnyng I doe.

The scripture is the cause why men beleue ẏ scripture.

Then wil he say, why should ye not beleue them, in all their other doctrine besides the scripture & in al their expositions of ẏ scripture, as well as ye beleue them, when they tell you that such and such bokes are the scripture. May they not shew you a false booke? yes, and therfore at the beginning I beleue all a like. Euery lye that they tell out of their owne braines we beleue to be scripture, and so should I beleue thē if they shewed me a false booke, but whē I haue read the scripture and fynd not their doctrine there nor depend thereof, I do not geue so great credence vnto their other doctrine as vnto ẏ scripture. Why? For I finde mo witnesses vnto the scripture thē vnto their other doctrine. I finde whole nacions and countryes that receaue the scripture & refuse their other doctrine and their expositions in many places. And I finde the scripture otherwise expounded of them of olde tyme thē they which now will be the church expound it. Wherby their doctrine is the more suspect. I finde mention made of the scripture in stories, that it was, when I can finde no mencion or likelihode that their doctrine was. I finde in all ages that men haue resisted their doctrine with the scripture & haue suffred death by the hundred thousandes in resisting their doctrine. I see their doctrine brought in and mainteined by a contrary way to that by which the scripture was brought in. I finde by the selfe same scripture, when I looke diligently thereon, that their other doctrine can not stand therewith.

The Papistes doctrine is not to be beleued without scripture.

Why the Pope is not to be beleued without scripture, & why he is not the true church.

The doctrine of the Papistes hath bene many times resisted by ẏ scripture.

I finde in the scripture that they which haue not Christes spirite to follow the steppes of his liuing pertaine not vnto Christ. Rom. viij. I finde in the scripture, that they which walke in their carnall birth after the maner of the children of Adam cānot vnderstād the thinges of the spirit of God. 1. Cor. 2. I

What thinges we finde in scripture.

Rom. 8.

1. Cor. 2.

1.Cor.2. 2. I finde in the ſcripture that they which ſeeke glory cā not beleue Chriſt.

Iohn.5. I Ioh.5. I finde in ẏ ſcripture that they which ſubmit not thēſelues to do ẏ will of God, can not know what doctrine

Iohn.7. is of god and what not. Ioh.7. I finde in the ſcripture, Ier.31. & Heb.8. that

Heb.8. all the children of God, which only are the true members of his church haue euery one of them the law of god written in their hartes: ſo that if there were no law to compell, they would yet naturally out of their owne hartes keepe the law of God: yea and againſt violence compelling to the contrary. And I ſee that they which wil be the church (and to proue it hath not ſo great truſt in the ſcripture as in their ſophiſtrie & in the ſword which they haue ſet vp in all landes to keepe them with violence in the roome) are ſo farre of frō hauing the lawes of God written in their hartes, that they neither by Gods lawe nor mans refraine from their opē outward wicked liuing. Looke in the Chronicles what bloude it hath coſte England to attempt to bring thē vnder the law, yea and ſee what buſines ẏ Realme hath had, to keepe the Prelates within the Realme from taking the benefices with them and lying at Rome, and yet ſcarſely brought it to paſſe, for all that the Pope hath the ſtint of euery Byſhoppricke and of euery great Abbey therto as oft as any is voyde, yet a new be admitted to the roome. And I ſee thē bond vnto their owne will, & both to do and to conſent vnto other to do al that God hath forbiddē. I ſee thē of all people moſt vain

Iohn.10. glorious. I ſee them walke after their fleſhly birth. I ſee them ſo farre of frō the Image of Chriſt, that not onely they will not dye for their flocke after his enſample, but alſo, yer they would loſe one towne, or vilage, any polling or priuilege which they haue falſly gotten, bringing them ſelues into good paſtures with wiles & ſhutting their flocke without, they would caſt away an hundred thouſand of thē in one day and begger their Realmes, yea and interdite them and bring in ſtraunge nations, though it were the Turke, to cōquere them and flea them vp, ſo much as the innocent in the cradle. And I ſee that their other doctrine is for their vātage onely & that therewith they haue gotten all that they haue.

The Papiſtes will neither by Gods lawe nor mans refraine frō their wicked liuyng.

The Papiſtes will loſe nothing that belongeth to them.

And I finde in the Scripture that ẏ Iewes before the cōming of Chriſt, knew that thoſe bookes were the ſcripture by the Scribes and ẏ Phariſeis. And yet as many as beleued their other doctrine and many expoſitions of the ſcripture were deceaued, as ye ſee, and how Chriſt deliuered them out of errour. And I ſee agayne (which is no ſmall miracle) that the mercyfull care of God to keepe the Scripture to be a teſtimonie vnto his elect, is ſo great, that no men be more gelous ouer the bookes, to kepe them and ſhew them, and to alledge, that they be the Scripture of God and true, then they which when it is read in their eares haue no power to beleue it, as the Iewes and the Popiſh. And therfore becauſe they neither can beleue it falſe, neither conſent that it is true as it ſoundeth playnly in their eares in that it is ſo contrary vnto their fleſhly wiſedome, from which they can not depart, they ſeke a thouſand gloſes to turne it into an other ſenſe, to make it agree vnto their beaſtlyneſſe, and where it will receaue no ſuch gloſes, they cry they thinke that no man vnderſtandeth it.

Chriſt deliuered the Iewes out of errour.

None haue more care of the ſcripture, then thoſe that beleue it not.

Then in the end of the Chapter M. More cōmeth vnto his wiſe concluſion and proueth nothing ſaue ſheweth his ignorance, as in all thyng. He ſayth we beleue the doctrine of the Scripture without Scripture, as for an example, the Popes pardons, becauſe onely that the Church ſo teacheth, though no Scripture confirmeth it. Why ſo? becauſe ſayth he the holy ghoſt by inſpiration, if I doe my endeuor and captiuate mine vnderſtandyng, teacheth me to beleue the Church concernyng Gods worde taught by the Churche and grauen in mens hartes with out Scripture, as well as he teacheth vs to beleue wordes written in the Scripture. Marke where hee is now. More hee ſaith, the Scripture cauſeth vs not to beleue the Scripture, for a man may read it & beleue it not. And much more the preacher maketh vs not to beleue ẏ preacher, for a man may heare him and beleue him not alſo. As we ſee the Apoſtles could not cauſe all men to beleue them. For though the Scripture be an outward inſtrument and the preacher alſo to moue mē to beleue, yet the chief and principall cauſe why a man beleueth or beleueth not is within. That is the ſpirite of God teacheth his children to beleue and the deuill blyndeth his children and keepeth them in vnbeleffe and maketh them to conſent vnto lyes & thinke good euill & euill good. As the Actes of the Apoſtles ſay in many places there beleued as many as were ordeyned vnto euerlaſtyng lyfe. Act.13.

M. More reaſoneth againſt him ſelfe.

Iohn.8. And Chriſt ſayth Iohn. viij. they that be of God heare Gods word. And vnto the wicked Iewes he ſaith ye cā not beleue becauſe ye be not of God. And in the ſame place ſayth he, ye be of your father the deuill and his will ye will do, and he bode not in the truth, & ther fore will not ſuffer his children to consent to the truth. And Iohn in ỹ x. ſaith Chriſt, all that came before me, be theeues & murtherers, but my ſhepe heard not theyr voyces. That is, all that preach any ſaluatiō ſaue in Chriſt murther ỹ ſoules. Howbeit Chriſtes ſhepe could not conſent to their lyes, as the reſt cā not but beleue lyes, ſo that there is euer a remanaunt kepte by grace. And of this I haue ſene diuers examples. I haue knowen as holy men as might be, as the world counteth holyneſſe, which at the houre of death had no truſt in God at all, but cryed caſt holy water, light the holy candell, and ſo forth, ſore lamentyng that they muſt dye. And I haue knowen other which were deſpiſed, as men that cared not for their diuine ſeruice, which at death haue fallen ſo flat vppon the blond of Chriſt as is poſſible and haue preached vnto other mightyly as it had bene an Apoſtle of our Sauiour and comforted them with comfort of the lyfe to come & haue dyed ſo gladly, that they would haue receaued no worlds good, to bide ſtill in the fleſh. And thus is M. More fallen vpō predeſtination and is compelled with violence of Scripture to confeſſe that which he hateth and ſtudieth to make appeare falſe, to ſtabliſh freewill with all, not ſo much of ignorāunce I feare as for lucres ſake and to get honour, promotiō, dignitie and money by helpe of our mitred monſters. Take exāple of Balam the falſe Prophet which gaue counſell & ſought meanes, through like blynd couetouſneſſe, to make the truth and prophecie which God had ſhewed him falſe. He had the knowledge of ỹ truth but without loue therto and therfore for vauntage became enemy vnto the truth, but what came of hym?

They that preach not Chriſt truly are murtherers.

The end of hipocrites.

Predeſtination.

Balam.

But M. More peepereth his concluſiō leſt men ſhould feele the taſt, ſaying, if we endeuour our ſelues and captiue our vnderſtandyng to beleue. O how beſtelblynd is fleſhly reaſon? the will hath none operation at all in the worlkyng of fayth in my ſoule, no more then the child hath in the begettyng of hys father. For ſayth Paule it is the gift of God and not of vs. My witte muſt conclude good or bad yer my will can loue or hate. My witte muſt ſhew me a true cauſe or an apparent cauſe why, yer my will haue any worlkyng at all. And of that peeperyng it well appeareth what the Popes ſayth is: euen a blynd imagination of their naturall witte, wrought without the light of the ſpirite of God, agreeing vnto their voluptuous luſtes in which their beaſtly wil ſo deliteth that hee will not let their wittes attēde vnto any other learning for vnquietyng hym ſelfe and ſtyrring from his pleaſure and delectation.

Wit muſt firſt ſhew a cauſe, and then will is ſturred to worke.

And thus we be as farre a ſunder as euer we were and his mighty argumentes proue not the value of a poding pricke. M. More feeleth in his hart by inſpiration and with his endeueryng him ſelf and captiuatyng his vnderſtandyng to beleue it, that there is a Purgatory as whot as hell. wherein if a ſily ſoule were appointed by God, to lye a thouſand yeares, to purge him with all, the Pope for the value of a groat ſhall commaunde him thence ful purged in the twinkelyng of an eye, & by as good reaſon if hee were goyng thence, kepe him there ſtill. He feeleth by inſpiration and in captiuatyng hys wittes that the Pope can worke wonders with a Calues ſkinne, that he can commaunde one to eate fleſh though he be neuer ſo luſty, and that an other eate none on payne of dānatiō, though he ſhould dye for lacke of it: and that he can forgeue ſinne and not the payne, & as much and as litle of the payne or all if he luſt, and yet can neither helpe hym to loue the law or to beleue or to hate the fleſh, ſeyng he preacheth not. And ſuch thinges innumerable. M. More feleth true, and therfore beleueth that the Pope is the true Church.

Moze feeleth.

Purgatory.

Popiſh doctrine concernyng Purgatory.

The pope, how he can both forgeue and reteine ſinne.

And I cleane cōtrary feele that there is no ſuch worldly and fleſhly imagined Purgatory. For I feele that the ſoules be purged onely by the word of God & doctrine of Chriſt, as it is writ ten Iohn. xv. ye be cleane through the word, ſaith Chriſt to his Apoſtles. And I feele agayne that he which is cleane through the doctrine, needeth not but to waſhe his feete onely, for his head & handes are cleane all ready Iohn. xiij. that is, he muſt tame his fleſh & kepe it vnder for his ſoule is cleane all ready through the doctrine. I feele alſo that bodyly payne doth but purge the body onely: in ſo much that the payne not onely purgeth not the ſoule, but maketh it more foule, except that there be

Tyndall feeleth Purgatory.

Iohn. 15.

Iohn. 13.

Bodyly payne purgeth the body, and not ỹ ſoule.

kynde

kynde learning by, to purge the soule: so that the more a mā beateth his sōne, the worse he is, except he teach him louingly & shew him kindnesse besides, partly to kepe hym from desperation and partly that he fall not into hate of his father and of his commaundement thereto, and thinke that his father is a tyraunt and his law but tyranny.

M.More is of an euill opinion.

M.More feleth with his good endeuour & inspiration together, that a man may haue the best fayth coupled with the worst lyfe and with consentyng to sinne. And I feele that it is impossible to beleue truly except a mā repent, and that it is impossible to trust in ẏ mercy ẏ is in Christ or to fele it, but ẏ a man must immediatly loue God & his commaundementes, and therfore disagree & disconsent vnto the flesshe, and be at bate therewith and fight agaynst it. And I feele that euery soule that loueth ẏ law and hateth his flesshe and beleueth in Christes bloud, hath his sinnes which he committed and payne which he deserued in hatyng the law and consentyng vnto his flesh, forgeuen him, by that fayth. And I feele that the frailtie of the flesh agaynst whiche a beleuyng soule fighteth to subdue it, is also forgeuen and not reken̄ed or imputed for sinne all the tyme of our curyng: as a kynde father and mother reken not or impute the impossibilitie of their yong children to consent vnto their law, and as when the children be of age and consent, thē they reken not nor impute the impossibilitie of the flesh to folow it immediatly, but take al a worth and loue them no lesse, but rather more tenderly then their old and perfect children that do their commaundemētes, so long as they go to schole & learne such thynges as their fathers & mothers set thē to.

Faith in Christes bloud purchaseth forgeuenes of sinne.

And I beleue that euery soule that repēteth, beleueth and loueth the law, is thorough that fayth a member of Christes Churche and pure without spot or wrincle, as Paule affirmeth. Ephe.v. And it is an Article of my beleffe that Christes elect Church is holy and pure without sinne and euery mēber of the same, thorow faith in Christ, and that they be in the full fauour of God. And I feele that the vncleanesse of the soule is but the consent vnto sin and vnto the flesshe. And therefore I feele that euery soule that beleueth and consenteth vnto the lawe, and here in this life hateth his flesh and the lustes therof, and doth his best to drive sinne out of his flesh, and for hate of the sinne gladly departeth from his flesh, when he is dead (and the lustes of the flesshe slaine with death) needeth not as it were bodely tormenting to be purged of that wherof he is quit already. And therfore if ought remaine, it is but to be taught and not to be beaten. And I feele that euery soule that beareth fruit in Christ shalbe purged of the father to beare more fruit day by day, as it is written Joh.xv. not in the Popes Purgatory where no man feeleth it, but here in this life such fruit as is vnto his neighbours profite, so that he which hath his hope in Christ purgeth himselfe here, as Christ is pure. 1.Joh. 3. and that euer yet the bloud of Jesus onely doth purge vs of all our sinnes for the imperfectnes of our workes. And I feele that the forgeuenes of sinnes is to remitte mercifully the payne that I haue deserued. And I do beleue that the payne that I here suffer in my flesshe is to keepe the body vnder, and to serue my neighbour, and not to make satisfaction vnto god for the fore sinnes.

Ephe.5.

There is no purgatory for hym that dyeth repentaunt & beleueth.

Iohn.15.

1.Iohn.3.

Payne of sinne.

And therfore when the Pope describeth God after his couetous complexion, and when M.More feleth by inspiration and captiuating his wittes vnto the Pope, that God forgeueth the euerlasting payne and will yet punish me a thousand yeares in the Popes purgatory, that leaueth sauoreth not in my mouth. I vnderstand my fathers wordes as they sound, and after the most mercifull maner and not after the Popes leauen and M.Mores captining his wittes, to beleue that euery Poetes fable is a true story. There is no father here that punisheth his sonne to purge hym, when he is purged already and hath vtterly forsaken sinne and euill, and hath submitted himselfe vnto his fathers doctrine. For to punishe a man that hath forsaken sinne of his owne accorde, is not to purge him, but to satisfie the lust of a tyrant. Neyther ought it to be called Purgatory, but a Fayle of tormenting and a satisfactory. And when the Pope sayth it is done to satisfie the righteousnes as a iudge. I say we that beleue haue no iudge of him, but a father, neither shal we come into iudgemēt as Christ hath promised vs, but are receaued vnder grace, mercy, and forgeuenes. Shew the Pope a litle money, and God is so mercifull that there is no Purgatory. And why is not the fire out as well, if I offer for me the bloud of Christ? If

The popes leuen.

Purgatory profitable to ẏ Pope.

Purgatory is a tormenting Fayle as ẏ Pope maketh it.

Money dispatcheth Purgatory

Christ hath deserued all for me, who gaue the Pope might to keepe part of his deseruinges from me, and to buy & sell Christes merites, & to make marchaundise ouer vs wyth fayned wordes. And thus as M. More feleth that ỹ Pope is holy church, I feele that he is Antichrist. And as my feeling can be no proofe to him, no more cā his wyth all his captiuating his wittes to beleue phantasies be vnto me, wherefore if he haue no other probation to proue that the Pope is holy church, then that his hart so agreeth vnto hys learning, he ought of no right to cōpell with sword vnto his sect. How be it there are euer two maner people that will cleane vnto God a fleshly, and a spirituall. The spirituall which be of God shall heare Gods worde and the children of the truth shall consent vnto the truth. And contrary, the fleshly and children of falshead and of the deuill, whose harts be full of lyes, shall naturally consent vnto lyes (as young children though they haue eate themselues as good as dead with fruit, yet will not not cā beleue him that telleth them that such fruit is nought: but him that prayseth them wyll they heare and eate themselues starcke dead, because their harts be full of lyes, and they iudge all thinges as they appeare vnto the eyes). And the fleshly mynded, assoone as he beleueth of God as much as the deuill doth, he hath inough, and goeth to and serueth God with bodely seruice as he before serued his Idoles, and after his owne imagination and not in the spirite, in louing his lawes and beleuing his promises or longing for them: no if he myght euer liue in the flesh, he would neuer desire them. And God must do for him againe, not what he hath promised, but what he lusteth. And his brother ỹ serueth God in ỹ spirit according to Gods word, hym will the carnall beast persecute. So that he which will godly liue must suffer persecution vnto the worldes end, according vnto the doctrine of Christ and of his Apostles, and according vnto the ensampies that are gone before.

The Pope is Antichrist.

The fleshly children do naturally consent vnto lyes.

The fleshly mynded can neuer consent vnto Gods law.

The fleshly persecute them of the spirite.

And finally, I haue better reasons for my feeling that the Pope is Antichrist then M. More hath for his endeuoring himselfe and captiuing his wits that he is the true Church. For the church that was the true messenger of God hath euer shewed a signe and a badge therof, eyther a present myracle or autenticke scripture, in so much that Moses when he was sent, asked how shall they beleue me, & God gaue him a signe, as euer before and since. Neither was there any other cause of the writing of the new & last & euerlasting testamēt, then that when miracles ceased, we might haue wherwith to defende our selues against false doctrine and heresies. Which we coulde not do, if we were bound to beleue that were no where written. And agayne, if the Pope coulde not erre in his doctrine, he coulde not sinne of purpose and profession, abhominably and opēly aboue the Turkes and all the heathen that euer were, and defend it so maliciously as he hath vij. hundred yeares long, and will not be reformed, and maketh them his Saintes and his defenders ỹ sinne as he doth. He persecuteth as the carnall church euer did. whē the scripture is away, he proueth his doctrine with the scripture, and assoone as the scripture commeth to light he runneth away vnto his sophistrie and vnto his sworde. We see also by stories how your confession, penaunce & pardons are come vppe, and whence your purgatory is sprong. And your falshead in the sacraments we see by opē scripture. And all your workes we rebuke with the scripture, and therwith proue that the false beleife that ye couple to them, may not stand with the true faith that is in our Sauiour Jesus.

The popes life & doctrine is more wicked thē the Turkes & all ỹ heathē that euer were.

The true church is not able out a signe or a miracle to proue that it is Gods church.

The second chapter.

IN the end of ỹ secōd chapter he brīngeth in Euticus that fell out at a window Act. 20. whō saith he, S. Paules merites did recouer. Verely Paule durst not say so, but that Christes merites did it. Peter sayth Act. 3. Ye men of Israell, why gase ye and stare vppon vs, as though we by our power and godlines had made this man go. May the name of Jesus and faith that is in him, hath geuen him strength & made him sounde: And euen here, it was the name of Jesus thorow Paules fayth that did that miracle, and not Paules merits, though he were neuer so holy.

Euticus.

Acts. 3.

All glory and honour is to be geuen to the name of Jesu.

The third Chap.

IN the iij. chapter he sayth that Bilneyes iudges (which he yet nameth not for feare of sclaundering thē) were indifferent. May, they that take rewardes be not indifferent. For rewardes and giftes blinde the eyes of the seeing and peruert the woordes of the righteous. Deut. 17. Now al they that be chozen take great rewardes to defende

Judges.

Deut. 17.

fende Pilgrimages, Purgatory, and praying vnto Saintes: euen the third part I trow of all Chriſtendome. For all they haue, they haue receaued in the name of purgatory, and of Saintes, & on that foundation be all their biſhoprickes, Abbeyes, colledges and Cathedrall churches built. If they be indifferent Iudges, they muſt be made ſeruaunts, and do ſeruice, as their dutie is. And whē they haue done a quarters ſeruice, then geue them wages as right is, vnto euery mā that laboureth in Chriſtes harueſt a ſufficient liuyng, and no more, and that in the name of his labour, and not of Saintes, and ſo forth. And then they ſhall be more indifferent Iudges, when there cōmeth no vauntage to iudge more on one ſide then an other.

Purgatory is the foundation of Abbeyes, Colledges &c.

The fourth Chap.

IN the ende of the fourth he ſaith, the man tooke an othe ſecretly, and was diſmiſſed with ſecret penaunce. O ypocrites, why dare ye not do it openly.

The fifte Chapter.

IN the fifte the meſſenger aſketh hym whether he were preſent. And hee denyeth and ſayth euer, hee heard ſaye Alas Sir, why take you bribes to defende that you know not? why ſuffer you not them that were preſent, and to whom the matter perteineth, to lye for themſelues?

Then he ieſteth out the matter with Wilken and Simken, as he doth Hunne and euery thing, becauſe men ſhoulde not conſider their falſhead earneſtly. Wherein behold his ſuttle cōueiaunce. He aſketh, What if Simken would haue ſworne that he ſaw men make thoſe prin tes. Whereunto M. More aunſwereth vnder the name of, quod he, that he would ſware, that beſides the loſſe of the wager, he had loſt his honeſty and hys ſonle thereto. Behold this mans grauitie, how coulde you that do whē the caſe is poſſible. You ſhould haue put him to his prones, and bid him bring recorde.

M. More is a commō ieſter and a ſcoffer.

☞ Then ſayth he, the church receaueth no mā conuict of hereſie vnto mercy, but of mercy receaueth him to open ſhame. Of ſuch mercy, God geue them plenty that are ſo mercyfull.

Then he ſheweth how mercyful they were to receaue the man to penaūce that abode ſtill in periury and deadly ſinne. O ſhameleſſe hypocrites how can ye receaue into the congregation of Chriſt an open obſtinate ſinner that repēteth not, when ye are commaūded of Chriſt to caſt all ſuch out? And agayn, O Scribes and Phariſeis, by what example of Chriſt and of his doctrine can ye put a man that repenteth vnto opē ſhame and to that thyng whereby euer after he is had in derilion among his brethren of whom he ought to be loued & not mocked: Ye might enioyne honeſt thynges, to tame his fleſh, as prayer and faſting; and not that which ſhould be to him ſhame euer after and ſuch as ye your ſelues would not do.

The Papiſtes are cruell and vnmercyfull.

The vij. Chapter.

IN the vij. chapter he maketh much to do about ſwearyng and that for a ſuttle purpoſe. Notwithſtandyng, the truth is, that no iudge ought to make a man ſweare agaynſt hys will for many inconuenients. If a man receaue an office he that putteth hym in the rowme ought to charge him to do it truly, and may and happly ought to take an oth of hym. If a man offer him ſelfe to beare witneſſe, the iudge may & of ſome haply ought to take an othe of them: but to compell a man to beare witneſſe ought he not. And Moreouer if a iudge put a man to an othe that he ſhall aunſwere vnto all that he ſhalbe demaūded of, he ought to refuſe. Howbeit if he haue ſworne, and thē the wicked iudge aſke him of thinges hurtfull vnto his neighbour & agaynſt the loue that is in Chriſt, then he muſt repent that he hath ſworne, but not ſinne agayne to fulfill his othe. For it is agaynſt Gods commaundement, that a man ſhould hurt his neighbour that hath not deſerued it.

Swerynge.

The oth of a witnes may be taken, but no mā may be cōpelled to ſweare & be a witnes.

A godly leſſon.

The viij. Chapter.

VNto Church, prieſt, charity, grace, confeſſion and penaūce is aunſwered him in the beginning of the booke. And when he ſayth Tyndall was confederate with Luther, that is not truth.

M. More is a lyer.

The ix. Chapter.

THē his ix. chapter is there nothing more fooliſh. For if he would haue any wiſe man to beleue that my tranſlation would deſtroy the Maſſe any otherwiſe then the Latine or Greeke text, he ſhould haue alledged the place and how.

The xi. Chapter.

IN the xj. chapter M. More wil not de fēd the liuing of our ſpiritualtie, be-

cauſe it is ſo open that he can not. And as litle ſhould he be able to defēd their lyes, if the light were abroad that men might ſee. And as he cā not deny them abhominable, ſo can he not deny them obſtinate and indurat therein, for they haue bene oft rebuked with Gods word, but in vayne. And of ſuch ỹ text is plaine that they can not vnderſtand the Scripture. And yet M. More will receaue rewardes to diſpute agaynſt the hereſies of ſome ſuch as be caſt out of Chriſtes Churches by ſuch holy Patriarkes, whoſe liuinges he him ſelfe can not prayſe. As holy Judas, though the Prelates of his Church that is the Phariſeis were neuer ſo abhominable yet becauſe Chriſtes doctrine was cōdemned of them as of Gods Church that could not erre, and all that beleued on him excōmunicat, he was bold to ſay. *Quid vultis mihi dare & ego tradā eū vobis?* That is, what wil you geue me and I will deliuer him vnto you?

The Papiſtes are obſtinate & will not repent.

Judas.

The xii. Chapter.

Prayers of an euill Prieſt profite not.

IN the xij. he hath one cōcluſion, that the prayers of an euill Prieſt profit not. which though it be true, yet the cōtrary is beleued among a great many, in all quarters of England, ſo blynd be the people and wotte not what prayer meaneth. I haue heard mē of no ſmall reputation ſay yet this in great audience, that it maketh no matter whether the Prieſt were good or bad ſo he tooke money to pray as they ſeldome pray without, for he could not hurt the prayer were he neuer ſo noughty.

A fond ſaying.

And whē he ſaith that the euill Prieſt hurteth vs not ſo much with hys lyuyng as he profiteth vs with miniſtryng the Sacramentes. O worldly wiſedome, if a man lead me thorough a ieoperdous place by day, hee can not hurt me ſo greatly as by night. The Turke ſeeth that murther, theft, extortion, oppreſſion, and adultery be ſinne. But when he leadeth me by the darkeneſſe of Sacramentes without ſignification, I cā not but ketch harme and put my truſt and confidēce in that which is neither God nor his word. As for an example, what truſt put the people in anoylyng and how cry they for it, with no other knowledge then that the oyle ſaueth them, vnto their damnation and denying of Chriſtes bloud?

To miniſter Sacrames with out ſignification is to be lead in darkeneſſe.

And when he ſaith the Prieſt offereth or ſacrificeth Chriſtes body. I aūſwere, Chriſt was offered once for all as it is to ſee in the Epiſtle to the Hebrues.

Sacrifice.

Heb. 10.

As the Prieſt ſleath Chriſt, breaketh his body and ſhedeth his bloud, ſo he ſacrificeth him and offereth him. Now the Prieſt ſleath him not actually nor breaketh his body actually nor ſhedeth his bloud actually neither ſcourgeth him and ſo forth, throughout all hys paſſion: but repreſenteth his ſlaying, his body breakyng and bloud ſhedyng for my ſinnes and all the reſt of his paſſion & playeth it before mine eyes onely. which ſignification of the Maſſe, becauſe the people vnderſtand not, therfore they receaue no forgeueneſſe of their ſinnes therby, and therto can not but ketch hurt in their ſoules, through a falſe fayth as it well appeareth, how euery man commeth therto for a ſundry imagination, all ignorant of the true way.

Chriſtes body in the Sacramēt is not carnall, but ſpirituall.

Let no man beguile you with hys ingglyng ſophiſtrie. Our offeryng of Chriſt is to beleue in him, and to come with a repentyng hart vnto the remēbraunce of his paſſion & to deſire God the father for the breakyng of Chriſtes body on the croſſe and ſhedyng of hys bloud and for his death and all his paſſions, to be mercyful vnto vs & to forgeue vs according vnto his Teſtamēt and promiſe. And ſo we receaue forgeueneſſe of our ſinnes. And other offeryng or ſacrificyng of Chriſt is there now none. waike in the opē light and feelyng and let not your ſelues be lead with ingglyng wordes as Mules and Aſſes in whiche there is none vnderſtandyng.

Chriſte was ſacrificed on the croſſe once for all.

M. Deacons were had in price in the old tyme. Tyndall. For the Deacons then tooke the care of all the poore and ſuffered none to go a beggyng, but prouided a liuyng for euery one of them. where now they that ſhould bee Deacons make them ſelues Prieſtes and robbe the poore of landes, rentes, offeringes and all that was geuen them, deuouring all them ſelues & the poore dying for hunger.

Word. Deacons. Tyndall.

Chriſtes Deacons and the popes Deacons differ much.

M. Prieſtes be deſpiſed becauſe of the multitude. Tyndall. If there were but one in the world as men ſay of the Fenix, yet if he liued abhominably, he could not but be deſpiſed.

Word. Prieſtes. Tyndall.

M. A man may haue a good fayth coupled with all maner ſinne. Tyndall. A good faith putteth away all ſinne, how then can all maner of ſinne dwell with a good fayth? I dare ſay, that M. More durſt affirme, that a man might loue God and hate his neighbour both at once, and yet S. Iohn in his Epiſtle will

Word. Tyndall.

1. Iohn. 4.

M. Mores ſayth was a common ſayth.

will ſay that he ſayth vntruly. But M. More meaneth of the beſt ſayth that euer he felt. By all likelyhode he knoweth of no other but ſuch as may ſtand with all wickednesſe, neither in hym ſelfe nor in his Prelates. Wherfore in as much as their faith may ſtand with all that Chriſt hateth, I am ſure he looketh but for ſmall thankes of God for his defendyng of them. And therfore he playeth lucely to take his reward here of our holy Patriarkes.

More. Tyndall.

M. Fewe durſt be Prieſtes in the olde tyme. Tyndall. Then they knewe the charge and feared God. But now they know the vauntage & dread him not.

More. Tyndall.

M. If the lawes of the Churche were executed which Tyndal and Luther wold haue burnt, it would be better. Tyndall. If the teſtamẽt of our Sauiour might be knowen for blynd wretches & couetous tyraũtes, it would write ẏ law of God in all mens harts that beleued it, and then ſhould men naturally & with out compulſion kepe all honeſtie. And agayne though the Popes law could helpe, yet is no law as good as a law vnexecuted.

As good no lawe, as a law not executed.

The xiij. Chapter.

IN the xiij. he rageth and fareth exceadyng foule with him ſelfe. There he biteth, ſucketh, gnaweth, towſeth, and mowſeth Tyndall. There he weneth that he hath wonne his ſpurres & that it is not poſſible to anſwere him. And yet there, becauſe he there moſt ſtãdeth in his owne conceite, I doubt not vnto them that be learned in Chriſte to proue hym moſt ignorant of all, and cleane without vnderſtanding of godly thynges.

Age is to be preferred before youth.

And I ſay yet, that as no woman ought to rule a mans office, where a man is preſent, by the order of nature, and as a young man ought not to be choſen, to miniſter in ẏ Church, where an old mete for the rowme may be had by the order of nature, euen ſo it was Paules meaning to preferre the maried before the vnmaried, for the inconueniences that might chaunce by the reaſon of vnchaſtitie, which inconueniences M. More might ſee with ſorrow of hart (if he had as great loue to Chriſt as to other thinges) to happen dayly vnto the ſhame of Chriſtes doctrine, among Prieſtes, Fryers and Monkes, partly with open whores, partly with their ſodometrie, whereof they caſt ech other in the teeth dayly in euery Abbey, for the leaſt diſpleaſure

The chaſt vnchaſtitie of the Papiſtes is abhominable both to God and man.

that one doth to an other. M. More might ſee what occaſions of vnchaſtitie be geuen vnto the Curates euery where by the reaſon of their office and dayly conuerſation with the maryed.

And when he ſayth, neuer mã could finde that expoſition till now, there he ſayth vntrue. For S. Hierome hymſelfe ſaith that he knew them that ſo expoũded the text, and rebuked them of Rome becauſe they would not admit into the clergie them that had had two wiues, the one before baptim and the other after, ſaying: if a man had killed xx. men before his Baptime, they would not haue forbidden him, and why then ſhould that which is no ſinne at all be a let vnto him. But the God of Rome would not heare him. For Sathan beganne then to worke his miſteries of wickednes.

S. Hierome.

The Pope iudgeth no ſinne to be ſinne, and ſinne to be no ſinne.

And when he ſaith, he that hath ten wiues hath one wife. I ſay that one is taken by the vſe of ſpeaking for one onely. As when I ſay, I am content to geue thee one, meaning one onely. And vnto him that hath no helpe, is there one helpe, to looke for no helpe where one helpe is taken for one onely, and many places els.

And when M. More ſayth, he that hath had two wiues one after an nother, may not be Prieſt, and that if a Prieſtes wife die he may not haue another, or that if he were made Prieſt hauing no wife, he might not after mary if he burnt. I deſire a reaſon of him: If he ſay, it hath bene ſo the vſe: then ſay I an whore is better then a wife, for that hath bene ẏ vſe of our holy father many hundred yeares. But I affirme vnto M. More the contrary. And I ſay firſt wyth Paule, that the kingdome of God is not meate and drinke, and by the ſame reaſon neither huſband or wife, but ẏ keeping of the commaundements and to loue euery man his neighbour as himſelfe. And therefore as meate and drinke were ordeined for mans neceſſitie, and as a man may eate & drinke at all needes in all degrees, ſo farre as it letteth him not to keepe the commaundementes and to loue his neighbour as himſelfe: euen ſo was the wife created for the mans neceſſitie, and therefore may a man vſe her at all hys neede in all degrees, as farre as ſhe letteth hym not to keepe Gods lawe, which is nothing els by Paules learning, then that a man loue hys neyghbour as himſelfe. Now I deſire a reaſon of M. Mores doctrine, what doth

A Prieſt by the Popes order may haue a whore, but not a wife.

Rom. 14.

Moyes doctrine is superstitious

my second wife, or my third hinder me to loue my neighbour as my selfe, and to do him seruice against I come to be priest? what let is your second wife to you to serue our holy father the Pope, more then your first would haue bene? And in like maner if my first wife die, when I am a Priest, why may I not loue my neighbour & do hym as good seruice with the second as with ỹ first? And againe, if I be made priest hauing no wife, and after burne, and therfore mary, why may I not loue my neighbour and serue hym wyth that wyfe, as well as he that brought a wife with hym?

1. Tim. 4.

It was not for nought that Paule prophesied that some should departe from the faith, & attend vnto discreuceable spirites and deuelishe doctrine, forbidding to mary and to eate meates which god hath created to be receaued with thankes of them that know the truth, to buy dispēsations, to vse lawfull meat and vnlawfull wiues.

The Pope forbiddeth mariage.

Apparant godlynesse why the Priest may not haue ỹ secōd wife.

And I aske M. More why he ỹ hath the second wife or hath had two wiues may not be a Priest, or why if a Priestes first wife die, he may not mary the second. He will aunswere because the Priest must represent the misteries or secrete properties and vnion of Christ the onely husbande of his onely wyfe the church or congregation that beleueth in him onely. That is, as I haue in other places sayd, the scripture describeth vs in matrimonye the mysteries and secrete benefites which God the father hath hid in Christ for all thē that be chosen and ordeyned to beleue and put their trust in him to be saued. As when a man taketh a wife, he geueth her himselfe, his honour, hys riches, and all that he hath, and maketh her of equall degree vnto himselfe: if he be king, and she before a beggers daughter, yet she is not ỹ lesse Quene, and in honour aboue al other. If he be Emperour she is Empresse, and honoured of men as the Emperour, and partaker of all. Euen so if a man repēt and come, and beleue in Christ to be saued from the dampnation of the sinne, of which he repenteth, Christ is hys owne good immediately: Christes death, paine, prayer, passion, fastyng, and all his merites are for that mans sinnes a full satisfaction, and a sacrifice of might and power to absolue hym a *pena et a culpa*. Christes enheritaunce, his loue and fauour that he hath wyth God his father are that mans by and by: and the man by that mariage is pure as Christ, and cleane wythoute sinne, and honourable, glorious, welbeloued and in fauour thorow ỹ grace of that mariage. And because that the Priest must represent vs this signification, is the cause why a Priest may not haue the second wyfe say they, which popishe reason hath deceaued many wise, as who can be but deceaued in some thing, if he receaue all his doctrine by the auctorite of his elders, except he haue an occasion as we haue to runne to Moses and the Prophetes, & there heare & see with our owne eyes, and beleue no longer by the reason of oure forefathers, when we see them so shamefully beguild themselues, and to beguile vs in a thousand things which the Turkes see.

Christes benefites toward vs are figured by matrimony.

Now to our purpose, if this doctrine be true, then must euery Priest haue a wife or haue had a wife. For he that neuer had wife can not represent vs this. And againe, he that hath an whore or an other mans wife hath lost this property, and therfore ought to be put downe.

And againe, the second mariage thē of no man is, or can be a Sacramēt by that doctrine. And yet I will describe you the mariage of Christ as well by his mariage that hath had ix. wyues, and hath now the tenth, as by his that hath now the first.

We were Idolaters when we came to Christ.

O will they say, his wyfe was no virgine, or he when they were maried. Sir the signification standeth not in ỹ virginitie but in the actuall wedlocke. we were no virgines when we came to Christ but cōmon whores beleuing in a thousand Idoles.

And in the second mariage or tenth and ye will, the man hath but one wife and all his are hers, and his other wiues be in a land where is no husbande or wife. I say therfore with Paul that this is a deuilishe doctrine and hath a similitude of godlines with it, but the power is away. The myste of it blyndeth the eyes of the simple and beguileth them, that they can not see a thousand abhominations wrought vnder that cloke.

S. Paules doctrine is that priests should haue wiues.

And therfore I say still, that the Apostles meaning was that he shoulde haue a wife, if haply his age were not the greater, and that by one wife he excludeth them that had two, and them that were detained with other saue their owne wiues, and would haue thē to be such as were knowen of vertuous

mous liuing, for to do reuerence & honour vnto the doctrine of Christ. As it appeareth by the widowes which he excludeth before ix. yeares, for feare of vnchastitie, and admitteth yet none of that age, except she were well knowen of chast, honest and godly behauiour, and that to honour Gods word withall, than which the Pope hath nothing more vile. And whē M. More to mock, bringeth forth the text of the wydowe, that she must be the wife of one man. I answere, for all his iesting, that Paule excludeth not her that hath x. husbands one after an other, but her that had ij. husbandes attonce. And when More laugheth at it, as though it had neuer bene the guise. I would to god for his mercy that it were not the guise at this day, and then I am sure hys wrath would not be so great as it is. Paule meaneth onely that he would haue no diffamed woman chosen wydowe for dishonorīng the worde of God and the congregation of Christ, and therefore excludeth common women, and such as were diffamed besides their husbandes, and haply ẏ denorced therto. And that I proue by the same doctrine of Paule, that the kingdome of God is no such busines but the keping of Gods commaundementes onely, & to loue one an other. Now looke on ẏ thing and on the office of the widowe. It was but to waite on the sicke and poore people, and to washe straūgers feete. Now the widowes of ten husbandes must haue be founde of the cost of the congregation, if they were destitute of frends, as all other poore were, though in tyme passed they haue bene diffamed persons.

Widowes.

More is a scoffer.

But vnder ix. would Paule let none minister for feare of occasions of vnchastity, and therto none but such as were well knowen of honest liuing and of good report. Now in as much as the widow often husbands must be foūde of the common cost at her neede, what vncleanes is in her by the reason of her secōd husband, that she is not good inough to be a seruaunt vnto the poore people, to dresse their meate, washy their clothes, to make their beddes and so forth and to wash straūgers feete, that came out of one congregation vnto an other about businesse. and to do all maner seruice of loue vnto her poore brethren and sisters. To haue had the second husband is no shame among the heathen: it is no shame amōg the Christen for when the husband is dead, the wife is free to mary to whom she will in the Lord, and by as good reason the husband, and of right who more free then the Priest? And therfore they shame not our doctrine nor our cōgregation, nor dishonour God amōg the heathen or weake Christen. Now whē we haue a playne rule that he whiche loueth his neighbour as him selfe kepeth all the lawes of God, let hym tell me for what cause of loue toward hys neighbour, a widow of two lawfull husbands may not do seruice vnto the poore people.

The office of the widowes in ẏ primatiue church.

Rom. 13.

Why may not a widow of fifty do seruice vnto the poore? Paule whiche knytteth no snares nor leadeth vs blind nor teacheth vs without a reason geuing of his doctrine, aunswereth, for feare of occasions of euill, lest she be tempted or tempt other: And then if she be taken in misdoyng, the doctrine of Christ be euill spoken of therto and the weake offended.

And when M. More mocketh with my reason that I would haue euerye Priest to haue a wife becawse few men cā liue chaste, I aunswere, that if he loued the honor of Christ and his neighbour as he doth his owne couetousnesse, he should finde that a good Argument. Paul maketh the same and much more slenderly then I after your sophistrie. For hee disputeth thus, some yōg widowes do dishonest ẏ congregation of Christ and his doctrine, therfore shall no young widow at all minister in the common seruice therof: But shal all be maried & beare children and serue their husbādes. And it is a farre lesse rebuke to the doctrine of Christ and his cōgregation, that a womā should do amisse, then the Bishop or Priest. I am not so mad, to thinke ẏ there could no Priest at all liue chaste. Neither am I so foolish to thinke that there be not as many womē that could liue chast at fifty, as Priestes as xxtie. And yet though of a thousand widowes of fifty yeare old ix. hundred xc. & ix. could liue chast, Paul becawse he knoweth not that one wil let none at all minister in the common seruice amōg occasions of vnchastitie. Christes Apostles considered all infirmities and all that might hynder the doctrine of Christ, and therfore dyd their best to preuēt all occasiōs. wherfore, as fish is no better then flesh, nor flesh better then fish in the kyngdome of Christ, euen so virginitie wedlocke and widowed are none better then other to be sawed by in their own nature

Young widowes were forbiddē to minister in the commō seruice.

Fishe no better then flesh, nor flesh no better then fishe in the kingdome of Christ.

or to please God with all, but with what soeuer I may best serue my brethren, that is euer best accordyng vnto the tyme and fashion of the world. In persecution it is good for euery man to liue chast if he can, and namely for the preacher. In peace when a man may liue quietly and abyde in one place, a wife is a sure thyng to cut of occasiõs.

More. Tyndall. Then he would make it seme that Priestes wiues were the occasions of heresies in Almany. May, they fell first to heresies and then tooke wiues, as ye fell first to the Popes holy doctrine & then tooke whores.

More. Tyndall. More. The Church byndeth no man to chastitie. Tyndall. of a truth, for it geueth licence to who soeuer wil, to kepe whores, and permitteth to abuse mens wiues and suffereth sodomitrie, and doth but onely forbid matrimonie.

Three lyes at once. And when he sayth, chastitie was all most receaued by generall custome, before the lawe was made: one lye. And good fathers dyd but geue theyr aduise therto: an other lye. And it was ratified and receaued with the cõsent of all Christendome: the third lye.

They did well to chose a Pope to be their defender. First it was attempted in generall Coũcell and resisted by holy fathers which yet thẽ selues were neuer maried, saying that men might not knit a snare for their weake brethrẽ, agaynst the doctrine of Christ and hys Apostles. Neither could it bee brought to passe, vntill the Pope had got the Emperours sword out of hys hãd. The Grekes which were the one halfe of Christendome then I suppose, would neuer admit it.

Now godly loue would neuer suffer them to cõsent that we should be boũd vnto that burthen which they themselues could not beare as M. More in an other place affirmeth that they dyd. And agayne, we haue manifest storyes that it was brought in with violence of sword & that all the Priestes of Germany were cõpelled to put away their wiues. And we finde that whersoeuer the pope raigneth, he came in with deceauyng the kyng of the countrey and then with his sword cõpelled the rest. The Pope came but now late into wales to raigne there ouer the Byshops and Priestes, and that with the sword of the kyng of England.

Priestes compelled to put away their wiues.

And yet though all the Clergie of christendome had graunted it, all the Church had not made it, nor yet the tenth part of the Church. The lay people be as well of the Churche as the Priestes. Neither can all the Priestes in the world of right make any law wherin their part lyeth without their consent. Now it perteineth vnto the cõmon people and most of all vnto the weakest, that their Priestes be endued with all vertue and honestie. And the chastitie of his wife, daughter and seruaunt perteineth vnto euery particular man, which we see by experience defiled dayly, by the vnchast chastitie of the spiritualitie.

Priestes must be endued with vertue and honesty.

Wherfore if the Parishes, or any one Parish, after they had sene the experience what incõueniences came of their chastitie, would haue no Curate except he had a wife to cut of occasions, as Paule when he had sene that proofe, would haue no young widowes minister, who saue a tyraunt, should be agaynst them?

Generall counsell. Moreouer the generall Councels of the spiritualtie are of no other maner, sence the Pope was a God, then the generall Parlamentes of the temporalitie. where no man dare say hys mynde frely and liberally for feare of some one, and of his flatterers.

Parliament. And looke in what captiuitie the Parlamentes be vnder the priuate coũsels of kinges, so are the generall Coũcels vnder the Pope and his Cardinals. And this is the maner of both. Some one two or three wilye Foxes, that haue all other in subiection, as ye haue sene in my Lord Cardinall, imagine, not what ought to be, but what they lust to haue and conceaue in theyr own brayns and go with child, some tyme a yeare. ij. iij. iiij. v. vj. or vij. and some tyme. xx. and aboue, castyng, cauelling and compassing for the byrth agaynst opportunitie: openyng the matter priuely vnder an othe a litle and a litle vnto certaine Secretaries whose part is therin, as they finde men of actiuitie and of courage, prepared to sell soule and body for promotion.

The maner vsed both in generall counsailes and also in parliamentes.

And the matter in the meane tyme is turmoyled and tossed among them selues: and perũasions and sutle reasons are forged to blind the right way and to begunle mens wittes. And whõ they feare to haue aduersaries able to resist them, for such, meanes are sought to bring them in vnto their partie or to conuey them out of the way. And whẽ opportunitie is come, they call a counsel or Parlamẽt vnder a contrary pretẽce. And a Masse of the holy ghost, whom they desire as farre away as were possible,

sible, is song and a goodly Sermon is made, to blere mens eyes with all. And then sodenly other mē vnprouided, the matter is opened, after the most suttle maner. And many are beguiled with suttle argumentes and craftie persuasions. And they that hold hard agaynst thē are called aside and reasoned with a part and handled after a fashion, and partly entised with fayre promises and partly feared with cruell threatnyngs, and so some are ouercome with siluer syllogismes & other for feare of threatnyng are driuen vnto silence, And if any be found at the last, that will not obey their falshead and tyranny, they rayle on him and iest him out of coūtenaunce & call him opinatiue, selfemynded and obstinate, & beare him in hand that the deuill is in him that he so cleaueth vnto his owne witte, though he speake no silllable but Gods word, & is asked whether he wilbe wiser then other mē. And in the spiritualitie, they excommunicate him and make an hereticke of him. And this to be true in the Clergies chastitie is as cleare as ẏ day by manifest chronicles, in so much that the Prelates of Rome, were a brewyng it aboue an hundred yeares and I wot not how long lenger, yet they could bryng it to passe, and yet in vayne til they had got the Emperours sword to proue that it was most expedient so to be. And for what entent? to bryng all vnder the Pope, and that the Prelates of all landes might as the old maner was, come and wayte on the Pope at Rome, where he prepared thē whores inough.

I practise vsed in all counsayles and Parlamentes.

The spiritualtie make heretickes of them that resist theyr power and will.

Why Priestes may haue no wyues.

And that his sworne Prelates in euery land, might the more conueniently wayte in Kyngs Courtes, to minister the commō wealth vnto the popes pleasure and profite. For had the Clergie kept their wiues, they could neuer haue come vnto this where they now be, and to these pluralities, vniōs and totquottes. For there is no lay man though he were neuer so euill disposed, that could for his wife & children haue leysure to cōtriue such mischiefe, and to runne from countrey to countrey, to learne falshead and subtiltie, as our spiritualtie do, which without feare of God and shame of man, keepe whores whersoeuer they come. And thus ye see, that the clergies chastitie, pertayneth as much vnto the temporaltie as vnto the spiritualtie.

The chastitie of the Clergy perteineth to the temporalitie, as much as to the spiritualtie.

And an other is this, no power among them that professe the truth may bynde where God lowseth, saue onely where loue and my neighbours necessitie requireth it of me. Neyther can any power now binde them to come, but they may freely keepe or breake, as the thing is hurtfull or expediēt. Neither can there be any bond where loue and necessitie requireth the contrary. So that this law, loue thy neighbour, to helpe him as thou wouldest be holp, must interpret all mans lawes.

As if I had sworne young or vnwisely that I would liue chast & all the world had bound me, if afterwarde I burnt and could not ouercome the passion, I ought to mary.

For I must condition my vow and shew a cause of it thereto. I may not vow for the chastitie it selfe, as though it were sacrifice to please God in it self, for that is the Idolatry of heathen. I must therfore vowe to do my neyghbour seruice (which in that case he may not require) or to geue my selfe more quietly to prayer and studie (which is not possible as long as I burne, and the minde will not be quiet) or that I may the better keepe ẏ lawes of God, which if I burne, I stand thorow my chastitie in more ieopardy to breake & to hurt my neighbour, and to shame ẏ doctrine of Christ. And in like maner, if I had forsworne flesh, & al the world had bound me, yet if necessitie require it of me, to saue my life or my health, I ought to breake it. And againe though I had sworne chastitie, and the cōmon wealth or the necessitie of an other required the contrary, I must breake it. But on the one side, of all that euer burnt in the Popes chastitie, he neuer gaue priest licence to take wife, but to keepe whores onely. And on the other side, all that vow any vow, do it for the thing it selfe, as though it were as I sayd seruice or sacrifice to God that had delite in the deede, as young children haue in Apples, and that for that deede they shall haue an higher roome in heauē then their neighbours, which is the Idolatry of the heathen, whē he ought to bestow his vow vppon hys neighbour to bryng him to heauen, & not to enuie him, & to seeke thereby an higher roome, not caring whether his neighbour come thether or no. And finally to burne and not to vse the naturall remedy that God hath made, is but to tempt God, as in all other thinges. But & if God haue brought thee into a straite, and haue therto takē the naturall remedy from thee, then to resiste

Vowes.

No oth is to be kept that is agaynst charitie or necessitie.

ſiſte and to crie vnto God for helpe, & to ſuffer, is a ſigne ỹ thou loueſt Gods lawes. And to loue Gods law is to be ſure that thou art Gods childe elect to mercy. For in all his children onely, he writeth that token.

And then he ſayth, euery man hath his choyce whether he will be Prieſt or no. But what nettes and ſnares doth Antichriſt lay for them?

The popes ſnares.

1. Firſt his falſe doctrine, where with the Elders beguiled, cõpell their children and ſacrifice them, to burne in the Popes chaſtitie with no other mynde, then thoſe olde Idolaters ſacrificed their children vnto the falſe God Moloch: ſo that they thinke, by the merites of their childrens burning, after the Popes falſe doctrine, to pleaſe god and to get heauen, cleane ignorannt of the teſtament made in Chriſtes bloud.

2. Then what a multitude are blinded and drawen into the net, with the baite of promotion, honour, dignitie, pleaſures, freedome and libertie to ſinne, & to do all miſchiefe vnpuniſhed, things which all euill that feare not God do deſire?

3. And what a number brought vp idely vnto xx. and aboue, then put their heades in his halter, becauſe they haue no other craft to get their liuinges, & not becauſe they can liue chaſt.

4. Alſo ſome liue chaſt at xxiij. which ſame burne at xxx. And that to be true daply experience teacheth, and good naturall cauſes there be.

5. And thẽ looke on the Apoſtles learning and ordinaunce. When one or two young wydowes had brokẽ their chaſtitie, he would neuer after let any moe bee choſen of the ſame age. How commeth it then that the Pope for ſo many hundred thouſandes that miſcary, will neither breake the ordinaunce or mitigat it, or let any goe backe, but if any burne, ſendeth them vnto the ſhame of Chriſtes doctrine, and offending and hurt of hys Church, & neuer vnto the lawfull remedie of mariage.

Tyndall doth here playnly proue More an hereticke.

And when M. More calleth it hẽreſie, to thinke that the maried were as pleaſaunt to God as the vnmaryed, he is ſurely an hereticke that thinketh the cõtrary. Chriſtes kingdom is neither meate nor drinke, nor husband nor wife, nor widow nor virgine, but the keepyng of the commaundementes and ſerning of a mans neighboure louingly by the doctrine of S. Paul, where not to eate helpeth me to keepe the commmaũdementes better then to eate, there it is better not to eate then to eate. And where to eate helpeth me to keepe the commaundementes and to do my dutie vnto my neighbour, there it is better to eate then not to eate. And in like caſe where to be without a wife helpeth more to keepe the cõmaundemẽtes and to ſerue a mans neighboure, there it is better to be vnmaryed then maried, and where a wife helpeth to keepe the commaundementes better then to be without, there it is better to haue a wife then to be wythout. That hart only which is ready to do or let vndone all thinges for his neighbours ſake, is a pleaſaunt thing in the ſight of God.

That is euer beſt, that moueth man to the keepyng of Gods commaundementes.

And when he will haue the Prieſtes to liue chaſt, for reuerenſe of the Sacramentes, it is deuiliſhe doctrine hauing the ſimilitude of godlines, but the pith & marow is away. If he meane water, oyle, ſalt, and ſuch like, then is ỹ wyfe with her body and all her Mes in the lawes of God, incomparable purer & holyer. If he meane the ſacrament of Chriſtes body, I aunſwere, that the handes defile not the man, nor ought that goeth thorow the handes be they neuer ſo vnwaſhed, by the teſtimony of Chriſt, and much leſſe can they then defile Chriſt.

Deuiliſh doctrine.

Math. 15.

Moreouer, the Prieſt toucheth not Chriſtes naturall body wyth his handes by your owne doctrine, nor ſeeth it with his eyes, nor breaketh it wyth hys fingers, nor eateth it wyth hys mouth, nor chãmeth it with his teeth, nor drinketh his bloud with his lippes for Chriſt is impaſſible. But he that repenteth toward the lawe of God, and at the ſight of the ſacrament, or of the breaking, feling, eating, chamming or drinking, calleth to remembraunce the death of Chriſt, his body breaking and bloudſhedding for our ſinnes, and all his paſſion, the ſame eateth our Sauiours body and drinketh his bloud thorow fayth onely, & receaueth forgeueneſſes of all his ſinnes therby, and other not. And all that haue not this doctrine of the Sacrament come therto in vaine. And therfore there is no more cauſe that he which ſayth the Maſſe ſhould liue chaſt, then he that heareth it, or he that miniſtreth the Sacramẽt, then he that receaueth it. It is to me great maruell that vnlawfull whoredome, couetouſnes, and extortion, can not defile their handes, as well as lawfull matrimonye. Curſſed therefore be their deuiliſhe doctrine wyth falſe ap-

Chriſtes natural body is not in the Sacrament.

The Sacraments of the body & bloud of Chriſt how it muſt be receiued.

pea-

pearing godlines, the fruit and power away, out of the hartes of all Christen men.

And when he bringeth the ensample of the heathen, I prayse him. For the heathen because they could not vnderstand God spiritually, to serue hym in the spirit, to beleue in him, and to loue his lawes, therfore they turned hys glory vnto an Image, and serued hym after their owne imagination with bodely seruice, as the whole kingdome of the Pope doth, hauing lesse power to serue hym in spirite then the Turkes. For when the heathē made an Image of the apes or seuers and sacrificed ther to, they knew that ꝑ Image was not the seuers, but vnder ꝑ similitude of ꝑ Image, they worshipped the power of God which plagued them with the seuers, with bodely seruice, as the Pope doth aboue all the Idolaters that euer were in the worlde. As when we paint Saint Michael weying the soules, & sticke vp a candle to flatter him, and to make him fauourable vnto vs, and regarde not the testament of Christ, nor the lawes of God, because we haue no power to beleue nor to loue the truth. And euen so, to referre virginitie vnto the person of God, to please hym therwith, is false sacrifice and heathenishe Idolatrie. For the onely seruice of god is to beleue in Christ and to loue the lawe. wherfore thou must referre thy wedlocke, thy virginitie and all thy other deedes vnto the keepyng of the lawe and seruing thy neighbour only. And then whē thou lookest wyth a louing hart, on the law that saith, breake not wedlocke, keepe no whore and so forth, and findest thy body weake, and thyne office such that thou must haue conuersation with mēs wiues, daughters and seruauntes, then it is better to haue a wife thē to be without. And againe if thou see seruice to be done ꝑ thou canst not so well do with a wyfe as without, then if thou haue power to be without, it is best so to be, and in such like. And els the one is as good as the other, and no difference. And to to take a wife for pleasure, is as good as to abstaine for displeasure.

And when M. More seeth no other cause, why it is not best that our spiritualitie were all gelded, then for losse of merite in resistyng, besides that that imagination is playne Idolatrie, I hold M. More beguiled, if all we read of gelded men be true and the experience we see in other beasties. For then the gelded lust in their flesh as much as the vngelded. which if it be true, then the gelded, in that he taketh such great payne in geldyng, not to minishe his lustes, but if lustes ouercome him, yet that he haue not wherewith to hurt his neighbour, deserueth more then the vngelded. And then it were best that we did eate and drinke & make our flesh strōg that we burned, to deserue in resisting, as some of your holy Saintes haue layd virgins in their beddes, to kindle their courage, that they might after quench their heate in cold water, to deserue the merite of holy Martyrs.

Whether it were best that preistes were gelded.

And whē he sayth, the Priestes of the old law absteined from their wiues when they serued in the tēple. Many thynges were forbidden them, to kepe them in bonde and seruile feare & for other purposes. And yet I trow he findeth it not in the text that they were forbidden their wiues. And when he imagineth so because Zacharias, when his course was out, gat him home to his house, I thinke it was better for him to go to his house, then to send for his house to him, he was also old and his wife to. But and if they were forbidden, it was but for a tyme, to geue them to prayer, as we might do right well and as wel as they. But I read that they were for bidden to drinke wine & strong drinke, when they ministred: of whiche ours powre in without measure. Leuit. 10.

M. More. Christ liued chast and exhorteth vnto chastitie. More.

Tyndall. we be not all of Christes complection, neither exhorteth he to other chastitie then wedlocke, saue at a tyme to serue our neighbours. Now ꝑ Popes chastitie is not to serue a mās neighbour, but to runne to riotte and to carie away with him the liuyng of the poore and of the true preacher, euen the tythes of v. or vj. Parishes and to go & either dwell by a stewes or to cary a stewes with him, or to corrupt other mens wiues. Tyndall.

Paphnutius a man that neuer proued Mariage is praysed in the stories, for resistyng such doctrine with Gods word in a generall Councell before the Pope was a God. And now M. More a man that hath proued it twise is magnified for defendyng it with sophistrie. And agayn me semeth that it is a great ouer sight of M. More to thinke that Christ though he were neuer maryed would not more accept the seruice of a maried mā that would more say truth for hym then they that abhorre wed- Paphnutius. More had two wiues & therefore was Bigamus.

locke: in as much as the spiritualtie accept his humble seruice & reward his merites with so high honour, because he can better fayne for them, then any of their vnchast, I would say owne chast people, though he be Bigamus & past the grace of his necke verse.

And finally, if M. More loke so much on ỹ pleasure that is in Mariage, why setteth he not his eyes on the thankes geuyng for that pleasure, & on the pacience of other displeasures.

The xiiij. Chapter.

More. MOre. Wicleffe was the occasion of the vtter subuersion of the Realme of Boheme, both in faith and good liuing and of the losse of many a thousand liues.

Tyndall. Tyndall. The rule of their fayth are Christes promises, and the rule of their liuyng Gods law. And as for losse of liues, it is truth that the Pope slue I thinke an hundred thousand of them, because of their fayth & that they wold no lenger serue him. As he slue in England many a thousand, & slue the true kyng and set vp a false vnto the effusion of all the noble bloud and murthering vp of the comminaltie, because he should be his defender.

The Pope a cruell tyraunt.

More. M. The constitution of the Byshops is not that the Scripture shall not be in English, but that no man may translate it by his owne authoritie or read it, vntill they had approued it.

Tyndall. Tyndall. If no translatiō shalbe had vntill they geue licence or till they approue it, it shal neuer be had. And so it is all one in effect: to say there shalbe none at all in English, and to say, till we admitte it, seyng they be so malicious that they will none admitte, but fayne all the cauillations they can, to proue it were not expedient. So that if it be not had spite of their harts it shall neuer be had. And thereto, they haue done their best to haue had it enacted by Parlament, that it should not be in English.

The spiritualtie would not haue the scripture in Englishe.

The xv. Chapter.

Hunne. HE iesteth out Hunnes death with his Poetrie were with he built Utopia. Many great Lordes came to Baynardes Castell (but all nameles) to examine the cause (as ỹ credible poze lates so well learned, so holy and so indifferent whiche examined Bilney and Arture, be also all nameles.)

More. Horsey. M. Horsey tooke his pardon, because it is not good, to refuse Gods pardon and the kynges.

Tyndall. Tyndall. Gods pardon can no man haue except he knowledge himselfe a sinner. And euen so he ỹ receaueth the kynges yeldeth him selfe giltie. And moreouer it is not possible ỹ he which putteth his trust in God, should for feare of the xij. men or of his iudges, receaue pardon for that hee neuer was faultie vnto the dishonoring of our sauiour Jesus, but would haue denyed it rather vnto the death.

If we be not giltie, we neede no pardon.

And therto', if the matter were so cleare as ye iest it out, then I am sure the kynges graces both curtesie and wisedome, wold haue charged the iudges to haue examined the euidēce layd agaynst him diligētly & so to haue quit hym with more honestly then to geue him pardon of that he neuer trespassed in, and to haue rid the spiritualitie out of hate and all suspition.

More would excuse the murther of Hunne.

Hunne. Then sayth he Hunne was sore suspect of heresie and conuict. And after he sayth Hunne was an hereticke in deede and in perill so to be proued. And then how was he conuict? I heard say, that he was first conuict, whē he was dead and then they did wrōg to burne him, till they had spoken with him, to wete whether he would abiure or no.

More. M. The Byshop of London, was wise, vertuous and cunnyng.

Tyndall. Tyndall. For all those three yet he would haue made the old Deane Colet of Paules an hereticke, for translatyng the *Pater noster* in English, had not the Byshop of Canterbury holpe the Deane.

Doctour Coler.

The xvj. Chapter.

THe messenger asketh hym, if there be an old lawfull translatiō before Wicleffes, how happeneth it that it is in so few mens handes, seyng so many desire it? He aunswereth the printer dare not print it and then hang on a doubtful triall, whether it were translated sence or before, for if it were trāslated sence, it must be first approued.

Olde translation.

What may not M. More say by authoritie of his Poetrie? there is a lawfull trāslation ỹ no mā knoweth, which is as much as no lawfull trāslatiō. why might not ỹ bishops shew which were that lawfull trāslation & let it be printed? May if that might haue bene obteined of thē with large money it had be printed ye may be sure lōg yer this. But Sir aunswere me here vnto, how happeneth that ye defenders translate not one your selues, to cease the murmour of the people, & put to your own gloses, to preuent heretikes? ye would

More & a subtill Poet.

no

The hauyng of the Scripture in English is vtterly agaynſt the myndes of the Popiſh Clergie.

no doubt haue done it long ſence, if ye could haue made your gloſes agree vñ the text in euery place. And what can you ſay to this, how that beſides they haue done their beſt to diſanull all trāſlating by Parlament, they haue diſputed before the kynges grace, that is it perilous and not mete and ſo concluded that it ſhall not be, vnder a pretēce of deferring it of certein yeares: where M. More was their ſpeciall Oratoꝛ, to fayne lyes foꝛ their purpoſe.

More. M. Nothyng diſcourageth the Clergie ſo much as that they of the worſte ſorte moſt calleth after it.

Tyndall. Tyndall. It might well be, Phariſeis full of holyneſſe long not after it, but Publicans that hunger after mercy might ſoꝛe deſire it. Howbeit, it is in very deede a ſuſpect thyng & a greate ſigne of an heretike to require it.

The ſcripture was firſt deliuered to the people in their vulgare toung

More. Then he iuggleth with allegoꝛies. Syꝛ Moſes deliuered them all that he had receaued of God & that in the mother toung, in which all that had the hart therto ſtudied and not the Prieſts onely as thou mayſt ſee in the Scripture. And the Apoſtles kept nothyng behind, as Paul teſtified Actes xx. how he had ſhewed them all the counſell of God & had kept nought backe. Should the lay people leſſe hearken vnto the expoſitions of the Prelates in doubtfull places, if the text were in their handes when they preached?

More. M. The Iewes geue great reuerence vnto the Bible and we ſit on it.

Tyndall. Tyndall. The Pope putteth it vnder his feete and treadeth on it, in token that he is Lord ouer it that it ſhould ſerue him, and he not it.

More. M. God hath ordeined the ordinaries for chief Phiſitions.

Tyndall. Tyndall. They be Lawyers ordeined of the Pope, and can no moꝛe ſkill of the Scripture then they that neuer ſaw it: ye and haue profeſſed a contrary doctrine. They be right hangmen to murther who ſoeuer deſireth foꝛ that doctrine that God hath geuē to be the ordinary of our fayth and liuyng.

The ordinaries are hangmē to ſuch as deſire the knowledge of the ſcripture.

And when he maketh ſo great difficultie and hardneſſe in Paules Epiſtles. I ſay, it is impoſſible to vnderſtand eyther Peter oꝛ Paul oꝛ ought at all in ỹ ſcripture, foꝛ him that denieth ỹ iuſtifiyng of faith in Chriſtes bloud. And agayn, it is impoſſible to vnderſtād in ỹ ſcripture moꝛe then a Turke, foꝛ whoſoeuer hath not the lawe of God, written in his hart to fulfill it. Of which poinꝛe and of true faith to, I feare me that you are voyde and empty with all your ſpiritualtie, whoſe defender ye haue taken vppon you to bee, foꝛ to mocke out the truth foꝛ lucre and vauntage.

None can vnderſtand the Scripture except he knewe Chriſt to be his iuſtification.

An aunſwere to M. Mores fourth booke.

More. CHriſtes church hath the true doctrine already, and the ſelfe ſame that S. Paule woulde not geue an Angell audience vnto the contrary.

Tyndall. But the Popes Church will not heare that doctrine.

More. Confirmed with ſuch a multitude of miracles, and ſo much bloud of martyrs, and commō conſent of all Chriſtendome.

Tyndall. who ſhewed a miracle to confirme his preaching of eare confeſſion and pardons with like pedlery? oꝛ who ſhed his bloud foꝛ them? I can ſhew you many thouſandes that ye haue ſlayne foꝛ preaching the contrary. And agayne, Grecia the one halfe of Chriſtendome cōſenteth not vnto thē, which Greekes, if ſuch thinges had come from the Apoſtles, ſhould haue had them er ye.

Eare confeſſion and pardons were neuer confirmed by miracle.

More. M. The ſpiritualtie be not ſo tender eared, but that they may heare their ſinnes rebuked.

Tyndall. They conſent not vnto the way of truth, but ſinne of malice, and of profeſſiō. And therfoꝛe as they haue no power to repent, euen ſo can they not but perſecute both him that rebuketh them and his doctrine to, after the enſamples of the Phariſeis and all tyrauntes that begunne beſoꝛe, namely, if the preacher touch any ground wher by they ſhould be reformed, oꝛ by what meanes they maintaine their miſchief.

The Popiſh ſpiritualtie are tyrauntes & perſecutoꝛs

The ſecond Chapter.

More. MOre. A Fryers liuiug that hath maryed a Nunne, maketh it eaſie to know that his doctrine is not good.

Tyndall. Tyndall. The profeſſion of either other is plaine Idolatry, and deceauing of a mās ſoule and robbing him of his good, and taken vpon them ignoꝛantly therto. wherfoꝛe when they be come vnto the knowledge of the truth, they ought no longer therein to abyde, but the Popes foꝛbyddyng Matrimony

Pope forbiddeth matrimony & the eatyng of meates.

and to eate of meates created of God for mans vſe, which is deuilliſhe doctrine by Paules prophetie, hys gening licence to hold whores, his continuall occupiyng of princes in ſhedding of Chriſten bloud, his robbing of ỹ poore thoroughout Chriſtendome of all that was geuen to maintaine them, his ſetting vp in Rome a ſtues not of womẽ onely, but of the male kynde alſo agaynſt nature, and a thouſand abhominations to groſſe for a Turke, are tokens good inough that he is ỹ right Antichriſt and his doctrine ſprong of the deuill.

The wicked & monſtrous doynges of the Pope.

More. More. In penaunce Martin ſaith there needeth no contricion nor ſatisfaction.

Tyndall. Tyndall. Call it repentaunce and thẽ it is contricion of it ſelfe. And as for mendes making with worldly things, that do to thy brother whom thou haſt offended, and vnto God offer the repẽtaunce of thine hart, and the ſatiſfaction of Chriſtes bloud.

More. M. Tyndall ſaith that the confeſſour vttereth the confeſſions of them that be rich. But yet we ſee that both rich and poore keepe whores openly without paying peny.

Tyndall. Tyndall. If they be very rich they be ſuffered, becauſe they may be good defenders of the ſpiritualty, and if they be very poore, becauſe they haue no money to pay, or els they fine with one or other ſecretly.

More. More. Vppon that lye Tyndall buildeth the deſtruction of the ſacrament of penaunce.

Tyndall. Tyndall. Sacrament is a ſigne ſignifiyng what I ſhould do or beleue, or both. As Baptim is the ſigne of repẽtaunce, ſignifiyng that I muſt repent of euill, and beleue to be ſaued therfrõ by the bloud of Chriſt. Now ſyr in your penaunce deſcribe vs which is ỹ ſigne and the outward ſacrament, and what is the thing that I muſt do or beleue, and then we will enſearch whether it may be a ſacrament or no.

All Sacramentes teach vs what to do, or what to beleue.

More. More. Tyndall ſaith that confeſſion is the worſt inuention that euer was.

Tyndall. Tyndall. As ye faſhion it meante I, and of that filthy priapiſhe confeſſion which ye ſpew in the eare wherewyth ye exclude ỹ forgeuenes that is in Chriſtes bloud for all that repent and beleue therein, and make the people beleue that their ſinnes be neuer forgeuen vntill they be ſhriuen vnto the prieſt, and thẽ for no other cauſe ſaue that they haue there tolde them, and for the holy deedes to come which the confeſſour hath enioyned them more profitable ofttimes for himſelfe then any man els.

Eare confeſſion deſtroyeth the benefite of Chriſtes bloud.

More. More. Neuer man had grace to ſpie that before Tyndall.

Tyndall. Tyndall. Yes very many. For many nacions neuer receaued it. And the Greekes when they had proued it, and ſaw the baudery that folowed of it, put it downe agayne. For which cauſe and to know all ſecretes, and to leade the conſciences captiue, the Pope falſely maintaineth it.

M. What fruit would then come of penaunce?

More. More.

Tyndall. Tyndall. Of your iuggling terme penaunce I can not affirme. But of repentaunce would come this fruit, that no man that had it, ſhould ſinne wyllingly, but euery man ſhould continually fight againſt his fleſhe.

Tyndall. Repẽtaũce

More. More. He teacheth that the ſacrament hath no vertue at all, but by faith onely.

Tynd. Tyndall. The fayth of a repẽting ſoule in Chriſtes bloude doth iuſtifie onely. And the ſacramẽt ſtandeth in as good ſtead as a liuely preacher. And as the preacher iuſtifieth me not, but my faith in the doctrine: euen ſo the ſigne iuſtifieth not, but the faith in the promiſe which the ſacrament ſignifieth & preacheth. And to preach is all the vertue of the ſacrament. And where the ſacramentes preach not, there they haue no vertue at all. And ſir we teach not as ye do, to beleue in the ſacrament or in holy church, but to beleue the ſacrament and holy church.

Tyndall. Sacramẽt

More. More. He teacheth that fayth ſuffiſeth vnto ſaluation without good workes.

Fayth.

Tyndall. Tyndall. The Scripture ſayth, that aſſoone as a man repenteth of euill, & beleueth in Chriſtes bloud, he obtayneth mercy immediatly, becauſe he ſhould loue God, and of that loue do good woorkes, and that he tarieth not in ſinne ſtil till he haue done good workes, and then is firſt forgeuen for hys workes ſake, as the Pope beareth his in hand, excluding the vertue of Chriſtes bloud. For a man muſt be firſt reconciled vnto God by Chriſt and in Gods fauour, per his workes can be good and pleaſaunt in the ſight of god. But we ſay not as ſome damnably lye on vs, that we ſhould do euill to be iuſtified by faith, as thou maiſt ſee Rom. iij. how they ſayde of the Apoſtles for like preaching.

The Papiſtes are ſacrificers of the bodie of Chriſt.

M. He calleth it ſacrilege to pleaſe god with good workes.

More. Workes.

Tyndall. Tyndall. To referre the worke vn-

to the person of God to buy out thy sin therewith, is to make an Idole of god or a creature. But if thou referre thy worke vnto thy neighbours profite or taming of thine owne flesshe, then thou pleasest God therwith.

More. More. Item that a man can do no good woorke.

Tyndall. Tyndall. It is false. But he sayth a man can do no good woorke till he beleue that his sinnes be forgeuen hym in Christ, and till he loue Gods lawe, and haue obtayned grace to woorke with. And then sayth he that we cā not do our workes so perfectly, by the reason of our corrupte flesshe, but that there is some imperfectnes therein, as in the workes of them that be not their craftes master. which is yet not reckoned, because they do their good willes, and be scholers & goe to schole to learne to do better.

We can do no good worke except we beleue that our sinnes are forgeuē in Christ.

More. Sinne. M. Item that the good and righteous man sinneth alway in doing well.

Tyndall. Tyndall. In all his woorkes there lacketh somewhat and is a faulte vntil he do thē with as great loue vnto his neighbour as Christ did for him and as long as there is more resistaunce in his flesh then was in Christes, or lesse hope in God: and then no lenger.

More. Vnbeliefe. M. Item that no sinne damneth a man saue vnbeleffe.

Tyndall. Tyndall. What soeuer a man hath done, if he repent and beleue in Christ, it is forgeuen him. And so it foloweth, that no sinne dāneth saue there where there is no belefe.

More. Frewill. M. Item that we haue no frewill to do ought therewith, though the grace of God be ioined therto, and that God doth all in vs both good and bad and we doe but suffer as waxe doth of the workemā.

Tyndall. Tyndall. First where hee affirmeth that we say, our will is not free to doe good and to helpe to compel the members, when God hath geuen vs grace to loue his lawes, is false. But we say that we haue no frewill to captiuate our wittes and vnderstandyng, for to beleue the pope in what soeuer he saith without reason geuing, when we find in the Scripture contrary testimonie, and see in hym so great falsehead and deedes so abhominable and thereto all the signes by which the Scripture teacheth vs to know Antichrist.

We haue no free will to preuent grace & prepare our selues.

And we affirme that we haue no free will to preuent God & his grace, & before grace prepare our selues thereto, neither cā we consent vnto God before grace be come. For vntil god haue preuēted vs & powred ỹ spirit of his grace into our soules, to loue his lawes, and hath grauē thē in our harts by the outward ministration of his true preacher and inward worcyng of his spirite or by inspiratiō onely, we know not God as he is to be knowen nor feele ỹ goodnesse or any swetnesse in his law. How then can we consent thereto? Sayth not the text, that we can do no good while we be euill, and they which seke glorie and to clyme in honour aboue their brethren can not beleue the truth, and that whores, theues, murtherers, extortioners & such like haue no parte in the kyngdome of God & Christ nor any felyng therof? And who shall take those diseases from them? God onely through his mercy, for they cā not put of that complection of them selues, vn till they be taught to beleue and to fele that it is dammable and to consent vnto the contrary liuing.

Math. 12.

Iohn. 5.

1. Cor. 6.

The hearing of gods worde causeth repentaunce.

And vnto the second part I aunswere, that in respect of God we doe but suffer onely and receaue power to do all our deedes whether we do good or bad, as Christ aunswered Pylate, that hee could haue no power agaynst him except it were geuen him from aboue, and no more could Iudas neither. But in respect of ỹ thing, wherin or wherwith we worke and sheade out agayne the power that we haue receaued, we woorke actually. As the axe doth nothyng in respect of the hād that heweth, saue receaue: but in respect of the tree that is cut, it worketh actually & powreth out agayne the power that it hath receaued.

Iohn. 19.

There can be no repētaunce in vs but god doth first worke in vs by hys grace.

More. M. Item that God is author of good and euill: as wel of the euill will of Iudas in betraying Christ, as of the good will of Christ in sufferyng his passion.

More.

Tyndall. Tyndall. The power wherewith we do good and euill is of God & the will is of God. As ỹ power which the murtherer abuseth and wherewith he killeth a man vnrighteously is of God & the will wherewith he willeth it. But the wickednesse of his wil and crokednesse or frowardnesse wherewith hee sleath vnrighteously, to auēge him selfe & to satisfie his owne lustes, & the cause why he knoweth not the law of God and consenteth not to it, whiche law should haue informed his will and corrected the crokednesse therof and haue taught him to vse his will & his power right, is his blindnesses fault onely and not Gods. Whiche blindnesse the deuill hath poysoned him with.

Tyndall.

Ill power that we haue to good or euill is of God: But ỹ croked and naughty vsage of the same is of our owne cankerd & corrupt nature.

More. Matrimonye. Tyndall.

M. Item matrimonie is no Sacramēt.

Tyndall. Matrimonie is a similitude of the kyngdome of heauen, as are many thynges mo, like as it appeareth by Christ in the Gospell. But who institute it to be a Sacrament? Or who at his mariage was taught the signification of it? who was euer bound to receaue it in the name of a Sacrament. I would to Christes bloud that ye wold make a Sacrament of it vnto all men and women that be maryed and vnto all other, and would at euery mariage teach the people to know the benefite of Christ through the similitude of Matrimony. And I affirme that in the popes Churche there is no Sacrament. For where no signification is, there is no Sacrament. A signe is no signe vnto him that vnderstādeth nought therby: as a speche is no speche vnto him that vnderstādeth it not. I would to Christes passion that ye would let them be Sacramentes which Christ instituted & ordeined for Sacramentes. And then if ye make of your own braynes fiue hūdred therto I would not be so greatly greued, though I would not geue my consent vnto so great a multitude, partly for the bondage, and specially lest we should in tyme to come, the significations of them lost, fall into Idolatrie agayne and make holy workes of them, after the exāple of the blindnesse wherin we be now, but I would haue the worde euer liuely preached out of the playne text.

Matrimony cā be no Sacramēt except a doctrine be added therunto that the people may know the benefite of Christ that we haue by matrimony

More. Orders. Tyndall.

M. Item that all holy orders bee but mens inuention.

Tyndall. The office of an Apostle, Bysshop, Priest, Deacon, and widow, are of God: But as concerning the shauyng, the oylyng and diuerlitie of rayment and many degrees sence added therto, proue that they be but mens traditions. But and ye will make Sacramentes of the oylyng, shauyng, shernyng, and garmentes, put their significations vnto them and let the kyngs grace compell them to keepe them and I admitte them for Sacramentes, and vntill that tyme I hold them for the false signes of hypocrites.

No Sacrament is without signification.

More. Cōsecrate. Tyndall.

M. Item that euery man and woman is a Priest and maye consecrate the body of Christ.

Tyndall. In bodyly seruice if the officer appoynted be away, euery other person not onely may, but also is bound to helpe at neede, euen so much as hys neighbours dogge. How much more then ought men to assiste one an other in the health of their soules, at al times of nede? if the man be away, the womā may and is bound to Baptise in tyme of nede, by the law of loue, which office perteineth vnto the priest onely. If she be Lady ouer the greatest ordeined by God, that she may Baptise, why should she not haue power also ouer the lesse, to minister the ceremonies whiche the Pope hath added to, as his oyle, his salt, his spitell, his candle and creisom cloth? And why might she not pray all the prayers, except that Idole the pope be greater then the very God? if womē had brought a child to Church & while the Priest & other men taryed the child were in ieoperdy, might they not baptise him in the font, if there were no other water by? And if other water were by, yet if that holpe better one mite, loue requireth to baptise him therin. And then why might not women touch all their other oyle? If a woman learned in Christ were driuen vnto an Ile where Christ was neuer preached, might she not there preach and teach to minister the Sacraments and make officers? The case is possible, shew thē what should let that she might not loue thy neighbour as thy selfe doth cōpel. May, she may not consecrat. Why? If the pope loued vs as wel as Christ, hee would finde no faulte therewith, though a womā at nede ministred that Sacrament if it bee so necessary as ye make it. In bodyly wealth, he that would haue me one ace lesse then hym selfe, loueth me not as well as himselfe how much more ought we to loue one an other in thynges pertainyng vnto the soule?

Womē that are vertuous and discrete may in cases of necessitie minister the Sacramentes as well as the Priest.

More. Sacrifice. Tyndall.

M. Item that the host is no sacrifice.

Tyndall. Christ is no more killed. It is therfore the Sacrament signe & memoriall of that sacrifice wherewith Christ offered his body for our sinnes and commaūded saying, this do in the remembraunce of me. We be not holpe with any visible deede that the Priest there doth, saue in that it putteth vs in remembraunce of Christes death & passion for our sinnes. As the garmentes and straunge holy gestures, helpe vs not, but in that they put vs in remembraunce of thynges that Christ suffered for vs in his passion. Euen so the shewyng, breakyng, and eatyng of the host, the shewyng and drinkyng of the cup of Christes bloud, and the wordes and the consecration, helpe vs not a pinne, nor are gods seruice, saue onely in that they stirre vp our repentyng fayth to

call

call to mynde the death and passion of Christ for our sinnes. And therfore to call it a sacrifice, is but abused speach, as when we call one that is new come home to breakfast and set a Capon before him and say, this is your welcome home, meaning yet by that speach, that it is but a signe of ỹ loue of myne hart which reioyseth and is glad that he is come home safe and sounde. And euen so is this but the memoriall of the very sacrifice of Christ once done for al. And if ye wold no otherwise meane, ye shal haue my good will to call it so still, or if ye can shew me a reason of some other meanyng. And therfore I would that it had bene called (as it in deede is and as it was commaũded to be) Christes memoriall, though that I doubt not but that it was called Masse of his Ebrue word Misach, which signifieth a a pension genyng, because that at euery Masse, mẽ gaue euery man a portiõ accordyng vnto his power vnto the sustentation of the poore. which offering yet remayneth. But to a false vse and profite of them that haue too much, as all other thinges are peruerted.

En ensample.

The supper of the Lord is genen vs to be a memoriall of his death once offered for all.

Christes memoriall Masse.

Finally it is the same thinge that it was when Christ institute it at hys last supper. If it were then the very sacrificing of Christes body, and had that same vertue and power with it that his very passion after wrought, why was he sacrificed so cruelly on the morow, and not holde excused therwyth, seyng he was there verely sacrificed?

More. Bread.

M. Item that there remayneth bread and wine in the sacrament.

Tyndall.

Tyndall. Improue it. what is that that is broken, and that the Priest eateth wyth hys teeth, ayre onely? if a childe were fed with no other foode he should wax haply as long as his father. wherof then should his body, his flesh and bones grow? wherof should that come (with reuerence I speake it) that he pisseth and so forth? all by miracle will they say. O what wonderfull miracles must we faine to saue Antichristes doctrine, I might wyth as good reason say that the hoste is neyther rounde nor white, but that as my mouth is deceaued in the tast of bread, euen so mine eyes are in the syght of roundnes, and so is there nothing at all. which all are but the disputations of men with corrupt myndes, without spirite to iudge. Neuer the later when the Priest hath once rehearsed the testament of our sauiour thereon. I looke not on bread and wine, but on the body of Christ broken, and bloud shed for my sinnes, and by that fayth am I saued from the damnation of my sinnes. Neyther come I to Masse for any other purpose then to set forgeuenes for Christes deathes sake, nor for any other purpose say I Confiteor, & knowledge my sinnes at the beginning of Masse. And if ye haue other doctrine, teach vs a reason & leade vs in light, & we will follow. Christ sayth Iohn. vi. it is the spirit that quickeneth, the flesh profiteth nothing at all, the woordes which I speake saith he are spirite and lyfe. That is, the fleshely eatyng and drinking of Christes body and bloude profit not, as his carnall presence profited not, by the reason of his presence onely, as ye see by Iudas and ỹ Pharisees, and the souldiours that touched hym, and how his bodely presence did let the disciples to vnderstand spiritually. But to eate and drinke in the spirite, that is, to harken vnto his woordes, and with a repenting hart to beleue in hys death, bringeth vs all that Christ can do for vs.

The corrupt and vayne disputations of men to proue christ to be really in the Sacrament.

Iohn. vi.

More. Masse.

More. Item that the masse auaileth no man but the Priest.

Tyndall.

Tyndall. If ye speake of the prayers, his prayers helpe vs as much as ours him. If ye speake of ỹ sacramẽt, it helpeth as many as be present as much as hym, it moued therby they beleue in Christes death as well as he. If they be absent, the sacrament profiteth them as much as a sermon made in ỹ church helpeth them that be in ỹ fieldes. And how profiteth it the soules of the deade tell me, vnto whome it is no signe?

The Sacrament of Christes body when it is faithfully ministred doth profite as many as do beleue in Christes death.

If ye meane the carnall eating and drinking, then it profiteth the Priest onely, for he eateth and drinketh vppe all alone, and geueth no man parte wyth hym.

More.

More. Item that a man should not be howseled till he lay a dying.

Tyndall.

Tyn. That is to shameleese a lye.

More. Touch. Tyndall.

M. Item that men and women should not spare to touch it.

Tyn. A perilous case. why? Because the Pope hath not oyled them. Neuertheleese Christ hath annointed them wyth hys spirite and wyth hys bloud. But wot ye why? The Pope thinketh if they should be too busie in handeling it, they would beleue that there were bread, and for that cause to strength their faythes, he hath imagined little prety thinne manchetes that shine thorow, and seeme more lyke to

be made of paper or fine Parchement then of wheate floure. About which was no smale question in Oxforde of late dayes, whether it were bread or none: some affirming that the floure with long lying in water was turned to starch, and had lost his nature.

More. Worship. M. Item that the sacramēt should not be worshipped.

Tyndall. Tyndall. It is the Sacrament of Christes body and bloud. And Christ calleth it the newe and euerlasting testament in hys bloud, and commaunded that we shoulde so do in the remembraunce of hym, that hys bodye was broken and his bloude shed for our sinnes. And Paule commaundeth thereby to shewe or preach the Lords death. They say not pray to it, neither put any fayth therein. For I may not beleue in the sacramēt, but I must beleue the Sacrament, that it is a true signe, and it true that is signified therby (which is the onely worshippyng of the Sacrament, if ye geue it other worship ye plainly dishonour it). As I may not beleue in Christes Church, but beleue Christes Church, that the doctrine which they preach of Christ is true. If ye haue any other doctrine, teach vs a reason and lead vs in light, and we will follow.

The true worshipping of the Sacramēt, is to beleue that it is a true signe that Christ suffered death for vs.

More. More. Item that a Christē is not bound to keepe any lawe made by man or any at all.

Tyndall. Tynd. You say vntruely: a Christē man is bound to obey tyranny: if it be not agaynst hys fayth nor the lawe of God, vntill God deliuer him thereof. But he is no Christen man that byndeth hym to any thing saue that which loue and his neighbours necessitie requireth of them.

And when a lawe made, is no longer profitable, Christen rulers ought to breake it. But now a dayes whē tyraunts haue gotten the simple people vnder, they compell thē to serue theyr lustes and wyly tyranny, without respect of any common wealth. which wyly tyranny, because the truth rebuketh it, is the cause why they persecute it, least the common people seing how good they should be, and feeling how wicked they are, shuld withdraw their neckes frō their vnrighteous yooke. As ye haue ensample in Herode, in the Scribes and Phariseis, and in many other.

More. Purgatory More. Item that there is no Purgatory.

Tyndall. Tyndall. Beleue in Christ and thou shalt shortly finde purgatoryes inow, as ye now make other feele.

More. Soules sleepe. M. Item that all soules lye and sleepe till domes day.

Tyndall. Tyndall. And ye in putting them in heauen, hell, and purgatory, destroy ye argumentes wherwith Christ & Paul proue the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection which we be warned to looke for euery houre. The Heathen Philosophers denying that, did put that the soules did euer lyue. And the Pope ioyneth the spirituall doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they can not agree, no more then the spirite and the fleshe do in a Christen man. And because the fleshly mynded Pope consenteth vnto heathen doctrine, therefore he corrupteth the scripture to stablish it. Moses sayth in Deut. the secrete thinges pertaine vnto the Lord, and the thynges that be opened pertaine vnto vs, that we do all that is written in the booke. Wherfore Sir if we loued the lawes of God and would occupy our selues to fulfill them, and woulde on the other side be meeke and let God alone wyth hys secretes and suffer him to be wiser then we, we should make none article of the faith of this or that. And againe, if the soules be in heauen, tell me why they be not in as good case as the Angels be? And then what cause is there of the resurrection?

The soules departed rest at Gods will & pleasure.

Deut. 29.

More. Saintes. M. Item no man shall pray to saintes.

Tyndall. Tyndall. When ye speake wyth saintes that be departed, it is not euill to put them in remembraunce to pray for you.

More. M. Why do they not heare vs?

Tyndall. Tyndall. If they loue you so feruētly and be so great with God, why certifie they you not, that they so do?

More. More. So they do in that we feele our peticions graunted.

Tyndall. Tyndall. God saued the olde Idolaters with worldly saluacion, and gaue them their peticions, which they yet asked of their Idoles, as ye see thorow out all the olde testament. God heareth the crowes, foules, beastes, and wormes of the earth, as the text saith, men and beastes doth God saue, which beastes yet pray not to God.

The Jewes and Turkes doth god saue in this worlde, and geueth them their worldly peticions, which yet worship not God, as his godly nature is

to

Saintes are not to be called vpon, for we haue no promiſe nor aſſurance that either they heare vs or can profite vs.

to be worſhipped but after their owne imagination: not in the ſpirite wyth fayth, hope, and loue, but wyth bodely ſeruice as the Pope doth. As the popiſhe ſerue S. Appoline for the tooth ache and are healed: euen ſo the Jewes and Turkes be healed and pray not to her, but ſerue God after an other maner for the ſame diſeaſe. So that God doth ſaue in this world all that keepe ỹ worldely lawes worldely, that is to were, outwarde in the body for bodely rewarde and not in the hart of loue that ſpringeth out of the mercy that God hath geuen vs in Chriſt, which ſame, though they be Turkes, if they breake the worldly lawes, he rebuketh them, as the Miniuites and puniſheth them diuerſly. And if they knowledge their ſinne and mende, he healeth them agayne. But and if they harden and ſinne as beaſtes, and will not amend, he deſtroyeth them vtterly as the Sodomites. And yet all ſuch haue no part in the life to come.

The children of god are obedient to hys lawes.

But with his children in whoſe hartes he writeth the fayth of hys ſonne Jeſus and the loue of his lawes, he goeth otherwiſe to worke hys lawes in their will: and their petitions are his honour & their neighbours welth: and that he will prouide them of all thinges neceſſary vnto this life, and gouerne them that their hartes be not ouercome of euill. And he heareth thē vnto his honour and their euerlaſting ſaluation, and purgeth them and teacheth them thinges wherof the popiſh and all they whoſe hartes the God of this world hath blynded, to ſerue God with workes, hath no feelyng.

Images.

And when he ſayth, that the Emperour and that coūſell which decreed that Images for the abuſe ſhould be put out of the church, were heretikes. It is much eaſier ſo to ſay, then ſo to proue. Underſtand therefore, that Images were not yet receaued in the Churche in the tyme of S. Hierome, at the leaſt waye generally, whether in ſome one place or no, I can not tell. For S. Hierome rehearſeth of one Epiphanius a Byſhop in the countrey of Cipres, & that the moſt perfect of all ỹ Byſhops of hys tyme, how that the ſayd Epiphanius & the Byſhop of Jeruſalem went together to Bethell, & by the way they entred into a Churche for to pray and there found a vayle hāgyng before the dooze and an image: paynted thereon, as it had bene of Chriſt or ſome Saint.

Hierome.

Images were not allowed in the primitiue church

For the Byſhop was ſo moued therwith becauſe ſayth S. Hierome, that it was contrary to the Scripture, that he cut & counſeled to bury ſome dead ther in, and ſent an other cloth to hāg in the ſtede. And afterward when they were crept in a litle and litle: there was no worſhyppyng of them, at the leaſt waye generally vntill the tyme of S. Gregory.

Epiphanius cut the Image.

In ſo much that when Cirenus the Byſhop of Maſſilia offēded with the ſuperſtitiouſnes of the people burnt thē, S. Gregory wrote that he ſhould not deſtroy the Images, but teach onely that the people ſhould not worſhyp them. But whē it was ſo farre come that the people worſhypped them with a falſe fayth (as we now know no other vſe) and were no longer memorials onely, then the Byſhops of Grece & the Emperour gathered them together, to prouide a remedy agaynſt that miſchief & cōcluded that they ſhould be put downe for the abuſe, thinkyng it ſo moſt expedient, hauyng for them, firſt the example of God whom a man may boldly folow, which commaunded in the begynning of all his preceptes, that there ſhould be no image vſed to worſhip or pray before, not for the Image it ſelfe, but for the weakeneſſe of hys people: and hauyng agayne before their eyes, that the people were fallen vnto Idolatrie and imageſeruyng by the reaſon of them.

Gregory Cirenus.

A Counſell gathered in Grece dyd put downe all Images.

Now aunſwere me, by what reaſon canſt thou make an hereticke of hym, that concludeth nought agaynſt God, but worketh with God & putteth that blocke out of the way, where at his brother the price of Chriſtes bloud ſtōbleth and loſeth his ſoule. They put not downe the images for hate of God and of his Saintes, no more then Ezechias brake the braſen Serpēt for enuy of the great miracle that was wrought by it, or in ſpite of God that commaūded it to be kept for a memoriall. But to kepe the people in the true faith onely. Now ſeyng we may be all without images & to put them downe is not agaynſt Gods cōmaūdemēt but with it, namely if they be abuſed, to the diſhonour of God and hurt of our neighbours, where is charitie, if thou which knoweſt the truth and canſt vſe thyne image wel, wilt not yet forbeare thyne image and ſuffer it to be put out of the way, for thy weake brothers ſake whō thou ſeeſt periſh there through? yea & what thyng maketh both the Turke &

Ezechias.

Images are not to be had in Churches.

the Jew abhorre our fayth ſo much as our imageſeruice? But the Pope was then glad to finde an occaſion to picke a quarell with the Emperour, to get the Empire into hys owne handes, which thyng he brought to paſſe with the ſworde of Fraunce & clame ſo highe that ouerſence he hath put his own authoritie in ſtede of Gods word in euery generall Councell and hath concluded what him liſte, as agaynſt all gods word and agaynſt all charitie he condemned that bleſſed dede of that Councell and Emperour.

More. Our Lady. M. They blaſpheme our Lady and all Saintes.

Tyndall. Tyndall. That is vntrue. We honour our bleſſed Lady and all holye Saintes and folow their fayth and liuing vnto the vttermoſt of our power and ſubmit our ſelues to be ſcholers of the ſame ſchole.

More. Salue Regina. M. They may not abyde Salue regina.

Tyndall. Tyndall. For therin is much blaſphemie vnto our bleſſed Lady, becauſe Chriſt is our hope and lyfe onely and not ſhe. And ye in aſcribyng vnto her that ſhe is not, diſhonour God & worſhyp her not.

More. M. They ſay if a woman beyng alyue beleue in God and loue him as much as our Lady, ſhe may helpe with her prayers as much as our Lady.

Tyndall. Tyndall. Tell why not. Chriſt whē it was told him that his mother & his brethren ſought him, aunſwered, that his mother, his ſiſters and his brethrē were all they that did his fathers will. And vnto ỹ womā that ſayd to Chriſt, bleſſed be the wombe that bare the and pappes that gaue thee ſucke, Chriſt aunſwered, Nay bleſſed are they that heare the word of God & keepe it. As Paule ſayth. 1. Cor. ix. I haue nought to reioyce though I preach, for neceſſitie lyeth vpon me, and wo is me, if I preach not. If I do it vnwillingly, an office is committed vnto me, but and if I do it with a good will, then I haue a reward. So now carnall beeryng of Chriſt and carnall geuyng hym ſucke make not our Lady great. But our bleſſed Ladyes greatneſſe is her fayth and loue wherein ſhe exceeded other. Wherfore if God gaue his mercy that an other woman were in thoſe twoo poyntes equall with her, why were ſhe not like great and her prayers as much heard.

Math. 12. Luke. xi. The prayers of all good wome are aſwell accepted of God as the prayers of our Lady.

More. Croſſe. M. Item that men ſhould not worſhip the holy croſſe.

Tyndall. Tyndall. With no falſe worſhip and ſuperſtitious fayth, but as I haue ſaid, to haue it in reuerence for the memoriall of him that dyed theron.

More. M. Item Luther hateth the feſtes of the croſſe and of Corpus Chriſti.

Tyndall. Tyndall. Not for enuy of the croſſe which ſinned not in the death of Chriſt nor of malice toward the bleſſed body of Chriſt, but for the idolatrie vſed in thoſe feſtes.

More. Vow. M. Item that no man or woman is bound to kepe any vow.

Tyndall. Tyndall. Lawfull vowes are to be kept vntill neceſſitie breake them. But vnlawful vowes are to be broken immediatly.

More. Martine. Tyndall. M. Martine appealed vnto the next generall Councell that ſhould bee gathered in the holy ghoſt, to ſeke a long delay.

Tyndall. Tyndall. Of a truth that were a lōg delay. For ſhould Martine liue, till the Pope would gather a Councell in the holy ghoſt or for any godly purpoſe, he were like to be for euery heere of hys head a thouſand yeares old.

Martine. Then bringeth he in the inconſtancie of Martine, becauſe he ſaith in his latter booke, how that he ſeeth further then in his firſt. Paraduenture, he is kynne to our Doctours whiche when with preachyng agaynſte pluralities they haue got them thre or foure benefices, alledge the ſame excuſe. But yet to ſay the truth the very Apoſtles of Chriſt learned not all truth in one day. For long after the Aſcention they wiſt not that the heathē ſhould be receaued vnto the fayth. How then could Martin (brought vp in the blyndneſſe of your ſect aboue xl. yeares) ſpye out all your falſehead in one day.

All falſehode is not eſpyed out in one day.

More. M. Martine offered at Wormes before the Emperour and all the Lordes of Germany, to abyde by his booke and to diſpute, which he might well doe, ſithens he had his ſafe conduct that he ſhould haue no bodyly harme.

Tyndall. Tyndall. O mercyful God, how come ye out your owne ſhame? ye cā not diſpute except ye haue a mā in your owne daunger to do hym bodyly harme, to diote him after your faſhion, to tormēt him and to murther him. If ye might haue had him at your pleaſure, ye wold haue diſputed with him: firſt with ſophiſtrie and corrupting the Scripture: then with offeryng hym promotions: thē with the ſworde. So that ye would haue bene ſure, to haue ouercome hym with one Argument or other.

More. Martine. Tyndall. M. He would agree on no Iudges.

Tyndall. What Iudges offered ye hym,

hym, saue blynd Bysshops and Cardinals, enemyes of all truth, whose promotions and dignities they feare to be plucked from them, if the truth came to light, or such Judases as they had corrupt with money to maynteine their sect? The Apostles might haue admitted as well the heathen Bishops of Idoles to haue bene their iudges as he them. But he offered you auntenticke Scripture and the hartes of the whole world. which yͤ. iudges, if ye had good consciẽces and trust in God, ye would not haue refused.

The iiij. Chapter.

THe fourth Chapter is not the first Poetrie that he hath fayned.

The v. Chapter.

IN the end of the fift he vntruly reporteth, that Martine sayth, no man is bound to kepe any vowe. Lawfull promises are to be kept, and vnlawfull to be broken.

The vj. Chapter.

IN the beginning of the vj. he describeth Martine after the example of his own nature, as in other places he describeth God after the complection of Popes, Cardinals & worldly tyrañts.

Wore. Martin. M. Martin will abyde, but by the Scripture onely.

Tyndall. Tyndall. And ye will come at no scripture onely: And as for the old doctours ye will heare as litle, saue where it pleaseth you, for all your crying, old holy fathers. For tell me this, why haue ye in England condẽned the vnion of Doctours, but because ye would not haue your falshead disclosed by the doctrine of them.

Wore. M. They say, that a Christen man is discharged of all lawes spirituall and temporall saue the Gospell.

Tyndall. Tyndall. Ye iuggle, we say that no Christen man ought to bynde his brother violently, vnto any law wherof he could not geue a reason out of Christes doctrine and out of ẏ law of loue. And on the other side we say, that a Christen man is called to suffer wrong and tyranny (though no man ought to bynde hym) vntill God rid vs therof: so farre yet as the tyranny is not directly agaynst the law of God and fayth of Christ, and no further.

How far a Christen man is bounde to suffer.

Wore. More. Martin was the cause of the destruction of the vplandish people of Germanie.

Tyndall. Tyndall. That is false, for then he coulde not haue escaped himselfe. Martin was as much the cause of their cõfusion, as Christ of the destruction of Jerusalem. The Duke electour of Saxon came from the warre of those vplandishe people and other Dukes with him into wittenberge where Martin is, with xv. hundred men of armes, so that Martin if he had bene giltie, coulde not haue gonne quite. And therto all the Dukes and Lordes that cleaue vnto the word of God this day, were no lesse cumbred with theyr common people then other men.

Then after the loudest maner he setteth out the cruelnes of the Emperours souldiours which they vsed at Rome: but he maketh no mention of the treason which holy church wrought secretly, wherwith the men of warre were so set on fire.

The viij. Chapter.

M. What good deede will he do, that beleueth Martin, how that we haue no frewill to do any good with the helpe of grace. Wore.

Tyndall. O Poete without shame. Tyndall.

More. What harme shall he care to forbeare, that beleueth Luther, how god alone, without our will worketh all the mischiefe that they do. Wore.

Tyndall. O naturall sonne of the father of all lies. Tyndall.

More. What shall he care, how long he liue in sinne that beleueth Luther, that he shall after this life feele neyther good nor euill in bodye nor soule vntyll the day of dome? Wore.

Tyndall. Christ and hys Apostles taught no other, but warned to looke for Christes comming agayne euery houre. which comming agayne, because ye beleue will neuer be, therfore haue ye fayned that other marchaundise. Tyndall.

More. Martins bookes be open, if ye will not beleue vs. Wore.

Tyndall. Nay, ye haue shut them vp, and therefore be bolde to say what ye liste. Tyndall.

More. They liue as they teach, and teach as they liue. Wore.

Tyndall. But neither teach nor lyue as other lye on them. Tyndall.

The ix. Chapter.

M. Though the Turke offer pleasures vnto the receauers, and death vnto the refusers of his secte (as the Pope doth) yet he suffereth none to breake their promises of chastitie dedicate to Wore.

God

God (though haply they vse no such vowes, and as the Pope wil not except it be for money) but Luther teacheth to breake holy vowes.

Tyndall.

Tyndall. Luther teacheth that vnlawfull vowes grounded on a false fayth vnto the dishonouring of God are to be broken and no other. And agayne, constrayned seruice pleaseth not God. And thirdly, your Pope geueth licēce and his blessing to breake all lawfull vowes, but with the most vnlawfull of all will ye not dispence.

Vnlawfull vowes are not to be obserued.

Then he bringeth forth the ensample of the heathen, to confirme the Popes chastitie. And no wrong, for the same false imagination that the heathē had in theirs, hath the Pope in hys. Understand therfore, if thou vow any indifferent thing, to please God in his owne person, he receaueth not thyne Idolatrie: for hys pleasure & honour is, that thou shouldest be as he hath made thee, and shouldest receaue all such thinges of his hand and vse them so farforth as they were needfull, and geue him thankes, and be bounde to hym: and not that thou shouldest be as thou haddest made thy selfe, & that he should receaue such thinges of thee to be bounde to thee, to thanke thee & rewarde thee. And agayne, thou must geue me a reason of thy vow out of the worde of God. Moreouer when thou vowest lawfully, thou maist not do it precisely, but alway except, if thyne owne or thy neighbours necessitie required the contrary. As if thou haddest vowed neuer to eate flesh, or drinke wine, or stronge drinke, to tame thy flesh, and thou afterwarde fellest in disease so that thy body in that behalfe were to tame, or that there coulde no other sustinaunce be gotten. Thā thou must interprete suche cases excepte, though thou madest no mention of them at the making of thy vow. Some man woulde say, other shifte might be made: what then? If other drinke as hoate as wine and of the same operation, and other meate of the same power and vertue as flesh is, must be had, why shouldest thou forswear wine or flesh, seing it is now no longer for the taming of thy body. And so forth of all other, as I haue aboue declared.

Vowes.

All vowes are to be made with great aduisement.

We must vse Gods creatures for our necessitie.

And when he bringeth in the Apostles, martyrs, confessours, and xv. hundred yeares, it is cleane contrary. For they had no such false imagination of chastity or of any other worke: but they vsed it to serue their neighbour and to auoyde trouble in time of persecution, and to be eased of that burthen that was to heauy for their weake shoulders, and not to cōpell God to thāke them for that libertie for which they be bound to thanke hym.

All our abstinence & chastising of our selues, is to our owne profite.

The tenth Chapter.

IN the tenth he inueyeth and rayleth against that which neither he nor any fleshly mynded Papiste can vnderstand, as they haue no power to cōsent vnto the lawes of God, which herein appeareth, that they compell their brethren which be as good as they, to do and beleue what they lust, & not what God commaundeth. He affirmeth that Martin sayth, how that we do no sinne our selues with our owne will, but that God sinneth in vs, and vseth vs as a dead instrument, and forceth vs therunto and dāneth vs, not for our owne deedes but for his, and for his owne pleasure, as he compelleth vnto sinne for his pleasure or rather he for hys pleasure sinneth in vs. I say, that a man sinneth voluntarily, but the power of the will and of the deede is of God, and euery will and deede are good in the nature of the deede, and the euilnesse is a lacke that there is, as the eye, though it be blinde is good in nature, in that it is such a member created for such a good vse: but it is called euill for lacke of sight. And so are our deedes euill because we lacke knowledge and loue to referre them vnto the glory of God. which lacke commeth of the deuill that blyndeth vs with lustes and occasions that we can not see the goodnesse and righteousnes of the law of God & the meanes how to fulfill it. For could we see it, and the way to do it, we should loue it naturally as a childe doth a fayre apple. For a childe whē as a mā sheweth him a fayre apple, and will not geue it hym weepeth, so should we naturally mourne when the members woulde not come forwarde to fulfill the lawe according to the desire of our hartes. For Paule sayth. ij. Cor. iij. If our Gospell be hid, it is hid vnto thē that perishe, among which the God of this world hath blynded the wittes of the vnbeleuers, that the light of the glorious gospell of Christ should not shine to them. And Christ sayth that the birdes eate vp the seede sowen vppon the way, and interpreteth by the seede the worde, and by the soules, the deuill. So that the deuill blindeth vs wyth false-

Freewill.

More blasphemeth God.

Our deedes are euill, because we lacke knowledge to referre them vnto the glory of God.

2. Cor. 4.

The deuill is the blinder & kepe of vs frō vnderstanding of gods wyll.

The deuill is the blinde rand keper of vs from the vnderſtandyng of Gods wil.

falſhead and lyes which is our worldly wiſdome, and therewith ſtoppeth out the true light of Gods wiſdome, which blindenes is the cauſe of all our deedes.

And on the other ſide, that an other man loueth the lawes of God and vſeth ẏ power that he hath of god well, and referreth hys will and his deedes vnto the honour of God, commeth of the mercy of God which hath opened his wittes, and ſhewed him light to ſee the goodnes and rightcouſnes of the lawe of God, and the way that is in Chriſt to fulfill it, wherby he loueth it naturally and truſteth to do it. Why doth God open one mans eyes & not anothers? Paule Rom. ix. forbiddeth to aſke why. For it is to deepe for mās capacitie. God we ſee is honoured therby, and his mercy ſet out, and the more ſeene in the veſſels of mercy. But the popiſhe can ſuffer God to haue no ſecret hid frō himſelfe. They haue ſearched to come to the botome of hys botomleſſe wiſdome, and becauſe they cā not attayne to that ſecrete and be to proude to let it alone, and to graunt themſelues ignorauāt with the Apoſtle that I new no other then Gods glory in the elect, they go and ſet vp freewill with the heathen philoſophers, and ſay that a mans freewill is the cauſe why God chuſeth one and not an other, cōtrary vnto all the ſcripture. Paul ſaith it commeth not of the will nor of the deede, but of the mercy of God. And they ſay that euery man hath at ẏ leaſt way power in his freewill, to deſerue that power ſhoulde be geuen hym of god to kepe the law. But the ſcripture teſtifieth that Chriſt hath deſerued for ẏ elect, euen thē whē they hated God, that their eyes ſhould be opened to ſee the goodnes of the lawe of God, and the way to fulfill it, and forgeuenes of all that is paſſed, wherby they be drawen to loue it and to hate ſinne.

We may not be curious to ſearch gods ſecretes.

A Papiſticall opinio.

I aſke the popiſhe one queſtion whether the will can preuent a mans witte, and make the witte ſee the rightcouſneſſe of the lawe, and the way to fulfill it in Chriſt? If I muſt firſt ſee the reaſon why yer I can loue, how ſhall I with my will do that good thing that I know not of? how ſhall I thanke God for the mercy that is layde vp for me in Chriſt, yer I beleue it. For I muſt beleue the mercy yer I can loue the worke. Now fayth commeth not of our freewill, but is the grace of God geuen vs by grace yer there be any

Witte, reaſon, & iudgement goeth before will.

will in our hartes to do the lawe of God. And why God geueth it not euery man I can geue no reckoning of his iudgementes. But well I wot, I neuer deſerued it, nor prepared my ſelf vnto it, but ranne an other way cleane contrary in my blyndneſſe, and ſought not that way, but he ſought me, and found me out, and ſhewed it me, and therwith drew me to him. And I bow the knees of mine hart vnto god night and day, that he will ſhew it all other men. And I ſuffer all that I can to be a ſeruaunt to open their eyes.

Faith is the gift of God & cōmeth not by free will.

For well I wot they can not ſee of themſelues before God haue preuēted them wyth hys grace. For Paule ſaith Phil. i. he that began a good worke in you ſhall continue or bring it vnto a full ende, ſo that God muſt beginne to worke in vs. And Phil. ij. God it is that worketh both the willing and alſo bringing to paſſe. And it muſt needes be, for God muſt open mine eyes, and ſhew me ſomewhat and make me ſee the goodneſſe of it, to draw me to hym, yer I can loue, conſent, or haue any actuall will to come.

Phil. 1.

Phil. 2.

God is the firſt worker & bringer to paſſe of our well doynges.

And when I am willing, he muſt aſſiſte me and helpe to tame my fleſhe, and to ouercome the occaſions of the worlde, and the power of the fendes. God therfore hath a ſpecial care for his elect, in ſo much that he will ſhorten ẏ wicked dayes for their ſakes, in which no man, if they ſhould continue might endure. And Paule ſuffereth all for the electe. ij. Timothy. ij. And Gods ſure foundation ſtandeth ſayth Paule, God knoweth hys. So that refuſe the truth who ſhall, God will keepe a nūber of his mercy, and call them out of blindneſſe, to teſtifie the truth vnto the reſt, that their damnation may be with out excuſe.

Math. 24.

The Turke, the Jew and the Popiſh build vpon freewill & aſcribe their iuſtifying vnto their woorkes. The Turke when he hath ſynned, runneth to the purifyinges or ceremonies of Mahomet, and the Jew to the ceremonies of Moſes, and the Pope vnto his owne ceremonies, to get forgeuenes of their ſinnes. And the Chriſten goeth thorough repentaunce towarde the law, vnto the fayth that is in Chriſtes bloud.

The Chriſtians ſeeke helpe of Chriſt.

And the Pope ſaith that the ceremonies of Moyſes iuſtified not, compelled with the woordes of Paule. And how then ſhould his iuſtifie? Moyſes Sacramentes were but ſignes of promiſes

miſes of fayth, by which fayth the beleuers are iuſtified, and euen ſo be Chriſtes alſo. And now becauſe the Jewes haue put out the ſignifications of their Sacraments and put their truſt in the worckes of them, therfore they be Jdolaters, and ſo is the Pope for like purpoſe. The Pope ſayth that Chriſt dyed not for vs, but for the Sacramentes, to geue them power to iuſtifie. O Antichriſt.

O abhominable blaſphemy.

The xj. Chapter.

Doct. Ferman.

HJs xj. chapter is as true as his ſtory of Utopia & all his other Poetrie. He meaneth Doctour Ferman perſon of Hony lane. whō after they had hādled after their ſecret maner and diſputed with ſecretly and had made him ſweare that he ſhould not vtter how he was dealt with, as they haue made many other, then they contriued a maner of diſputatiōs had with him, with ſuch oppoſitions, aunſwerynges and argumentes as ſhould ſerue onely to ſet forth their purpoſe. As M. More thoroughout all his booke maketh, quoth he, to diſpute and moue queſtions after ſuch a maner as he can ſoyle them or make them appeare ſoyled, and maketh him graunt where he lyſteth and at the laſt to be concluded and lad whether M. More will haue him. Wherfore J wil not rehearſe all the argumentes, for it were to long, and is alſo not to be beleued that he ſo made them or ſo diſputed with them, but that they added and pulled away & fayned as they liſte as their guiſe is. But J will declare in light that which M. More ruffeleth vp in darkeneſſe, that ye may ſee their falſhead.

Maſter doctour Ferman was a vertuous godly and learned mā

A true note to know hypocrites.

First if ye were not falſe hypocrites, why had ye not diſputed openly with him, that the worlde might haue heard and borne recorde, that that whiche ye now ſay of him were true? what cauſe is there that the lay people might not as well haue heard his wordes of hys own mouth, as read them of your writyng, except ye were iugglyng ſpirites that walke in darkneſſe?

When M. More ſayth, the Church teacheth that men ſhould not truſt in theyr workes, it is falſe if he meane ỹ Popes Church. For they teach a man to truſt in domme ceremonies & Sacramētes, in penaūce and all maner worckes that come them to profite, whiche yet helpe not vnto repentaunce nor to fayth nor to loue a mans neighbour.

M. More declareth the meanyng of no ſentence, hee deſcribeth the proper ſignification of no word, nor the difference of the ſignificatiōs of any terme, but runneth foorth confuſedly in vnknowen wordes and generall termes. And where one word hath many ſignifications he maketh a man ſome tyme beleue that many thynges are but one thyng, and ſome tyme he leadeth from one ſignification vnto an other & mocketh a mans wittes. As he iuggleth with this terme Church, makyng vs in the begynnyng vnderſtand all that beleue, and in the concluſion the Prieſtes onely. He telleth not the office of the law, he deſcribeth not his penaūce nor the vertue therof or vſe, he declareth no Sacrament, nor what they meane nor the vſe nor wherin the frute of cōfeſſion ſtandeth, nor whence the power of the abſolution commeth, nor wherin it reſteth, nor what iuſtifying meaneth, nor the order nor ſheweth any diuerſitie of faythes, as though all fayths were one fayth and one thyng.

M. More is a iuggler with termes.

Marke therfore, the way toward iuſtifying or forgeueneſſe of ſinne, is the law. God cauſeth the law to be preached vnto vs & writeth it in our harts and maketh vs by good reaſons feele that the law is good and ought to bee kept and that they which keepe it not are worthy to be damned. And on the other ſide J fele that there is no power in me, to kepe the law wherupon it would ſhortly folow that J ſhould diſpaire, if J were not ſhortly holpe. But God which hath begon to cure me and hath layde that corroſy vnto my ſores, goeth forth in his cure, and ſetteth hys ſonne Jeſus before me and all his paſſions and death, and ſayth to me: this is my deare ſonne, and he hath prayed for thee & hath ſuffred all this for thee, and for his ſake J will forgeue thee all that thou haſt done agaynſt this good lawe, and J will heale thy fleſh & teach thee to kepe this law, if ỹ wilt learne. And J will beare with thee & take all a worth that thou doeſt, till thou canſt do better. And in the meane ſeaſon, not withſtandyng thy weakeneſſe, J will yet loue thee no leſſe then J do the aungels in heauen, ſo thou wilt be diligent to learne. And J will aſſiſte thee and keepe thee and defend thee and be thy ſhielde and care for thee.

The order of iuſtifying.

A lyuely deſcription of our iuſtification.

And the hart here beginneth to mollifie and waxe ſoft & to receaue health and beleueth the mercy of God and in beleuyng is ſaued frō the feare of euerlaſtyng death, and made ſure of euerlaſtyng

The great mercy and kindenes of God moueth mā to repētaūce.

laſtyng life, and then beyng ouercome with this kindneſſe, begynneth to loue agayne and to ſubmitte her ſelfe vnto the law of God to learne them and to walke in them.

Note now the order, firſt God geueth me light to ſee the goodneſſe and righteouſneſſe of the law, & myne own ſinne and vnrighteouſneſſe. Out of

The right order of our iuſtificatiō.

whiche knowledge ſpryngeth repentaunce. Now repentaunce teacheth me not that the law is good, and I euill, but a light that the ſpirite of God hath geuen me, out of whiche light repentaunce ſpryngeth.

Then the ſame ſpirite worketh in myne hart truſt and confidence to beleue the mercy of God and his truth, that he will do as hee hath promiſed. whiche beleffe ſaueth me. And immediatly out of that truſt ſpryngeth loue toward the law of God agayne. And what ſoeuer a man worketh of any other loue thē this it pleaſeth not God, nor is that loue godly.

Now loue doth not receaue this mercy but fayth onely, out of whiche fayth loue ſpryngeth, by which loue I power out agayn vpon my neighbour that goodneſſe which I haue receaued of God by fayth. Hereof ye ſee that I cā not be iuſtified without repentaūce and yet repentaunce iuſtifieth me not. And hereof ye ſee that I can not haue a fayth to be iuſtified and ſaued, except loue ſpryng therof immediatly, and yet loue iuſtifieth me not before God. For my naturall loue to God agayne doth not make me firſt ſee & feele the kyndneſſe of God in Chriſt, but fayth thorough preachyng. For we loue not God firſt, to cōpell him to loue agayn: but he loued vs firſt & gaue his ſonne

1. Ioh. 4.

for vs, that we might ſee loue and loue agayne, ſayth S. Iohn in his firſt Epiſtle. which loue of God to vs ward we receaue by Chriſt thorough fayth ſayth Paule.

Fayth only apprehendeth our iuſtification.

And this example haue I ſet out for them in diuers places, but their blynd Popiſh eyes haue no power to ſee it, couetouſneſſe hath ſo blynded them. And when we ſay fayth onely iuſtifieth vs, that is to ſay, receaueth the mercy wherewith God iuſtifieth vs and forgeueth vs, we meane not fayth whiche hath no repentaunce and fayth whiche hath no loue vnto the lawes of God agayne and vnto good workes, as wicked hypocrites falſly belye vs.

For how thē ſhould we ſuffer as we do all miſery, to cal the blind and ignoraūt vnto repentaunce & good workes which now do but conſent vnto all euill, and ſtudy miſchief all day long, for all their preachyng their iuſtifying of good woorkes. Let M. More improue this with his ſophiſtrie and ſet forth his owne doctrine that we may ſee the reaſon of it and walke in light.

Hereof ye ſee what fayth it is that iuſtifieth vs. The fayth in Chriſtes bloud of a repentyng hart toward the law doth iuſtifie vs onely and not all maner faythes. Ye muſt vnderſtād ther fore, that ye may ſee to come out of Mores blynd maze, how that there be many faythes and that all faythes be not one faith, though they be al called with on generall name. There is a ſtory faith without feelyng in the hart, wher with I may beleue the whole ſtory of the Bible & yet not ſet myne hart earneſtly thereto, takyng it for the ſode of my ſoule, to learne to beleue and truſt God, to loue him dread him and feare him by the doctrine and examples ther of, but to ſeme learned & to know the ſtory, to diſpute and make marchaundiſe, after as we haue exāples ynough. And the fayth wherewith a man doth miracles, is an other gift then the faith of a repētyng hart to be ſaued thorough Chriſtes bloud, and the one no kynne to the other though M. More would haue them ſo appeare. Neither is the deuils fayth & the Popes fayth (wherwith they beleue that there is a God & that Chriſt is & all the ſtory of the Bible and may yet ſtond with all wicked neſſe and full cōſent to euil) kynne vnto the fayth of them that hate euill and repent of their miſdeedes and knowledge their ſinnes and be fled with full hope and truſt of mercy vnto the bloud of Chriſt.

What fayth iuſtifieth.

There are diuerſities of faith, and but one faith that iuſtifieth vs.

And when he ſayth, if fayth certifie our hartes that we bee in the fauour of God and our ſinnes forgeuen, & become good yer we do good workes, as the tree muſt be firſt good yer it bring forth good fruite, by Chriſtes doctrine, thē we make good workes but a ſhadowe wherewith a man is neuer the better. May Sir we make good woorkes, fruites whereby our neighbour is the better, and whereby God is honoured, and our fleſhe tamed. And we make of them ſure tokēs wherby we know that our fayth is no fayned imagination and dead opinion, made with captiuing our wits after the Popes traditions, but a lyuely thyng wrought by the holy Ghoſt.

Workes.

Out of a lyuely and iuſtifyng faith ſpryngeth good workes.

And when he disputeth, if they that haue faith, haue loue vnto the lawe, and purpose to fulfill it, then faith alone iustifieth not, how will he proue that argument: he iuggleth wyth this worde alone: and would make the people beleue that we said, how a bare faith that is without all other company, of repẽtaunce, loue, and other vertues, yea & without Gods spirite to, did iustifie vs, so that we shoulde not care to do good. But the Scripture so taketh not alone, nor we so meane, as M. More knoweth well inough. When an horse beareth a saddell and a man therin, we may well say, that ỹ horse onely & alone beareth the saddell, and is not holpe of the man in bearing thereof. But he would make men vnderstand that we ment, the horse bare the saddell emptie and no man therin: let him marke this to see his ignorannce, which woulde God were not coupled with malice. Euery man that hath wit, hath a will to, and then by M. Mores argument, witte onely geueth not the light of vnderstanding. Now the conclusion is false and the contrary true. For ỹ wit without helpe of the will geueth the light of the vnderstanding, neyther doth the will worke at all, vntill the wit haue determined this or that to be good or bad. Now what is faith saue a spirituall light of vnderstanding, and an inwarde knowledge or feelyng of mercy. Out of which knowledge loue doth spring. But loue brought me not that knowledge, for I knew it yer I loued. So that loue in the processe of nature to dispute from the cause to the effect helpeth not at all to the feeling that God is mercifull to me no more than the louing hart and kinde behauiour of an obedient wife to her husband maketh her see his loue & kyndnesse to her, for many such haue vnkinde husbandes. But by hys kynde deedes to her, doth she see hys loue. Euen so my loue and deedes make me not see Gods loue to me in the processe of nature: but his kinde deedes to me, in that he gaue his sonne for me, maketh me see his loue, & to loue againe.

Our loue and good workes make not God first loue vs, and chaunge hym from hate to loue, as the Turke, Iewe, and vaine popishe meane, but his loue and deedes make vs loue, & chaunge vs from hate to loue. For he loued vs when we were euill, and his enemies, as testifieth Paule in diuers places, and chose vs, to make vs good and to shew vs loue, and to draw vs to him, that we should loue agayne.

The father loueth his childe, when it hath no power to do good, & when it must be suffered to runne after the owne lustes without lawe, and neuer loueth it better then then, to make it better, and to shew it loue, to loue agayne. If ye coulde see what is writtẽ in the first epistle of Iohn, though all the other scripture were layde a parte, he should see all this.

And ye must vnderstand, that we sometyme dispute forwarde, from the cause to the effect, and sometyme backward from the effect to the cause, and must beware that we be not therwyth beguiled, we say sommer is come and therefore all is grene, and dispute forwarde. For sommer is the cause of the greenesse. we say the trees be grene, & therfore sommer is come, and dispute backward from the effect to the cause. For the greene trees make not sommer but maketh sommer knowen. So we dispute backward, the man doth good deedes and profitable vnto his neyghbour, he must therefore loue God: he loueth God, he must therefore haue a true fayth and see mercy.

And yet my woorkes make not my loue, nor my loue my faith, nor my faith Gods mercy: But cõtrary, gods mercy maketh my fayth, and my fayth my loue, and my loue my worke. And if the Pope could see mercy and worke of loue to his neighbour, and not sell his woorkes to God for heauen after M. Mores doctrine, we needed not so suttle disputing of faith.

And when M. More alleageth Paule to the Corinthians, to proue that faith may be without loue, he proueth nothing, but iuggleth onely. He saith, it is euident by the wordes of Paule, that a mã may haue a faith to do miracles without loue, & may geue all his good in almes without loue, and geue his body to burne for the name of Christ, & al without charitie. Wel I will not sticke with hym: he may so do without charitie & without fayth therto. Then a mã may haue faith without faith. Ye verely because there be many differẽces of faith, as I haue sayd, and not all faithes one fayth, as maister More iuggleth. We read in the woorkes of S. Ciprian, that there were martyrs that suffered martyrdome for the name of Christ all the yeare long, and were tormented and healed agayne, and then brought forth a freshe. Which martyrs beleued as ye

Fayth alone iustifieth.

A similitude.

Note is maliciously blynde.

An apt and proper example of loue.

Rom. 5.

God loued vs first, that we

should loue him againe

He that loueth God loueth hys neighbour.

Note here the mercy & goodnes of God.

Faith may be had without loue, but it is a barreine & naked faith

Ciprian.

Martyrs that suffered all a yeare long.

do, that the payne of their martyrdom ſhould be a deſeruing & merite inough not onely to deſerue heauen for themſelues, but to make ſatiſfaction for the ſinnes of other men thereto, and gaue pardons of their merites, after the enſample of the Popes doctrine, and forgaue the ſinnes of other men, which had openly denyed Chriſt, and wrote vnto Ciprian, that he ſhoulde receaue thoſe men that had denyed Chriſt into the congregation agayne, at the ſatiſfaction of their merites. For whiche pride Ciprian wrote to them and called them the deuilles martyrs and not Gods. Thoſe martyrs had a fayth without fayth. For had they beleued that all mercy is geuen for Chriſtes bloudſheddinge, they would haue ſent other mē thether, and would haue ſuffered their owne martyrdome for loue of their neighbours onely, to ſerue thē and to teſtifie the truth of God in our ſauiour Jeſu, vnto the worlde, to ſaue at the leaſt way ſome, that is to wete, the elect, for whoſe ſake Paule ſuffereth all thing, and not to winne heauē. If I worke for a worldly purpoſe, I get no rewarde in heauen: euen ſo if I worke for heauen or an hyer place in heauen, I get there no rewarde. But I muſt do my worke for ỹ loue of my neighbour, becauſe he is my brother, and the price of Chriſtes bloude, and becauſe Chriſt hath deſerued it, and deſireth it of me, and then my rewarde is great in heauen.

The deuils Martyrs.

We muſt doe good workes of loue, and not for reward.

And all they which beleue that their ſinnes be forgeuen them, and they receaued as the ſcripture teſtifieth, vnto the enheritaunce of heauē for Chriſtes merites, the ſame loue Chriſt and their brethren for his ſake, and do all thyng for their ſakes onely, not once thinking of heauen when they worke, but on their brethrens neede. When they ſuffer themſelues aboue might, then they comfort their ſoule with the remēbraunce of heauen, that this wretchednes ſhall haue an ende, and we ſhall haue a thouſandfolde pleaſures and rewardes in heauen, not for the merites of our deſeruings, but geuen vs freely for Chriſtes. And he that hath ỹ loue, hath the right faith, and he that hath ỹ faith hath the right loue. For I cā not loue my neighbour for Chriſtes ſake, except I firſt beleue that I haue receaued ſuch mercy of Chriſt. Nor can I beleue that I haue receaued ſuch mercy of Chriſt, but that I muſt loue my neighbour for his ſake, ſeing that he ſo inſtantly deſireth me.

Our doynges can deſerue nothyng, but Chriſte hath deſerued for vs.

And when he alleageth S. James, it is aunſwered him in the Mammon, and S. Auguſtine anſwereth hym. And S. James expounedeth himſelfe. For he ſaith in the firſt chapter, God which begatte vs of his owne will wyth the worde of truth, which worde of truth, is his promiſes of mercy and forgeueneſſe in our Sauiour Jeſus, by which he begat vs, gaue vs life and made vs a new creature thorow a faſt faith. And James goeth and rebuketh the opinion and falſe fayth of them that thinke it inough to be ſaued by, if they beleue that there is but one god, & that Chriſt was borne of a virgine, and a thouſand things which a man may beleue, and yet not beleue in Chriſt, to be ſaued from ſinne thorow him. And that James ſpeaketh of an other faith then at the beginning appeareth by his enſample. The deuils haue faith ſaith he: yea but the deuilles haue no faith that can repent of euil or to beleue in Chriſt to be ſaued thorow him, or that cā loue God and worke his wil of loue. Now Paule ſpeaketh of a fayth that is in Chriſtes bloude to be ſaued thereby, which worketh immediatly thorough loue of the benefite receaued. And James at the beginning ſpeaketh of a fayth that bydeth trying, ſaying, the trying of your faith worketh or cauſeth patience. But the faith of the deuilles will bide no trying, for they will not worke Gods will becauſe they loue him not. And in like maner is it of the fayth of them that repent not, or that thinke themſelues without ſinne. For except a mā feele out of what daunger Chriſt hath deliuered hym, he can not loue the worke. And therfore James ſayth right, that no ſuch fayth that will not worke can iuſtifie a man.

James. 2.

James reproueth falſe frutes and not a true and liuely fayth.

Fayth that will not worke when opportunitie ſerueth cā not iuſtifie.

And when Paule ſaith faith onely iuſtifieth: And James, that a man is iuſtified by workes and not by fayth onely, there is great differēce betwene Paules onely and James onely. For Paules onely is to be vnderſtand, that faith iuſtifieth in the harte and before God, without helpe of workes, yea & yer I can worke. For I muſt receaue life thorow faith to worke with, yer I can worke. But James onely is thys wiſe to be vnderſtand, that faith doth not ſo iuſtifie, that nothyng iuſtifieth ſaue fayth. For deedes do iuſtifie alſo. But faith iuſtifieth in the hart and before God, and the deedes before the worlde onely, and maketh the other

How workes iuſtifie.

ſeene, as ye may ſee by the ſcripture.

Rom. 4. For Paul ſayth Rom. iiij. if Abrahã haue woorkes, he hath whereof to reioyce, but not before god. For if Abrahã had receaued thoſe promiſes of deſeruing, then had it ben Abrahãs prayſe & not gods, as thou mayſt ſee in the text: neither had God ſhewed Abrahã mercy and grace, but had onely geuen hym his dutie and deſerupng. But in that Abraham receaued all the mercy that was ſhewed hym, freely through fayth, out of the deſerupnges of the ſeed that was promiſed him, as thou mayſt ſee

Iohn. 8. by Geneſis & by the Goſpell of Iohn, where Chriſt teſtifieth that Abraham ſaw his day and reioyced, and of that ioy no doubt wrought, it is gods prayſe, and the glory of his mercy. And the ſame mayſt thou ſee by James, when he ſayth Abraham offered his ſonne, & ſo was the Scripture fulfilled, that Abraham beleued, & it was reckened him for righteouſneſſe and he was therby made Gods frend.

How was it fulfilled? before God? Nay, it was fulfilled before God many yeares before, and he was Gods frend many yeares before, euen from the firſt appointement that was made

Abrahã beleued gods promiſes & therefore was iuſtified. betwene God and hym. Abraham receaued promiſes of all mercy & beleued and truſted God and went & wrought out of that fayth. But it was fulfilled before vs which can not ſee the hart, as Iames ſaith, I wil ſhew thee my faith out of my woorkes, and as the aungell ſaid to Abrahã, now I know that thou dreadeſt God. Not but that he knew it before, but for vs ſpake he that, whiche can ſee nought in Abraham more then in other men, ſaue by his woorkes.

And what woorkes ment Iames? verely the woorkes of mercy. As if a brother or a ſiſter lacke rayment or ſuſtenaunce and ye be not moued to compaſſion nor feele their diſeaſes, what

Hee that ſeeth hys neighbour in neceſſitie & hath no compaſſion on him, hath no fayth. fayth haue ye then? No fayth (be ſure) that feeleth the mercy that is in Chriſt. For they that feele that, be mercyfull agayne & thankefull. But looke of the woorkes of our ſpiritualitie which will not onely be iuſtified with woorkes before the worlde, but alſo before God. They haue had all Chriſtẽdome to rule this viij. hundred yeares, and as they onely be annointed in the head, ſo haue they onely bene Kyng and Emperour and haue had all power in their hands and haue bene the doers onely and the leders of thoſe ſhadowes that haue had the name of Princes, and haue led them whether they would & haue bretched into their braynes what they lyſted. And they haue wrought the world out of peace and vnitie and euery man out of his welfare and are become alone well at eaſe, onely free, onely at libertie, onely haue all thyng & onely do nought therefore, onely laye on other mẽs backes & beare nought thẽ ſelues. And the good woorkes of them that wrought out of fayth and gaue theyr goods & landes to finde the poore, thẽ deuoure they alſo alone. And what woorkes preach they? Onely that are to them profitable & wherbey they raigne in mens cõſciences as God: to offer, to geue to be prayed for & to be deliuered out of Purgatory and to redeme your ſinne of them, and to worſhyp ceremonies and to be ſhryuen and ſo forth.

The Papiſtes preach woorkes that are profitable to them ſelues.

And when M. More is come to him ſelfe and ſayth the firſt fayth and the firſt iuſtifying is geuen vs without our deſeruyng. God be thanked, and I would fayne that he would deſcribe me what he meaneth by the ſecond iuſtifying. I know no more to do, then whẽ I haue receaued all mercy and all forgeuenneſſe of Chriſt freely, to go and powre out the ſame vpon my neighbour.

More. M. Dauid loſt not his fayth, when hee committed adultery.

Dauid.

Tyndall. No, and therfore he could not continue in ſinnne, but repẽted aſſoone as his fault was told him. But was he not reconciled by fayth onely, & not by dedes? ſayd he not haue mercy on me Lord for thy great mercy and for the multitude of thy mercies put away my ſinne. And agayne, make me heare ioy and gladneſſe, that the bones whiche thou haſt broken may reioyce. That is let me heare thy voyce that my ſinne is forgeuen and then I am ſafe & will reioyce. And afterward he knowledgeth that God deliteth not in ſacrifices for ſinnes, but that a troubled ſpirite and a broken hart is that whiche God requireth. And when the peace was made, he prayeth boldly and familiarly to God, that he would be good to Sion and Jeruſalem, and ſaith that then laſt of all when God hath forgeuen vs of mercy, & hath done vs good for our euill, we ſhall offer ſacrifice of thankes to hym agayne. So that our dedes are but thankeſgeuyng. when we haue ſinned, we go with a repentyng hart vnto Chriſtes blond, & there waſh it of thorough fayth. And our dedes are but thankes geuyng to God to helpe our neighbours at their nede,

Pſal. 51.

Tyndall.

When we haue offended God we muſt returne quickly by repentaunce and call vpon God to heare vs for Chriſt our Dauts ours ſake.

for

for which our neighbours and eche of them owe vs as much agayne at our nede. So that the Teſtament or forgeueneſſe of ſinnes, is built vppon fayth in Chriſtes bloud and not on workes.

Pœna culpa.

M. More will runne to the Pope for forgeueneſſe *a pœna & culpa*. By what merites doth the Pope that? by Chriſtes. And Chriſt hath promiſed all his merites to them that repent and beleue & not geuen them vnto the Pope to ſell. And in your abſolutiõs ye oft abſolue without ioynyng of penaũce. He muſt haue a purpoſe to do good workes will ye ſay. That cõdition is ſet before him to do, out of ỹ mercy that hee hath receaued and not to receaue mercy out of them. But the Popiſh can not repẽt out of the hart. And therfore cã not fele the mercy that fayth bringeth, & therfore can not be mercyfull to their neighbours to doe their workes for their ſakes. But they faine them a ſorow for their ſinnes in which they euer continue and ſo morne for them in the mornyng that they laugh in them yer midday agayne. And then they imagine them Popiſh deedes, to make ſatiſfaction to God and make an Idole of him.

As we haue receaued at the hãd of God mercy, ſo muſt we ſhewe mercy to our neyghbours.

And finally that good workes, as to geue almes and ſuch like, iuſtifie not of them ſelues, is manifeſt. For as the good which are taught of God do thẽ well, of very loue to God and Chriſt & of their neighbours for Chriſtes ſake, euen ſo the euill do them of vayne glorie & a falſe fayth wickedly, as we haue exãples in the Phariſeis, ſo that a man muſt be good yer he can do good. And ſo is it of the purpoſe to do thẽ: Ones purpoſe is good and an others euill: ſo that we muſt be good, yer a good purpoſe come. How then, to loue the law of God and to conſent therto & to haue it written in thyne hart and to profeſſe it, ſo that thou art ready of thyne own accorde to do it and without compulſion, is to be righteous: that I graunt and that loue may be called righteouſneſſe before God paſſiue and the lyfe & quickeneſſe of the ſoule paſſiue. And ſo farre forth as a man loueth the law of God, ſo farre forth he is righteous, & ſo much as hee lacketh of loue toward hys neighbour after the example of Chriſt, ſo much he lacketh of righteouſneſſe. And that thyng which maketh a man loue the law of God, doth make a man righteous and iuſtifieth him effectiuely and actually and maketh hym alyue as a woorkeman and cauſe efficient. Now what is it that maketh a man to loue? verely not the dedes, for they folow and ſpryng of loue, if they be good. Neither the preachyng of the law, for that quickeneth not the hart Gal. iij. but cauſeth wrath Rom. iij. & vttereth the ſinne onely Rom. iij. And therfore ſayth Paule that righteouſnes ſpryngeth not out of the deedes of the law into the hart, as the Iewes & the Pope meane: but contrary the deedes of the law ſpryng out of the righteouſneſſe of the hart if they be good. As when a father pronounceth the law, that the child ſhall go to ſchole, it ſayth nay. For that killeth his hart & all his luſtes, ſo that he hath no power to loue it. But what maketh his hart alive to loue it? verely fayre promiſes of loue & kyndneſſe, that it ſhall haue a gentle ſcholemaſter and ſhal play inough and ſhall haue many gaye thynges and ſo forth. Euen ſo the preachyng of fayth doth worke loue in our ſoules & make them alyue & draw our hartes to God. The mercy that we haue in chriſt doth make vs loue onely & onely bringeth the ſpirite of life into our ſoules.

All our workes if they procede not of loue are no thyng.

Workes of them ſelues iuſtifie not.

He that loueth hys neighbour for Chriſtes ſake the ſame is righteous.

And therfore ſayth Paule, we be iuſtified by fayth and by grace without dedes: that is, yer the dedes come. For fayth onely bringeth, the ſpirite of lyfe and deliuereth our ſoules from feare of dãnation, which is in the law and euer maketh peace betwen God and vs, as oft as there is any variaunce betwene vs. And finally whẽ the peace is made betwene God and vs and all forgeuen through fayth in Chriſtes bloud, & we begyn to loue the law, we were neuer the nearer except fayth went with vs, to ſupply out the lacke of full loue, in that we haue promiſes, that that litle we haue is takẽ a worzth and accepted till more come. And agayne when our frailtie hath ouerthrowen vs and feare of damnation inuaded our conſciẽces, we were vtterly loſt, if fayth were not bye to helpe vs vp agayne, in that we are promiſed that when ſoeuer we repent of euill and come to the right way agayne, it ſhalbe forgeuen for Chriſtes ſake. For whẽ we be fallen, there is no Teſtament made in workes to come, that they ſhal ſaue vs. And therfore the workes of repentaũce or of the Sacramẽtes can neuer quiet our cõſciences & deliuer vs from feare of damnation.

Fayth in Chriſt maketh our ſmall workes acceptable.

And laſt of all in temptation tribulation and aduerſities, we periſhed dayly except fayth went with vs to deliuer vs, in that we haue promiſes, that god will aſſiſte vs, cloth vs, fede vs & fight

for vs and rid vs out of the handes of our enemyes. And thus the righteous liueth euer by fayth, euen from fayth to fayth, that is, as ſoone as he is deliuered out of one temptation an other is ſet before him, to fight againſt, and to ouercome thorow fayth. The ſcripture ſayth, bleſſed is the man whoſe tranſgreſſion is forgeuen & his ſinnes hid, and vnto whom the Lord reckoneth not vnrighteouſnes. So that the onely righteouſnes of him that cā but ſinne, and hath nought of himſelfe to make amendes, is the forgeuenesſe of ſinne, which faith onely bringeth. And as farforth as we be vnrighteous, faith onely iuſtifieth vs actiuely, and els nothing on our partie. And as farforth as we haue ſinned, be in ſinne, or do ſinne, or ſhal ſinne, ſo farforth muſt faith in Chriſtes bloud iuſtifie vs onely, and els nothing. To loue, is to be righteous, ſō farforth as thou loueſt, but not to make righteous, nor to make peace. To beleue in Chriſtes bloud with a repēting hart, is to make righteous, and the onely making of peace and ſatisfaction to Godwarde. And thus becauſe termes be darcke to them that be not expert and exercyſed, we alway ſet out our meaning wyth cleare enſamples, reporting our ſelues vnto the hartes and conſciences of all men.

The righteous liueth by faith.

Faith in Chriſtes bloud doth onely iuſtifie vs.

More. M. The blaſphemous wordes of Luther ſeme to ſignifie, that both John Baptiſte and our Lady were ſinners.

Tyndall. Tyndall. John Baptiſte ſayde to Chriſt Mat. 3. I had neede to be baptiſed of thee, and commeſt thou to me? wherof did John confeſſe that he had nede to be waſhed & purged by Chriſt, of his holynes and good deedes?

John Baptiſt and our Lady alſo were ſinners & looked for the redemptiō in Chriſt.

When John ſaide, beholde ẏ Lambe of God that taketh away the ſinne of ẏ worlde, he was not of that ſorte, nor had any ſinnes to be taken away at any time, nor any part in Chriſts bloud which dyed for ſinners onely. John came to reſtore all thyng ſayth Chriſt. That is, he came to enterprete the lawe of God truely, and to proue all fleſhe ſinners, to ſend thē to Chriſt, as Paul doth in the beginning of ẏ Romanes. which lawe if M. More coulde vnderſtand how ſpirituall it is, and what it requireth of vs, he woulde not ſo diſpute. And if there were no imperfectneſſe in our Ladies deedes, why dyd Chriſt rebuke her John. 2. when he ought rather to haue honoured his mother, and why did he make her ſeeke him three dayes. *Chriſoſtomus* dare ſay that our Lady was now and then taken with a little vayne glory. She loked for the promiſes of him that ſhould come and bleſſe her, from what? She beleued to be ſaued by Chriſt, from what? This I graunt, that our Lady, John Baptiſte, Iſaac, Jacob, Joſeph, Moſes, and many like, did neuer conſent to ſinne, to follow it: But had the holy ghoſt from the beginning. Neuer the later, while they folowed the ſpirite and wrought their beſt, yet chaunces met them by the way and temptations, that made their woorkes come ſometimes vnperfectly to paſſe, as a potter that hath his craft neuer ſo wel, meteth a chaunce now and then, that maketh him faſhion a pot a miſſe. So that I thinke the perfecteſt of them all as we haue enſampies of ſome, were compelled to ſay with Paul, that good that I would, I do not and that euill that I would not, that I do. I would not ſweare on a booke that if our Lady had bene let ſlip as we other were, and as hard apposed with as preſent death before her eyes, that ſhe would not haue denyed ſomethinges that ſhe knew true, ye but ſhe was preſerued by grace that ſhe was not. No but though ſhe were kept by grace from ẏ outwarde deede, yet if there were ſuch wickednes in her fleſhe, ſhe had ſinne. And the grace was, that ſhe knew it, and was meeke to beleue in Chriſt, to haue it forgeuen her, and to be preſerued that it ſhould not bud forth John the Euangeliſt, when he was as holy as euer was John the Baptiſt ſayd, if we ſay we haue no ſinne, we deceaue our ſelues. NB

Chriſoſtomus.

There was neuer any but Chriſt that was without ſinne.

1. John. 1.

Then he compareth fayth & deedes together and will that fayth ſhoulde ſtand in no better ſeruice of right then deedes. Yes, for the deedes be examined by the lawe, and therfore it is not inough to do them onely, or to do thē with loue: but I muſt do them wyth as great loue as Chriſt did for me, and as I receaue a good deede at my nede. But faith is vnder no lawe, and therfore be ſhe neuer ſo feeble, ſhe ſhall receaue according to the truth of the promiſer.

Woorkes are vnder the law.

Fayth is vnder no law.

More. M. What thing coulde we aſke God of right becauſe we beleue him?

Tyndall. Tyndall. Verely all that he promiſeth, may we be bolde to aſke of right and dutie and by good obligation.

More. More. Ferman ſayd that all workes be good inough in thē that god hath choſē.

Tyndall.

Tyndall. Tyndall. I am sure it is vntrue, for their best be not good inough, though God forgeueth them their euill of hys mercy, at ỹ repentaunce of their harts.

Then he endeth in his schole doctrine contrary vnto all the scripture, that God remitteth not the sinne of hys chosen people, because that he hath chosen thē not of his mercy, but of a towardnes that is more in one then in an other saying, God saw before that Peter should repent, and Iudas woulde dispaire, and therefore chose Peter. If God chose Peter because he did repent, why chose he not Iudas to, which repented as much as he & knowledged his sinne, and brought the money agayne? O this blindnesse, as God had wrought nothing in the repentaunce of Peter.

Luke.22. Sayde not Christ before, that Peter should falle. And sayd he not that he had prayed for him that he shoulde be holpe vppe agayne? Christ prayed a strong prayer for Peter to helpe hym vp agayne, and suffered a strong death thereto. And before his death he committed them vnto his father saying,

Iohn.17. I haue kept them in thy name and I depart, keepe them now from euill. Peter had a good hart to God, and loued his lawe, and beleued in Christ, & had the spirite of God in him which neuer left him for all his falle. Peter sinned of no malice, but of frailtie and sodaine feare of death. And the goodnesse of God wrought his repentaunce and all the meanes by which he was brought vp againe at Christes requeste. And Iudas was neuer good, nor came to Christ for loue of his doctrine, but of couetousnesse, nor did euer beleue in Christ.

Iudas. Iudas was by nature and birth (as we all be) heyre of the wrath of God, in whome the deuill wrought his will and blinded his hart with ignorannce. In which ignorannce and blindnes he grew, as he grew in age and fell deeper and deeper therein, and thereby wrought all his wickednesse, and the deuilles will and perished therin. Frō which ignorannce God purged Peter of his mercy, and gaue him light, and his spirite to gouerne him, and not of any towardnesse that was in Peter of hys owne byrth: but for the mercy that we haue in the birth of Christes death.

And how will M. More proue that God chuseth not of his goodnes but of our towardnes? what good towardnes can he haue and endeuour that is altogether blinde and caryed away at the will of the deuill, till the deuill be cast out? Are we not robbed of all towardnes in Adam, and be by nature made the children of sinne, so that we sinne naturally and to sinne is our nature? So that as now, though we would do well, the flesh yet sinneth naturally, neither ceaseth to sinne, but so farforth as it is kept vnder with violence: euen so once our hartes sinned as naturally with full lust and consent vnto the flesh, the deuill possessing our hartes, and keeping out the light of grace. what good towardnesse and endeuour can we haue to hate sinne, as long as we loue it? what good towardnes can we haue vnto the will of God while we hate it and be ignorannt therof. Can the will desire that the witte seeth not? Can the will long for and sigh for that the witte knoweth not of? Can a mā take thought for that losse that he wotteth not of? what good endeuour can the Turkes children, the Iewes children, and the Popes infantes haue, when they be taught all falshead onely, with like perswasions of worldly reason, to be all iustified with workes? It is not therefore as Rom.9. Paule saith of the running or willing, but of the mercy of God, that a man is called and chosen to grace.

By Adam we are all made the children of the wrath of God.

The blinde and fond reasoning of More.

The difference betwene Peters fall & the fall of Iudas.

The first grace, the first fayth, and the first iustifiyng is geuen vs freely sayth M. More, which I would faine wete how it will stand with his other doctrine, & whether he meane any other thyng by chosyng them to haue Gods spirite geuen me and fayth to see the mercy that is layd vp for me & to haue my sinnes forgeuen without all deseruyng & preparyng of my self God did not see onely that the thefe that was saued at Christes death, should come thether, but God chose him to shew his mercy vnto vs that should after beleue, and prouided actually & wrought for the bringyng of him thether that day, to make him see and to receaue the mercy that was layd vp for him in store, before the world was made.

God worketh by diuers to make vs to call vpō and to trust in his mercy.

Iudas perished in desperatiō.

The xij. Chapter.

In ỹ xij. in chafyng himself to heape lye vpon lye, he vttereth his feleable blindnesse. For he axeth this question wherfore serueth exhortatiōs vnto faith, if the hearers haue not libertie of their frewill, by whiche together with Gods grace a man may labour to submitte the rebellion of reason vnto the obediēce of faith and credence of the worde of God.

Frewill.

wherof ye see, that besides his graunt that reason rebelleth agaynst fayth, cõtrary to the doctrine of his first booke, he will that the will shall compell the witte to beleue. Whiche is as much to say as the carte must draw the horses and the sonne beget the father, and the authoritie of the Church is greater thẽ Gods word. For the wil can not teach the wit nor lead her, but followeth naturally: so that what soeuer the witte iudgeth good or euill, that the will loueth or hateth. If the witte see and leade straight, the will followeth. If the witte be blynde and leade amisse, the will followeth cleane out of ẏ way. I can not loue Gods worde before I beleue it, nor hate it, before I iudge it false and vanitie.

The witte leadeth the will.

He might haue wiselier spoken on this maner, wherfore serueth the preachyng of fayth, if the wit haue no power to draw the will to loue that whiche the wit iudgeth true and good. If the will be nought, teach the wit better & the will shall alter and turne to good immediatly. Blindnesse is the cause of all euil, and light the cause of all good: so that where the fayth is right there the hart can not consent vnto euill, to folow the lustes of the flesh, as the popes fayth doth. And this conclusion hath he halfe a dosẽ tymes in his boke, that the will may compell the witte and captiuate it, to beleue what a mã lusteth. Verely it is like that his wittes be in captiuitie and for vauntage tangled with out holy fathers sophistrie.

Mores wittes are captiuated.

His doctrine is after his owne feelyng and as the profession of his hart is. For the Popish haue yelded thẽselues, to folow the lustes of their flesh, & compel their witte to absteine frõ looking on ẏ truth lest she should vnquiet them and draw them out of the podell of their filthy voluptuousnesse. As a carte that is ouer laden goyng vp an hill draweth the horses backe, and in a tough mire maketh them stand still. And then the carter the deuill whiche driueth thẽ is euer by and whistleth vnto them and biddeth them captiuate their vnderstãdyng vnto profitable doctrine for which they shal haue no persecution but shal reigne and be kynges and enioy the pleasures of the world at their owne will.

A prety example.

The xiij. Chapter.

IN the xiij. hee sayth that the Clergie burneth no man. As though the pope had not first fownd the law, & as though all his preachers babled not that in euery Sermon, burne these heretickes burne them for we haue no other argument to conuince them and as though they compelled not both Kyng & Emperour to sweare that they shall so do, yer they crowne them.

When hee bringeth in prouisions of Kyng Henry the v. Of whom I aske. M. More whether he were right heyre vnto England or held hee the land with the sworde as an heathen tyraunt, agaynst all right. whom the Prelates, lest he should haue had leysure to hearken vnto the truth, sent into Fraunce, to occupie his mynde in warre, and led hym at their will. And I aske whether his father slew not his leige kyng and true inheritour vnto the crowne and was therefore set vp of the Bysshops a false kyng to mainteine theyr falshead: And I aske whether after that wicked deede, followed not the destruction of the conminaltie and quenchyng of all noble bloud.

King Henry the. v.

King Henry the 4. was an vsurper of ẏ crowne.

The xiiij. Chapter.

IN the xiiij. he affirmeth that Martine Luther sayth it is not lawfull to resiste the Turke. I wonder that hee shameth not so to lye, seyng that Martine hath written a singular treatise for the contrary. Besides that in many other workes he proueth it lawfull, if he inuade vs.

The Turke is to be resisted.

The xvi. Chapter.

IN the xvi. he alledgeth Councels. I aske whether Councels haue authoritie to make Articles of the faith with out Gods worde, yea and of thynges improued by Gods word?

He alledgeth Augustine, Hierome & Cypriane. Let him put their workes in English and S. Prosperus with them. Why damned they the vnion of Doctours, but because the Doctours are agaynst them.

The vnion of Doctors, a good booke.

And when he alledgeth Martyrs, let him shew one and take the calfe for his labour.

And in the end he biddeth beware of thẽ that liue well in any wise. As though they whiche lyue euill can not teach amisse. And if that be true then they be of the surest side.

M. When Tyndall was apposed of his doctrine, yer hee went ouer see, he sayde and sweare, he ment no harme.

More.

Tyndall. He swarre not neither was there any man that required an othe of him: but he now sweareth by him whõ

Tyndall sweareth

he

he truſteth to be ſaued by, that hee neuer ment or yet meaneth any other harme then to ſuffer all that God hath prepared to be leyd on his backe, for to bryng his brethrē vnto the light of our Sauiour Jeſus which the Pope thorough falſhead and corruptyng ſuch Doctes as ye are (ready vnto all thyng for vauntage) leadeth in the darkeneſſe of death.

More. M. Tyndall doth knowe how that S. Auguſtine and S. Hierome do proue with holy Scripture that confeſsiō is of neceſſitie vnto ſaluation.

Tyndall. Tyndall. That is falſe if ye meane eare confeſſion. why alledge ye not the places where? But ye know by S. Hierome and other ſtories and by the conuerſation with Eraſmus, how it came vp and that the vſe was once farre other then now.

Eare confeſſion.

More. M. I meruell that Tyndal denieth Purgatory Purgatory, except he entend to go to hell.

Tyndall. Tyndall. He entendeth to purge here vnto the vttermoſt of his power & hopeth that death will end and finiſh hys purgation. And if there be any other purgyng, he will commit it to God & take it as he findeth it, when he cōmeth at it, and in the meane tyme take no thought therefore, but for this that is preſent wherewith all Saintes were purged and were taught ſo to be. And Tyndall marueleth what ſecret pilles they take to purge them ſelues whiche not onely will not purge here with the croſſe of Chriſt, but alſo bye out theyr Purgatory therof the pope, for a groat or vj. pence.

The xviij. Chapter.

More. Clergy. M. The Clergie doth nothyng vnto the heretikes but as the holy Doctours dyd.

Tyndall. Tyndall. Yes ye put them in your priſons and diote them and handle them after your faſhion as tempoꝛall tyꝛaūtes, and diſpute with them ſecretly and will not come at light. And ye flea thē for rebukyng you with Gods woꝛde, and ſo did not the old holy Doctours. If a man flea his father, ye care not. But if any man touche one of you, though he haue neuer ſo great an occaſion geuen him, ye curſe him, and if he will not ſubmitte him ſelfe vnto your puniſhmēt, ye leaue him vnto the tempoꝛall power whome ye haue hyꝛed with ỹ ſpoyle of his goodes to be your hangman, ſo that he muſt loſe his life, for geuyng one of you but a blowe on the cheke.

Note.

More. M. Saint Paule gaue two heretickes vnto the deuill whiche tormented theyr fleſhe whiche was no ſmall puniſhement and haply he ſlew them.

Tyndall. Tyndall. O expounder of the Scripture like Hugo Charenſis which expoūdeth *hæreticum hominem dēbita*, take the hereticke out of his lyfe. We read of no payne that he had whom the Corinthians excommunicated and gaue to Sathan, to flea his fleſhe, ſaue that hee was aſhamed of hym ſelfe and repented, when he ſaw his offence ſo earneſtly taken and ſo abhoꝛred. But ye becauſe ye haue no power to deliuer them to Sathan to blynde theyr myndes, ye deliuer thē to the fire to deſtroy their fleſh, that no moꝛe is ſeene of them after then the aſhes.

Paule dyd excommunicate, but our Biſhops do burne.

¶ *FINIS.*

¶ The practise of papisticall Prelates, made by Wylliam Tyndall.

In the yeare of our Lorde. 1530.

¶ *William Tyndall to the Christian Reader.*

WHen the olde Scribes and Pharisees had darckened the Scripture wyth their traditions, and false interpretacions, and wicked perswasions of fleshly wisdome, and shut vp the kingdome of heauen (which is Gods word) that the people coulde not enter in vnto the knowledge of the true way, as Christ complayneth in the Gospell. Math. xxiij. Then they sat in the hartes of men with their false doctrine in the stead of God and hys word, & slew the soules of the people to deuoure their bodyes, and to robbe them of their worldly substaunce. But when Christ and Iohn the Baptiste had restored the Scripture agayne vnto the true vnderstanding, and had vttered their falsehead, and improued their traditions, and confounded their false interpretations with the cleare and euident textes, and with power of the holy Ghost, & had brought all their iuggling and hypocrisie to light, thē they gat them vnto the elders of the people & perswaded them saying, this man is surely of the deuill, and hys myracles be of the deuill no doubt. And these good workes which he doth in healing the people, yea and his preaching against our couetousnes are but a cloke to bring hym vnto hys purpose, that when he hath gotte him disciples ynow, he may rise against the Emperour, and make himselfe kyng. And then shall the Romaynes come & take our land from vs, and carry away our people, and put other nacions in our realme: and so shall we lose all that we haue, and the most part of our liues therto. Take heede therefore betimes while there is remedy, yer he go so far that ye be not able to resiste hym.

Math. 23.

An old practise of the Pharisees, newly practised by the Pope & his Prelates.

Worldly preferrementes are lettres to true Christianitie.

The elders of the people which were rich and welthy, though before they in a maner fauoured Christ, or at ỹ least way were indifferent, not greatly caring whether God or the deuil raigned, so that they might bide in their authoritie, feared immediatly (as Herode did of the losse of his kingdome) when the wise men asked where the new borne king of Iewes was) and conspired with the Scribes and Pharisees against Christ, and tooke him and brought him vnto Pilate, saying: we haue founde this fellow peruerting the people, and forbidding to pay tribute vnto Cesar, and saying that he is king, and mouyng the people from Galile vnto this place. Thē Pilate though he likewise was before indifferent, put now in feare of the losse of his office thorow such perswasions, slew innocent Christ. And in very deede as the Scribes & Pharisees were all their liues before blynde guides vnto the destruction of their soules, euen so were they at their last ende blinde Prophetes vnto the destruction of their bodyes. For after that they had slayne Christ and diuers of his Apostles, and persecuted those poore wretches that beleued on hym, God to auenge the poore innocent blonde that bare witnes vnto the truth, poured hys wrath among them, that they thēselues rose against the Emperour. And the Romaynes came (according as they blyndly prophesied) and slew the most part of them and caryed ỹ rest captiue into all nacions, and put other nacions in the Realme. But whose fault was that insurrection against the Emperour and mischiefe that followed? Christes and his Apostles whom they falsely accused before hand? Nay Christ taught that they shoulde geue Cesar that pertayned vnto Cesar, and God that which belonged to God: Euē that they should geue Cesar lawfull their bodely seruice & God the hart, and that they should loue Gods law & repent of their euill, & come and receaue mercy, and let the wrath of god be taken from of them. And the Apostles taught that all soules should obey the hyer powers or temporall rulers: but their obstinate malice that so hardened their harts that they coulde not repent, and their rayping vpon the open and manifest truth which they coulde not improue, and resisting the holy Ghost, and sleping of the preachers of righteousnes, brought the wrath of God vpō thē, and was cause of their vtter destruction.

The cruell Iewes by persecutyng Christ & his Apostles procured the vengeaunce of God to lighten vpō them selues

The Apostles taught all obedience.

Euen so our Scribes and Pharises, now that their hypocrisie is disclosed, and their falshead so brought to light that it can no longer be hid, get thē vnto the elders of the people, the Lordes, gentlemen, and temporall officers, and to all that loue this worlde as they do, and vnto whosoeuer is great wyth the kyng, and vnto the kyngs grace himselfe, and after the same ensample, and wyth the same perswasions cast them into like feare of losing of their worldly dominions, and roze vnto them, saying: ye be negligent and care nothing at all, but haue a good sport that the heretickes raple on vs. But geue thē space a while till they be growen vnto a multitude, and then ye shall see them preach as fast against you, and moue the people against you, and do their beste to thruste you downe also, and shall cry hanocke, and make all common. O generation of serpentes, how well declare ye that ye be the right sonnes of the father of all lyes. For they which ye call heretickes preach nothing saue that which

The practise of our Prelates in these dayes.

The generation of Serpentes.

our Sauiour Jesus Christ preached and his Apostles, adding nought therto nor plucking ought therfro, as the Scripture commaundeth, and teach all men repentaunce to God and his holy lawe, and fayth vnto our Sauiour Jesus Christ, and the promises of mercy made in him, and obedience vnto all that God commaundeth to obey. Neyther teach we so much as to resiste your most cruell tyranny with bodely violence, saue wyth Gods worde onely: entending nothing but to driue you out of the temple of Christ, the harts, consciences, and soules of mē (wherein with your fallhead ye sit) and to restore agayne Jesus our Sauiour vnto his possession and inheritaunce bought with his bloude, whence ye haue driuen him out with your manifolde wyles and subtilte.

A good admonition to all blynde gydes.

Take heede therefore wicked Prelates, blynde leaders of the blynde, indurat and obstinate hypocrites take heede. For if the Pharisees for their resisting the holy Ghost, that is to say, persecuting the open and manifest truth and slaying the preachers therof escaped not the wrath & vengeaunce of god: how shall ye scape which are farre worse the the Pharisees. For though the Pharisees had shut vp the Scripture and set vp theyr owne professions: yet they kept theyr owne professions for the most part. But ye will be the chiefest in Christes flocke, and yet wyll not keepe one iot of the right way of his doctrine. Ye haue therto set vp wonderfull professions to be more holy therby thē ye thinke that Christes doctrine is able to make you, and yet keepe as little therof (except it be with dispensations) in so much that if a man aske you, what your maruelous fashioned playing coates, and your other popatrye meane, and what your disfigured heades, & all your Apishplay meane, ye know not: and yet are they but signes of thinges which ye haue professed. Thyrdly ye will be Papistes and holde of the Pope, and yet looke in the Popes lawe and pe keepe therof almost nought at all but whatsoeuer soundeth to make for your bellyes, and to maintaine your honour, whether in the Scripture or in your owne traditions, or in the Popes lawe, that ye compell the laye people to obserue violently, threatening them with your excommunications and curses, that they shalbe damned both body and soule if they keepe them not. And if that helpe you not, then ye murther them merciefully with the sworde of the temporall powers, whom ye haue made so blinde that they be ready to slay whom ye cōmaūde, and will not yet heare his cause examined nor geue him roome to aunswere for himselfe.

Our Prelates seeke to be chiefe and highest.

Swarmes of sectes set vp by the Pope & his Prelates.

Our Prelates professe the Pope to be their Lord but yet keepe no part of hys lawe.

The Popes clergie are murtherers

And ye elders of the people, feare ye God also. For as the elders of the Jewes which were partakers with the Scribes and Pharisees in resisting the holy Ghost, and in persecuting the open truth, and slaying the witnesses therof, and in prouoking the wrath of God had their parte with them also in the day of wrath and sharpe vengeaunce which shortly after fell vpon them, as the nature of the sinne against the holy Ghost is, haue her damnation, not onely in the worlde to come, but also in this life, accordyng vnto all the ensamples of the Bible and autenticke stories since the worlde beganne: euen likewise ye, if ye will wincke in so open & cleare light and let your selues be led blyndfold, and haue your part with the hypocrites in lyke sinne and mischief, be sure, ye shall haue your part with them in lyke wrath and vengeance that is like shortly to fall vpon them.

A good admonition to all rulers.

And concernyng that the hypocrites put you in feare of the rising of your commons against you, I aunswere: if ye feare your cōmōs, so testifie ye against your selues that ye are tyrauntes. For if your consciences accused you not of euill doyng, what neede ye to feare your commons? What commons was euer so euil that they rose against their heads for well doyng? Moreouer ye witnesse against your selues also that ye haue no trust in God. For he hath promised the temporall officers assistence, if they minister their offices truly, and to care for the keeppng of thē, as much as they care for to kepe his lawes.

The comm perswasion vsed by hypocrites.

The hypocrites happily byd you take an example of the Vplandish people of Almany which (they lye) that Martin Luther styred vp. For first what one sentence in all the writyng of Martin Luther finde they that teacheth a mā to resist his superiour? Moreouer if Martin Luther and the preachers had styred vp the common people of Germany, how happened it that Martin Luther & other like preachers had not perished likewise with them, whiche are yet all alyue at this houre? Ye will aske me who styred thē vp then. I aske you. who styred vp the commōs of the Jewes to resiste the Emperour, after that the Scribes and Pharisees with the Elders of the people had slayne Christ & his Apostles? Merely the wrath of God. And euen so here, the wrath of God styred them vp, partly to destroy the enemyes and persecutours of the truth, and partly to take vengeaunce on those carnall beastes, whiche abused the Gospell of Christ to make a cloke of it to defend their fleshly libertie, and not to obey it and to saue their soules therby.

The Popes clergie are lyers.

The wrath of God styreth vp the people to destroy the enemies and persecutors of the truth.

If kynges, Lordes, and great men ther fore feare the losse of this worlde. Let them feare God also. For in fearyng God shall they prolong their dayes vpon the earth, and not with fightyng agaynst God. The earth is Gods onely, & his fauour and mercy doth prolong the dayes of kynges in their estate & not their owne power and might.

God is the defender of kynges and princes.

And let all men (be they neuer so great) hearke vnto this and let this be an aunswere vnto them. Wicked kyng Achab sayd vnto the Prophet Elias, Art thou he that troubleth Israell? And Elias aūswered, it is not I that trouble Israell, but thou and thy fathers houshold, in that ye haue forsaken the commaundementes of the Lord and folow Idoles. Euen so the preachers of the truth which rebuke sinne are not the troublers of Realmes and common wealthes, but they that do wickedly, and namely high Prelates and mighty Princes which walke without the feare of God and lyue abhominably, corrupting the common people with their example. They be they that bryng the wrath of God on all Realmes and trouble all common wealthes, with warre, dearth, pouertie, pestilence, euill lucke and all misfortune.

Wicked kynges and rulers that persecute Gods ministers, are the troublers of them selues and their realme and not the preachers.

And vnto all subiectes be it sayd, if they professe the law of God & fayth of the Lord Jesus, & wilbe Christes Disciples: then let them remember that there was neuer man so great a subiect as Christ was: there was neuer creature that suffred so great vnright so patiently and so meekly, as he. Therfore what soeuer they haue bene in tymes past, let them now thincke that it is their partes to be subiect in the lowest kynde of subiection and to sucker all thynges patiently. If the hyghe powers bee cruell vnto you with naturall crueltie, then with softenesse and patience ye shall either wynne them or mitigate theyr fiercenesse. If they ioyne thē vnto the Pope, and persecute you for your fayth and hope whiche ye haue in ỹ Lord Jesus: then call to mynde that ye be chosen to suffer here with Christ, that ye may ioy with hym in the lyfe to come with ioye euerlastyng that shall infinitely passe this your shorte payne here. If they commaunde that God forbiddeth: or forbyd that God commaundeth, then aunswere as the Apostles did, Actes.v. that God must be obeyed more then mā. If they compell you to suffer vnright, then Christ shall helpe you to beare, and his spirite shall comfort you. But onely see that neither they put you from Gods worde, nor ye resiste them with bodely violence. But abyde patiently a while till the hypocrisie of hypocrites be slayne with the sword of Gods word, and vntill the word be openly published & witnessed vnto ỹ powers of ỹ world, that their blyndnesse may be without excuse. And thē wil god awake as a fierce Lyon agaynst those cruell Wolues whiche deuoure his Lambes, and will play with thē hypocrites, and compasse them in their owne wyles, & send them a dazing in the head and a swimming in their braynes, & destroy them with theyr own counsell. And then those malicious and wilfull blynd persecuters whiche refusing mercy when they were called thereto, chose rather to haue theyr part with hypocrites in sheddyng of innocent bloud, shall bee partakers with them also in hauyng theyr owne bloud shed agayne, God geuyng an occasion that one wicked shall destroy an other.

As many as will be the disciples of Christ must learne of him meekenes & obedience to the higher powers.

Ye must suffer with Christ that ye may ioye with him in the lyfe to come.

God will be reuenged vpon cruell tyrannes.

And as for wickednesse whence it springeth, and who is the cause of all insurrection, and of the fall of Princes, & the shortenyng of theyr dayes vpon the earth, thou shalt see in the glasse folowyng which I haue set before thyne eyes, not to resiste the hypocrites with violence (whiche vengeaunce pertayneth vnto God) but that thou mightest see their wicked wayes and abhominable pathes, to withdraw thy selfe from after them and to come agayne to Christ, and walke in hys light, and to folow hys steppes, and to committe the keepyng both of thy body and soule vnto him, and vnto the father thorough hym, whose name bee glorious for euer. Amen.

In the treatise folowing is shewed who are the causers of insurrection.

¶ Prelates appointed to preach Christ, may not leaue Gods worde, and minister temporall offices: But ought to teach the lay people the right way, and let them alone with all temporall businesse.

OUr Sauiour Jesus Christ answered Pilate, Joh.18. that his kindome was not of thys worlde. And Mathew.x. he sayth: The Disciple is not greater then his master: but it ought to suffice the Disciple that he be as hys master is. Wherfore if Christes kyngdome be not of this worlde, nor any of his disciples may be otherwise then he was, then Christes Vicars which minister his kingdome here in his bodely absēce, & haue ỹ ouersight of his flock, may be none Emperours, kinges, Dukes, Lords, Knightes, temporall iudges, or any tēporal officer, or vnder false names haue any such dominion, or minister any such office as requireth violēce. And Math.6. No mā cā serue two masters. where Christ cōcludeth saying: Ye can not serue God & Mamon: that is, riches, couetousnes, ambicion and temporall dignities.

Joh.18.

Math.10.

The ministers of Christes doctrine may not haue any temporall offices.

Math.6.

And Math.xx. Christ called his disciples vnto him, and sayde: ye know ỹ the Lordes of the heathen people haue dominion ouer them, and they that be great do exercise power ouer them: How be it, it shall not be so among you. But whosoeuer will be great among you, shall be your minister, and he that will be chiefe shalbe your seruaunt: euen as the sonne of man came not that men shoulde minister vnto hym: but for to minister and geue his life for the redemption of many. Wherfore the officers in Christes kingdome may haue no temporall dominion or iurisdiction, nor execute any temporall auctoritie or lawe of violence, nor may haue any like maner among them. But cleane cōtrary they must cast themselues downe vnder al, and become seruauntes vnto all, suffer of all, and beare the burthen of euery mans infirmities, and go before thē, & fight for them agaynst the worlde with the sworde of Gods word, euē vnto ỹ death, after the ensample of Christ.

Math.20.

The officers in Christes kingdome may haue no temporall dominion.

And Math.xviij. Whē the disciples asked who shoulde be greatest in the king-

Math.18.

kingdome of heauen, Christ called a young child vnto hym and set him in ỹ middes among them saying: Excepte ye turne backe and become as childrē, ye shall not enter in the kingdome of heauen. Now younge children beare no rule one ouer an other, but al is felowshyp amonge them. And he sayde moreouer: whosoeuer humbleth himselfe after the ensample of this childe, he is greatest in the kingdome of heauen, that is, to be (as concerning ambition and worldly desire) so childishe that thou couldest not heaue thy selfe aboue thy brother, is the very bearing of rule, & to be great in Christes kingdome. And to describe the very fashion of the greatnesse of his kingdome, he sayd: He that receaueth one such childe in my name receaueth me. what is ỹ to receaue a childe in Christes name? Merely to submitte, to meeke, and to humble thy selfe, and to cast thy selfe vnder all men, & to consider all mens infirmities and weakenesses, and to helpe to heale their diseases wyth the worde of truth, and to liue purely that they see no contrary ensample in thee to whatsoeuer thou teachest them in Christ, that thou put no stumblinge blocke before them, to make them falle whyle they be yet yoūg and weake in the fayth: But that thou abstaine as Paule teacheth. 1. Thes. 5. Ab omni specie mala, from all that might seeme euill or wherof a man might surmise a mille, and that thou so loue them, that whatsoeuer gift of god in thee is, thou thinke the same theirs and their goode, and for their sakes geuen vnto thee, as the truth is, and that all their infirmities be thine, and that thou fele thē, and that thine hart mourne for them, and that with al thy power thou helpe to amende them, and cease not to crye to God for thē neither day nor nyght: and that thou let nothing be founde in thee that any man may rebuke, but whatsoeuer thou teachest them, that be thou: and that thou be not a wolfe in a Lambes skinne as our holy father ỹ Pope is, which commeth vnto vs in a name of hypocrisie, and in the title of cursed Cham or Ham, calling hymselfe Seruus seruorum, the seruaunt of all seruaunts, and is yet founde tyrannus tyrannorum, of all tyraunts ỹ most cruell. This is to receaue young children in Christes name, and to receaue yoūg children in Christes name, is to beare rule in the kingdome of Christ. Thus ye see, that Christes kingdome is all together spirituall, and the bearing of rule in it is cleane cōtrary vnto the bearing of rule temporally. Wherfore none that beareth rule in it may haue any temporall iurisdiction, or minister any temporall office that requireth violence to compell withall.

To receiue a child in Christes name what it is.

1. Thes. 5.

The Pope is a Wolfe in a lambes skinne.

¶ Peter was not greater then the other Apostles, by any authoritie geuen him of Christ.

They saye that Peter was chiefe of the Apostles, verely as Appelles was called chief of Painters for his excellent cunninge aboue other, euen so Peter may be called chiefe of the Apostles for his actiuitie and boldnes aboue the other: but that Peter had any auctoritie or rule ouer his brethren and felow Apostles, is false and contrary to ỹ scripture. Christ forbad it the last euen before his passion, and in diuers times before, and taught alway the contrary as I haue rehearsed.

Why Peter was called chief of the Apostles.

Peter had no authoritie aboue the rest of the Apostles.

Thou wilt say: thou canst not see how there should be any good order in that kyngdome where none were better then other, and where the superior had not a lawe and authoritie to compell the inferior wyth violēce. The worlde truely can see no other way to rule then with violence. For there no man abstaineth from euil but for feare, because the loue of righteousnes is not written in their hartes. And therefore the Popes kingdome is of the worlde. For there one sorte are your grace, your holines, your fatherhode: An other, my Lord Byshop, my Lord Abbot, my Lord Priour: An other, master Doctour, Father, Bachelar, mayster Parson, master Vicar, and at the last commeth in simple syr John. And euery man raigneth ouer other wyth might, and haue euery ruler his prison, his iayler, his chaynes, his tormentes, euen so much as the Fryers obseruauntes obserue that rule, and compell euery man other, wyth violēce aboue the cruelnesse of the heathen tyrauntes, so that what commeth once in, may neuer out for feare of telling tales out of schole. They rule ouer the bodye with violence, and compell it whether the harte will or not, to obserue thinges of their owne making.

The popes kyngdome is of the worlde.

A fable of the Popes garde that beare his badge.

But in the kingdome of God it is contrary. For the spirite that bringeth them thether, maketh them willing,

and

The ministers of the kyngdome of God must gouerne with all loue, meekenes & patience.

and geueth them lust vnto the law of God, & loue cõpelleth them to worke, and loue maketh euery mãs good & all that he can do cõmune vnto his neighbours nede. And as euery mã is strõg in that kyngdome, so loue compelleth him to take the weake by the hand and to helpe hym, and to take him that can not go vppon his shoulders and beare him. And so to do seruice vnto the weaker, is to beare rule in that kingdome.

Peter in ỹ vse of speakyng for his diligẽce is called (but not in the Scripture) the chief of the Apostles.

And because Peter did excede the other Apostles in feruẽt seruice toward his brethren, therefore is he called, not in the Scripture, but in the vse of speakyng the chiefest of the Apostles & not that he had any dominion ouer them. Of which truth thou mayst see also the practise in the Actes of the Apostles after the resurrection. For when Peter had bene and preached in the house of Cornelius an heathen mã the other that were Circumcised chode him, because he had bene in an vncircumcised mans house & had eaten with him, for it was forbidden in the law, neither wist they yet that the heathen should be called.

Peter was enforced to render an accompt to his brethrẽ of his doyngs.

And Peter was fayne to gene accountes vnto them (which is no token of superiorite) and to shew them how he was warned of the holy ghost so to do Actes. xj.

Peter shewed no part of his authorite, but the mighty power of God.

And Actes xv. when a Councell was gathered of the Apostles and disciples about the Circumcision of the heathẽ, Peter brought forth, not his commaũdement and the authorite of his Maistarshyp, but the miracle that the holy ghost had shewed for the heathen, how at ỹ preachyng of the Gospell the holy ghost had lighted vppon them and purified their hartes through fayth, and therefore proued that they ought not to be Circumcised.

All the Apostles alledge the authorite of God in Christ, and no authorite of their owne.

And Paule and Barnabas brought forth the miracles also that God had shewed by them among the heathen through preachyng of faith. And then James brought forth a prophecie of the olde Testament for the sayd parte: And therewith the aduersaries gaue ouer their hold, and they cõcluded with one assent by the authorite of the scripture and of the holy ghost, that the heathen should not be Circumcised, & not by the commaundement of Peter vnder payne of curling, excommunicatiõ & interdicting and like bugges to make fooles and childzen afrayed withall.

Peter was sent by the other Apostles.

And Actes viij. Peter was sent of the other Apostles vnto the Samaritanes, whiche is an euident token that he had no iurisdiction ouer them (for then they could not haue sent him) But rather (as the truth is) that the congregation had authorite ouer him & ouer all other priuate persones, to admitte them for ministers and send them forth to preach whether so euer the spirite of God moued them, and as they saw occasion. flies to preach in Samaria.

And in the Epistle vnto the Galathians thou seest also how Paule corrected Peter when he walked not the straight way after the truth of the Gospel. So now thou seest that in the kingdome of Christ and in his Churche or congregation and in his coũcels the ruler is the Scripture approued through the miracles of the holy ghost and men be seruauntes onely, and Christ is the head and we all brethren: And whẽ we call men our heades, that we do not because they be shorne or shauen, or because of their names: Parson, Vicare, Byshop, Pope: But onely because of the word whiche they preach. If they erre frõ the word, thẽ may whosoeuer God moueth his hart play Paule and correct hym. If he will not obey the Scripture, then haue his brethren authorite by the Scripture to put hym downe and send hym out of Christes Church among the heretickes whiche preferre their false doctrine aboue the true word of Christ. Gal. 2. Paul rebuked Peter to his face. Scripture is the chiefest of the Apostles. We gene the ministers reuerence, not for themselues but because of the word that they minister.

How the Gospell punisheth trespassers, and how by the Gospell we ought to go to law with our aduersaries.

THough that they of Christes cõgregation be all willyng: yet because that the most part is alway weake, & because also that the occasions of the world be euer many and great, in so much that Christe which wist all thyng before hand sayth Math. xviij. wo be vnto the world by reason of occasions of euill, and sayth also, that it cã not be auoyded, but that occasions shall come, therfore it cã not be chosen but that many shall ouer fall when a weake brother hath trespassed, by what law shall he be punished? verely by the law of loue, whose properties thou readest in the 1. Cor. xiij. If the loue of God whiche is my profession be written in myne hart, it will not let me hate my weake brother when hee hath offended me, no more then naturall loue will let a mother hate her child Math. 18. Our brethren when they offende must be reformed by loue, & that by rigour,

when

when it treſpaſſeth agaynſt her. My weake brother hath offended me, he is falle, his weakeneſſe hath ouerthrowē him: it is not right by the law of loue that I ſhould now fall vpon hym and treade him downe in the myre and deſtroy him vtterly: But it is right by the law of loue that I runne to him & helpe him vp agayne.

how we may go to the lawe without treſpaſſers.

By what proceſſe we ſhould go to law with our treſpaſſers, Chriſt teacheth vs Math. xviij. Tell him his faulte betweene hym and thee with all meekeneſſe remembring thou art a man and mayſt fall alſo: If he repent and thou loue him, ye ſhal ſoone agree, and then forgeue him. And when thou forgeueſt thy neighbour, thē thou art ſure that God forgeueth thee thy treſpaſſes by his holy promiſe Math. vj. If hee heare thee not, then take a neighbour or two. If he heare them not, then tell the congregation where thou art: and let the preacher pronounce Gods law againſt him and let the ſad and diſcrete men rebuke him and exhorte him vnto repentaunce. If he repent and thou alſo loue him accordyng to thy profeſſiō, ye ſhall ſoone agree. If he heare not the congregation, then let him be taken as an heathen. If he that is offended be weake alſo, thē let them that be ſtrōg go betweene and helpe them. And in lyke maner if any ſinne agaynſt the doctrine of Chriſt and the profeſſion of a Chriſten man, ſo that he be a dronckard and an whore keper or what ſoeuer open ſinne he do, or if he teach falſe learnyng: then let ſuch be rebuked opēly before the congregation and by the authoritie of Scripture. And if they repent not, let them be put out of the congregation as heathen people. If they thē be not aſhamed, we haue no remedy but patiētly to abide what God wil do and to pray in the meane tyme that God will open their hartes and geue thē repentaunce. Other law then this, Chriſtes Goſpel knoweth not, nor the officers therof.

** Math. 6.

Open and cōmon offēdours are to be rebuked openly.

The kingdome of Chriſt is ſpirituall.

It is manifeſt therfore that the kingdome of Chriſt is a ſpirituall kingdom which no man can miniſter well and a tēporall kingdome to, as it is ſufficiētly proued: becauſe that no man whiche putteth his hand to the plow, and looketh backe is apt for the kyngdome of heauen, as Chriſt aunſwered Luke. ix. vnto him ye would haue folowed hym, but would firſt haue take leaue of his houſhold. If a man put his hād to the plow of Gods worde to preach it and looke alſo vnto worldly buſineſſe, his plow will ſurely go awry. And therefore ſayth Chriſte vnto an other that would likewiſe folow him but deſired firſt to go and bury his father, Let the dead bury the dead: but come thou and ſhew or preach the kyngdome of God. As who ſhould ſay, he that will preach the kingdome of god (which is Chriſts Goſpell) truly, muſt haue his hart no where els.

Luke. ix.

What officers the Apoſtles ordeined in Chriſtes Church and what their offices were to do.

Officers firſt ordayned in Chriſtes church

Wherfore the Apoſtles folowyng and obeyng the rule doctrine & commaundement of our Sauiour Ieſus Chriſt their maſter, ordeined in his kyngdome and congregation two officers: One called after the Greeke worde Byſhop, in Engliſh an ouerſear: which name was called Prieſt after the Greeke, Elder in Engliſh becauſe of his age diſcretiō and ſadneſſe: for he was as nigh as could be alway an elderly mā: as thou ſeeſt both in the new and old Teſtament alſo, how the officers of the Iewes be called the Elders of the people, becauſe (as thou mayſt well thinke) they were ouer old men as nigh as could be. For vnto age do men naturally obeye and vnto age doth God commaūde to geue honour ſaying Leui. xix. Riſe vp before the hoarehead and reuerence the face of the old man. And alſo experience of things and coldneſſe, without whiche it is hard to rule well is more in age thē in youth. And this ouerſear dyd put hys handes vnto the plow of Gods worde and fed Chriſtes flocke and tended thē onely without lookyng vnto any other buſineſſe in the worlde.

Byſhop.

Honour the aged.

In ye aged is experiences.

An other officer they choſe and called him Deacon after the Greke, a miniſter in Engliſh, to miniſter the almes of the people vnto the poore and nedy. For in the cōgregation of Chriſt loue maketh euery mans gift & goods commō vnto the neceſſitie of his neighbour. Wherfore the loue of God beyng yet hoate in the hartes of men, the rich that had the ſubſtaūce of this worldes goodes brought of their aboundaunce great plentie vnto the ſuſtentation of the poore & deliuered it vnto the hāds of the Deacons. And vnto the helpe of the Deacōs were widowes of lx. yeare old, holy, vertuous, and deſtitute of

Deacon.

In the primitiue Church they choſe Deacons to miniſter to ye poore.

Widowes.

frendes, chosen: to tende & wayte vpon the sicke, and to wash the Saints fete, that came from one congregation vnto an other, whether for any busines or for feare of persecution. And those common goodes of the Churche offered for the succour of the poore grew in all Churches so exceedyngly that in some congregation it was so much that it was sufficient to maynteine an host of men. In so much that tyrauntes did oft tymes persecute the Christen for those common goodes, as thou seest in the life of S. Laurence the Deacon of Rome.

Common goodes.

The great and feruēt charitie in the primatiue church

And moreouer the couetousnes of the Prelates was the decay of Christēdome, and the encreasing of the kyngdome of Mahomete. For by the first springing of the empyre of Mahomete, the Emperours, Kynges, and great Lordes of Christendome had geuen their treasure so mightely vnto the Church, what after great victories, & what at their deathes, that their successours were not able to maintaine battell against the Saracenes & Turkes (for the world was not yet in such captiuitie that they coulde make theyr subiectes sweare on bookes what they were worth, & rayse vp taxes at their pleasure) so that a certayne writer of stories sayth: The prelates gaped whē the laye mē would take the warre vpon them agaynst the Turkes, & the laye men looked when the Prelates would lay out their money to make the warre withall, and not to spend it in worse vse, as the most part of them were wont to do, spending the money that was gotten with almose & blonde of martyrs vppon goodly plate and great vesseles of golde & siluer, without care of thinges to come, despising God whom they worshipped for their bellies sake onely and also mā. Moreouer it was the custome euē then, saith the auctor, to aske what the Bysshoppike was worth: yea and to leaue a worse for a better, or to kepe both with a vnion. And at the same tyme Isacius the deputie of the Emperour came to Rome to confirme the Pope in his sea with the Emperours auctoritie, for ỹ election of the Pope was thē nothing worth except it had bene confirmed by the Emperour, and he founde so great treasure in the Church of Saint Iohn Lateran, that for disdayne which he had that they should haue such treasure in store, and not to helpe the Emperour in his warres against ỹ Turkes, seing his soldiars lacked wages, he tooke it away with violence against the will of ỹ Prelates, of which he exiled some, and payde his owne mē of warre with one part, and tooke an other part vnto him selfe, and sent the third part vnto the Emperour: which must needes haue bene a great treasure in one Church.

The cōtousnes of ỹ Prelates was the decay of Christendome and ỹ encreasing of the kingdome of Mahomete

The prond clergie how they spent the treasure of ỹ poore.

Isacius.

The election was cōfirmed by the Emperour.

Note here the treasure that ỹ Bysshops of Rome had at thys tyme.

¶By what meanes the Prelates fell from Christ.

The office of a bysshop was a roume at the beginning that no man coueted, and that no man durst take vpō hym, saue he onely which loued Christ better thē his owne life. For as Christ saith that no man might be his disciple except that he were ready to forsake life and all: euen so might that officer be sure that it woulde cost him his lyfe at one time or another for bearing record vnto the truth. But after that the multitude of the Christen were encreased & many great men had receaued ỹ faith, then both landes, and rentes, as well as other goodes were geuen vnto the maintenaunce as well of the clergie as of the poore: because they gaue then no tythes to the Priestes, nor yet now do saue in certaine countryes. For it is to much to geue almes, offeringes, landes, and tithes also. And then the Bysshops made them substitutes vnder them to helpe them, which they called priest, and kept the name of Bysshop vnto themselues.

The Bysshop of Rome in ỹ primatiue Church was a dāgerous office.

In the first entry of Christes Churche, there was no tythes payde to ỹ ministers.

But out of the Deacons sprang all the mischiefe. For thorow their hands went all thing, they ministred vnto ỹ clergie, they ministred vnto the poore, they were in fauoure with great and small. And when the Bysshops office began to haue rest and to be honorable, then the Deacons thorow fauour and giftes clined vp therunto, as lightly he that hath the olde Abbotes treasure succedeth with vs. And by ỹ meanes of their practise and acquintaunce in ỹ worlde they were more subtile and worldly wise then the olde Bysshops, & lesse learned in Gods worde, as our Prelates are, when they come frō stuardships in Gentlemens houses, and from surueying of great mens landes, Lordes secretes, kinges counsels, Embassidourship, from warre and ministring all worldly matters, ye worldly mischiefe: and yet now they come not thence, but receaue all and bide there still, yea they haue enacted by playne parlia-

Ill corruption of the Churche came first out of the Deacons.

Money purchased ỹ preferm̄ēt.

The Prelates muſt bide ſtill in the courte.

parliament that they muſt byde in the courte ſtill, or els they may not haue pluralitie of benefices. And then by litle and litle they enhaunſed thẽſelues, and turned all to themſelues, miniſhing the poore peoples part, and encreaſing theirs, and toyning acquaintaunce with great men, and with their power climed vp and entitled them vnto the chuſing and confirming of ẏ Pope and all Byſhops, to flatter and purchaſe fauour and defenders: truſting more vnto their worldly wiſdome thẽ vnto the doctrine of Chriſt which is ẏ wiſdome of God, and vnto the defẽce of man then of God. Then while they that had the ploy by the tayle looked backe, the plow went awry, faith waxed feble and faintie, loue waxed colde, the Scripture waxed darcke, Chriſt was no more ſeene: he was in ẏ mõut with Moſes, and therefore the Byſhops would haue a God vppon the earth whom they might ſee, and therupon they begã to diſpute who ſhould be greateſt.

How the clergie firſt by riches & thẽ by flattery aduaunced thẽſelues.

When the Prelates waxed riche, then they diſputed who ſhoulde be highest.

¶ How the Byſhop of Rome became greater then other, and called hymſelfe Pope.

Ierusalem was ẏ firſt ſeat of our hie byſhop.

THen quod worldly wiſdome, Dicruſalẽ muſt be the greateſt, for ẏ was Chriſtes ſeat, Et factũ eſt, ſo it came to paſſe for a ſeaſon. And in concluſion where a great Citie was and much riches, there was the Byſhoppe euer greater then his felowes. Alexandre in Egipte and Antioch in Grece, were greater then their neighbours. Then thoſe decaying Conſtantinople and Rome waxed great, and ſtroue who ſhoulde be greater. And Cõſtãtinople ſayd, where the Emperour is there ought to be the greateſt ſeat and chiefeſt Byſhop. For the Emperour lay moſt at Conſtantinople, becauſe it was (I ſuppoſe) nigh the middes of the Empyre, therfore I muſt be the greateſt ſayde the Byſhop of Conſtãtinople. Nay quod ẏ Byſhop of Rome, though ẏ Emperour lye neuer ſo much at Conſtãtinople yet he is called Emperour of Rome, & Rome is the head of the Empyre, wherefore of right I muſt be the father of all watẽ. And thus whether they chalẽged their title by the auctoritie of God or man: or by Peter or pouling, it was all one, ſo they might be greateſt.

Conſtantinople Rome.

How Rome came to be ẏ chiefeſt cite.

Rome the ſeate and mother of all wickednesse.

And great interceſſion was made vnto the Emperours of both parties: but in vayne a great ceaſon, for ẏ Emperours ſtopped their eares at ſuch ambitious requeſtes long tyme, till at ẏ laſt there came an Emperour called Phocas which lay long in Italye, and was a very ſoft man & a pray for Prelates. In whoſe tyme Boniface the iij. was Byſhop of Rome, a man ambitious and greedy vppon honour, and of a very ſubtil witte, nothing inferior vnto Thomas wolſee Cardinall of Yorcke. This Boniface was great wt the Emperour Phocas, and with hys wyly perſwaſions and great interceſſion together obtayned of Phocas to be called the chiefeſt of all Byſhops, and that his Church ſhould be the chiefe Church. which auctoritie as ſoone as he had purchaſed, he ſent immediatly his commaundement with the Emperours power vnto all the Byſhops of Almany commaunding that euery byſhop ſhould call all the prieſtes of hys dioceſe, and charge them that euery man ſhould put away his wife vnder payne of excommunication. Which tyranny though great reſiſtaunce was made againſt it, he yet brought to paſſe with the Emperours ſworde, and his ſubtletie together. For the Byſhops were riche, and durſt not diſpleaſe the Pope for feare of the Emperour.

Pope Boniface the third.

Phocas.

Phocas the Emperour firſt gaue priuilege to the Byſhop of Rome to be the chief Byſhop.

The chaſtitie of Prieſtes how it came vp.

Alſoone as Nemroth that mighty hunter had caught this pray, that he had compelled all Byſhops to be vnder him and to ſweare obedience vnto him, then he began to be great in the earth, and called hymſelfe Papa, wyth this interpretation, father of fathers. And when the Pope had exalted hys throne aboue his fellowes, then the vnitie that ought to be among brethren in Chriſtes Church brake: and deuiſion began betwene vs and ẏ Grekes, which Grekes (I ſuppoſe) were at ẏ tyme the one halfe of Chriſtendome. And when any Pope ſince exhorteth them to vnitie, they aunſwere, that he which will raigne ouer his brethren with violence, breaketh vnitie and not they, and that they will not be vnder his tyranny wherunto he calleth them vnder a colour of vnitie. And from henceforth with the helpe of hys Byſhoppes which were ſworne to be true ligemen vnto hym, when before tyme they were admitted to theyr byſhoprikes of the Emperours and kinges, he beganne to lay a baite to catch the whole Empyre into his handes alſo.

Note here the climing vp of the Pope.

Diuiſion in the Church.

The Grekes will not be vnder the Popes tyranny.

By what meanes the Pope inuaded the Empyre.

Mahomet & the Pope began at one tyme.

AT that same season Mahomete the auctor of the sect of the Turckes and Saracenes begaune. And assoone as he had got much people vnto hym with wyles and fayned myracles, he inuaded the Empyre of Rome in those quarters. And looke how busie Mahomete was in those parties, so busie was the Pope in these quarters to inuade the Empyre (with the helpe of his swoine Byshoppes which preached all of none other God then the Pope) while the Emperour was occuppyed a farre of in resisting of Mahomete.

And within few yeares after, when the kynges of Italy now and thē vexed our holy fathers for their couetous ambicion, then Gregory the third ioyned amitie with the Frenchmen, and called them to helpe, by whose power they gatte al they haue, and also maintaine it vnto this day. For if any man since that tyme hether displeased the Pope neuer so little, he immediatly cursted him, and excommunicate him, and proclayned him no right enheritour, and that it was not lawfull to holde of him, and absolued his Lordes and subiectes of their allegeaunce, and sent his blessing vnto the French king and remission of sinnes to go and conquere his land, the Pope and French kyng alway deuiding the spoyle betweene them, the Byshops and all that serued God for the helpe preaching the Popes might, how that he had power so to do, and all thynges to bynde and loose at his will, wrestyng the Scriptures to serue for their purpose, corrupting all the lawes both of God & man to proue his Godhead with all.

Gregory the third. The Pope came vp by the French me, and by them he cōtinueth his estate stil.

THen came Pope Zacharias the first in whose tyme Hildericus was K. of Fraunce a man that gouerned hys Realme (as it oft chaunceth) by a Debite (as persons preache) one Pipine a Lord of his owne and his swoine subiect. This Pipine sent an holy Byshop to Pope Zacharias that he should helpe to make him kyng of Fraunce and he would be his defender in Italy (as the maner of scalled horses is the one to claw the other) and Zacharias answered that hee was more woorthy to be kyng that ruled the Realme and tooke the labours, then an idle shadow that went vp and downe and did nought And so vpon that the Lords of Fraūce by the persuasions of the Prelates consented vnto Pipine and thrust downe their right king vnto whom they were swoine, & made a Monke of hym. And both the Lordes and also Pipine tooke dispensations for their othes of our holy father and were forswoine. Thus was our holy father the Pope crept vp into the consciences of men with hys false interpretation of byndyng & loosyng good. vij. hundred yeares agone.

Pope Zacharias the first. Hildericus Pipinus.

The Pope put downe the right French kyng and set vppe Pipine.

The kyng of Fraunce was made a Monke.

THen came Pope Stephanus the second out of whose hands Estulphus kyng of Lombardy would fayne haue scratched somwhat, for he thought that the holy fathers gathered to fast and had already raked to much vnto thē. But the new kyng Pipine of Fraunce warned of his duty and seruice promised, and mindfull of old frendshyp, and hoppyng for part of the praye, came to succour the Pope. And when hee had subdued the kyng of Lombardy, hee gaue vnto our holy father or rather to S. Peter ỳ hungry begger great Prouinces and countreys in Lombardy and in Italy, with the Ile Corsica and many great Cities of which some pertayned vnto the Emperour beyng thē at Constantinople, and yet the Emperour had sent before vnto kyng Pipine that he should not geue of his townes vnto the Pope. But Pipine aunswered that he came for the same intent, and to enhaunce our holy father. And our holy father receaued them.

Pope Steuen the second. Estulphus kyng of Lumbardy

How the Pope was aduaunced.

And thus the Empire was deuided in two partes: the Pope & the French kyng partyng the one halfe betwene them. And as the Emperour decayed, the pope grew. And as the pope grew, so the sect of Mahomete grew, for the Emperour (halfe his empire lost) was not able to defend him selfe agaynst the infidels. And the Pope would suffer no helpe hence to come for two causes: One, lest the Emperour should recouer his Empyre agayne, and an other because the Prelates of the Greekes would not submitte them selues vnto his Godhead as the Prelates of these quarters of the world had done.

By what meanes Mahomet waxed great.

AFter Pipine raigned his sonne the great Charles whom we call Charlemayne which knew no other God but the pope, nor any other way to heauen then to do the Pope pleasure. For the Pope serued him for twoo purposes:

Carolus magnus.

One,

The Pope become a great God on ỹ earth.

One, to dispence with him for whatsoeuer mischief he did: an other, to be stablished in the Empyre by his helpe. for without his fauour hee wist it would not be, so great a God was our holy father become all ready in those dayes.

Desiderius

This Pope Stephen in his latter dayes fell at variaunce with Desiderius kyng of Lombardy about the Archbyshop of Rauenna.

Pope Adrian the first.

AFter Stephen succeded Adriã ỹ first, with whom Desiderius the K. of Lõbardy would fayne haue made peace but pope Adrian would not. And shortly vpon that the brother of this Charlemayne which raigned with him in half the dominion of Fraunce dyed, whose wife for feare of Charles fled with her ij. sonnes vnto Desiderius king of Lombardy for succour. Desiderius was glad of their comming trusting by the meanes of these two children to obtaine fauour among many of the Frenchmen and so to be able to resist Charles if hee would medle and to kyng Italy vnto the right Emperour agayne, & would haue had that pope Adrian should haue annoynted them kynges in their fathers roome. But Adrian refused that to do (for he saw Charles mighty and mete for his purpose) and was as wyly as Desiderius & thought to kepe out the right Emperour and be Emperor of Rome him selfe, though he gaue an other the name for a season till a more conuenient tyme came.

The Pope purposed to be Emperour him selfe.

Then Desiderius warred vppon the Popes iurisdiction. And Adrian sent to Charles. And Charles came with his army and draue out Desiderius and his sonne, which sonne fled vnto the right Emperour to Constantinople. And

Charles & the Pope deuyded the kyngdome of Lombardy.

Charles & the Pope & he were sworne together, that who soeuer should be enemy vnto the one, should be enemy also vnto the other.

The Pope gathered a Councell, and gaue vnto Charles the Empyre of Rome.

This Adrian gathered a Councell immediatly of an. C. lij. Bishops, Abbotes, and religious persones & gaue vnto Charles & his successours the empyre of Rome & ordeined that the right and power to chose the Pope should be his, and that no Bishop should bee consecrate till he had obtained of hym both consent and the ornamentes of a Bishop also (whiche they now bye of the Pope) vnder payne of cursyng and to be deliuered vnto blacke Sathã the deuill and losse of goodes Dist. lxij.

And Leo the third whiche succeded Adrian confirmed the same and crowned Charles Emperour of Rome for like seruice done vnto him. And then there was appoyntmẽt made betwene the Emperoures of Constantinople and of Rome and the places assigned how farre the borders of either Empire shuld reach. And thus of one Empyre was made twayne. And therfore the Empire of Cõstantinople for lacke of helpe was shortly after subdued of the Turkes.

Leo the iij. Pope.

Of one whole Empyre, the Pope made two.

The sayd Leo also called Charles the most Christen kyng, because of hys good seruice: which title the kynges of Fraunce vse vnto this day though many of them bee neuer so vnchristened: As the last Leo called our kyng the defender of the fayth. And as this Pope Clemens calleth the Duke of Sueicher the eldest sonne of ỹ holy sea of Rome, for no other vertue nor propertie that any man can know, saue that hee hath bene all his lyfe a pickequarell and a cruell and an vnrighteous bloudshedder, as his father that sitteth in that holy sea is. So now aboue seuen hundred yeares to be a Christẽ kyng is to fight for the Pope, and most Christen that most fighteth and sleath most men for his pleasure.

Most Christen kyng.

Defender of the fayth

The eldest sonne of the holy seate.

Who is a Christian kyng.

This Charles was a great conqueroure that is to say a great tyraunt, & ouercame many natiõs with the sword, and as the Turke compelleth vs vnto his fayth, so he cõpelled thẽ with violence vnto the fayth of Christ say the stories. But (alas) Christes fayth whereunto the holy Ghost onely draweth mens hartes thorough preachyng the worde of truth and holy liuyng accordyng therto, he knew not, but vnto the Pope hee subdued them and vnto this superstitious Idolatrie whiche we vse cleane contrary vnto the Scripture.

The lyfe of Charles.

Charles cõpelled all men to the obedience of the pope.

Moreouer, at the requeste and great desyre of his mother, hee maryed the daughter of Desiderius kyng of Lombardy, but after one yeare vnto the great displeasure of his mother he put her away agayne: but not without the false sutiltie of the Pope thou mayst be sure, neither without his dispensation. For howe could Charles haue made warre for the Popes pleasure with Desiderius her father, and haue thrust hym out of his kingdome, and banished his sonne for euer, deuiding his kingdome betwene him and the pope, as long as she had bene his wife?

Practise.

And therfore the Pope with his au-

The Pope is a dispenser & breaker of the bondes of Matrimonie.

thozitie of bynding and lofyng, loseth the bondes of that Matrimony (as he hath many other sence, and dayly doth foz lyke purpoles) to the entent that he would with the swozd of the Frenche kyng put the kyngdome of Lombardy that was somewhat to nye him, out of the way: by the reason of whose kings hys fatherhode could not raygne alone noz assigne oz sell the Bysshoppzikes of Italy to whom he lusted and at his pleasure.

Charles a filthy whozemonger.

The sayd Charles also kept iiij. concubines, and lay with two of his own daughters therto. And though he wist howe ỹ it was not vnknowne, yet his lustes being greater thē great Charles, he would not wete noz yet refrayne.

Charles hath hys whoze caried with hym.

And beyond all that, the saying is: ỹ in his old age a whoze had so bewitched him with a ryng and a pearle in it and I wotte not what imagerie grauen therein, that he went a saute after her as a dogge after a bitche, and the dotehead was beside him selfe & whole out of his mynde: in so much that whē the whoze was dead, he could not departe from the dead corps, but caused it to be enbaumed & to be caryed with him whether soeuer he went, so that al the world wondered at him: till at the last his Lordes accombred with carying her from place to place and ashamed that so old a man, so great an Emperour and such a most Christen kyng, on whom & whose dedes euery mans eyes were set, should dote on a dead whoze, toke counsell what should be ỹ cause. And it was cōcluded that it must nedes be by enchauntement. Thē they went vnto the Cophyne and opened it and sought and found this ring on her finger: which one of the Lordes tooke of and put it on his owne finger. whē the ring was of, he commaunded to burye her, regardyng her no longer. Neuertheleſſe he cast a phantasie vnto this Lord and began to dote as fast on him, so that he might neuer be out of sight: But where our Charles was there must that Lord also be, and what Charles did, that must he be prouey vnto: vntill that this Lord perceauyng that it came because of this enchaunted ring, for very payne and tediousnesse tooke and cast it into a well at Acon in Douchland. And after that the ryng was in the well the Emperour coulde neuer depart from the towne, but in the sayd place where the ring was cast, though it were a foule marresse, yet he built a goodly monastery in the wozship of our Lady, and thether brought reliques, from whence he coulde gette them, and pardōs to sanctifie ỹ place, & to make it moze haunted. And there he lyeth, & is a Saint, as right is. Foz he did foz Christes Vicar as much as the great Turcke foz Mahomete: but to saue his holines that he might be canonised foz a Saint, they sayne in hys life that his abiding there so continually was foz the hotte bathes sakes which be there.

The Pope made this lecherous Emperour a Saint.

Lewes the milde.

After Charlemayne, Lewes ỹ mylde was Emperour, which was a very patient man (a nother Phocas and a nother pzay foz the Pope) and so meke and softe that scarcely he coulde be angry at any thing at all. when our holy fathers had seene his water and spyed what complexion he was, they chose Steuen the 4. of that name Pope, without his knowledge, and bad him neyther good moztow noz good euen, noz once God speede about the matter, against their owne graunt vnto his father foz his good seruice. And his softnes was yet somewhat displeased ther with, in as much as the election of the Pope pertayned vnto his right. But the Pope sent Embassadours & wzote all the excuses that he coulde, and came after him selfe to Fraunce to him, and peaced him, and crowned hym there Emperour, and passed the tyme a season with him, and they became very familiar together.

Pope Steuen the iij.

The Pope elected and set vp with out the assent of the Empereur

After that, they chose Paschalis Pope of the same maner, which Paschalis sent immediatly Legates vnto the Emperour softe Lewes, excusing hymselfe & saying: that it was not his faulte, but that the clergie and the commō people had drawne him thereto with violence against his will. Then the Emperour was content foz that once, & bad they should no moze do so, but that the olde ordinaunce ought to be kept. The softnesse of this Lewes did him much care. Foz he was after prisoned of his owne sonne with helpe of Pope Gregory the fourth.

Pope Paschale.

The Pope how he abused the Emperour

After this mans dayes the Popes neuer regarded the Emperours, noz did the clergie of Rome sue any moze to the Emperour, either foz the election oz confirmation of the Pope. Moze ouer after this Lewes there was neuer Emperour in Christendome of any power oz able of his owne might to correct any Pope, neyther was there any kyng that coulde correct the outragi-

The Pope setteth not by the Emperour.

ous

This was an Emperour foz the popes own mouth.

A dotyng Emperour

ous vices of the ſpiritualtie of his own realme after this time. For this Lewes left three ſonnes, among which he deuided ỹ realme of Fraũce & all Douchland. which ſame for pride & diſdayne that one ſhould haue more then an other, fell together (as we ſay) by the eares, ech deſtroying others power, ſo that Fraunce was afterwarde of no might to do any great thyng. And thẽ the Pope raigned in Italy alone with out care of any Emperour: in ſo much that Nicholaus the firſt, decreed that no ſecular Prince or Emperour ſhould haue ought to do or be at the counſels of the clergie.

alone.

Pope Nicholaus the firſt.

And after that Adrian the ſecõd was choſen Pope, the Emperours deputie being in Rome, and not once ſpokẽ to of the matter.

Pope Adrian the ſecond.

And when the Emperours embaſſadours diſdained, they anſwered who can reſiſte the rage of the people, and prayed them to be cõtent, and to ſalute him as Pope. And Adrian the thyrde decreed that they ſhould not abide or tarie for the Emperours confirmation or authoritie in chuſing the Pope, and that the Pope onely ſhould call a generall counſel, and not the Emperour: or if the Emperour would preſume ỹ to do, the counſell ſhould be of none effect, though all the prelates of Chriſtẽdome were there, and though what ſoeuer they did were but Gods word.

Pope Adrian the third.

The vertue of the Pope and power of ỹ Emperour periſhed together.

So mighty was the beaſt now waxed when he once began to raygne alone. And from this tyme hetherto periſhed the power of the Emperours and the vertue of the Popes, ſayth Platina in ỹ lyfe of Popes. For ſince that tyme, as there was none Emperour of might, ſo was there no Pope of any vertue.

After this Lewes, the Empyre of Fraunce, and of all Douchlãd, was deuided betwene his three ſonnes, which (as I ſayde) fought one with another and deſtroyed the ſtrength of the Empyre of Fraunce. And from that tyme to this, which is aboue vij. hundred yeares, thou ſhalt reade of few Popes that haue not led their lines in bloudſhedding, in ſo much that if thou conſider the ſtories well, thou ſhalt eaſely perceaue that there hath bene ſlayne about their cauſe farre aboue xl. hũdred thouſand men, beſides that there hath bene but few Princes in Chriſtẽdome that hath not bene buſied and combred a great part of his life about their matter. Either in warres begunne at their ſetting on, eyther in ceaſing ſeaſons or diuiſion that hath bene amõg the clergie, who ſhould be Pope: or ſtriuing of byſhops, who ſhould be greateſt, as betwene the Byſhop of Yorke & Canterbury in England, and betwene the Byſhops of England & wales, wherof all the chronicles be full, or in reforming Fryers or Monkes, or in fleying them that vttered their falſe hypocriſie wyth Gods worde.

The popes haue bene onely blouds ſheders aboue vij. C. yeares.

In Chriſtẽdome hath bene troubled wyth the Popes cauſes.

When the Emperour was downe, and no man in Chriſtendome of any power to be feared, then euery nacion fell vpon other, and all landes were at variaunce betwene theſelues. And then as the Danes came into England and vexed the Engliſhmen, and dwelt there in ſpite of their hartes, euen ſo came ſtraunge nations whoſe names were ſcarce heard of before in theſe quarters (as the Vandales, Hunnes, and Gothes) and ran thorowout all Chriſtendome by C. thouſands together, and ſubdued the landes and dwelt therin maugre the inhabitours, as thou mayſt ſee in Douchland how diuers nacions are incloſed in ỹ middes of the lande of a ſtraunge tongue which no Douchmen vnderſtande: and that rule continued well vij. or ix. ſcore or two hundred yeares. And in all this ſeaſon, whoſoeuer wan the mayſtrye, hym the ſpiritualtie receaued, and him they crowned kyng, and to him they claue. And whatſoeuer any tyraunt had robbed all hys life, that or the moſt part thereof muſt he deale among them at hys death for feare of Purgatory. The ſpiritualtie all that ſeaſon preached the Pope mightely, built Abbayes for recreation and quyetnes, ſhryning them alway for ſaintes which purchaſed them priuileges, or fought for their liberties, or diſputed for the Popes power, howſoeuer they liued (but after I. yeare whẽ their liues were forgotten) and if any reſiſted thẽ whatſoeuer miſchief they went about, hym they noted in the chronicles as a cruell tyrauntrye and whatſoeuer misfortune chaunced any of hys poſteritie after him, that they noted alſo, as though God had plagued them, becauſe their forefather was diſobedient vnto holy church, and euer put the ſtories that vttered their wickednes out of the way, and gathered reliques ſtõ whence they coulde get them, and fayned myracles, and gaue theſelues only vnto Poetry: and ſhut vp the ſcripture: ſo that this was the very tyme of which Chriſt ſpeaketh Math. xxiiij. in

Vandales. Hunnes. Gothes.

The ſpiritualtie obeyed to him that gat the victory, how wicked ſoeuer he was.

Building of Abbeyes

Shryning of ſaintes.

This was the tyme that falſe prophetes did ariſe in the church.

which

which false Prophetes should arise, & shew myracles and wonders, to deceaue the very electe if it had bene possible.

FInally in thys busie worlde, the kynges of Lumbardy gatte a little might and came vp agayne, and were diuers tymes Emperours, though of no great might. And one Beringarius kyng of Lumbardy began to meddle with our holy fathers busines. wherfore ỹ Pope fled vnto Ottho kyng of ỹ Saxons, which by that tyme had gotten might, and brought him into Italy against Beringarium, which Ottho ouercame Beringarium, and was made Emperour for his labour, and thus came the Empyre first vnto Douchlande.

Beringarius.

Ottho.

And Ottho receaued the Empyre of one Pope Iohn (say they) with thys othe: I Ottho do promise and sweare vnto the Lord Iohn by the father, the sonne, and the holy Ghost, and by this wod of the crosse that maketh liuing, and by these reliques of Saintes, that if I come to Rome with Gods helpe, I will exalte the holy church of Rome and the gouernour of the same vnto my power: Neyther shalt thou lose lyfe nor members, or that honour that thou hast by my will, counsell, consent or setting a worke. Whosoeuer I wyll make in Rome no constitution or ordinaunce of any thing that pertayneth vnto thee or vnto the Romaines without thy counsell. And what so euer of the landes of Saint Peter commeth vnto our hands, I will deliuer it thee. And vnto whosoeuer I shall commit the rule of Italy, I will make hym sweare that he shall helpe thee, to defende the landes of Saint Peter vnto his power.

Pope Iohn the. xij.

The oth of the Emperour made to the pope.

Note here the dissimulation of ỹ Pope, in callyng his possessions S. Peters possessions.

And Gregory the fift (when they had got at the last that which they long gaped for) made this ordinaunce of chusing ỹ Emperour, to stablishe it withall: that vj. Lordes of Almany, iij. of the spiritualtie and iij. of the temporaltie with the kyng of Bohem the vij. to be the odde man & Empere should chuse him for euer, and sende hym to the Pope to receaue his othe, and to be crowned. Neuertheles the Pope to keepe the Emperour a far of, sendeth hym hys coronation home to him oftymes, much leuer than that he should come any nearer, as a meeke spryted man, that had leuer liue solitarie and alone then haue his holinesse seene.

Pope Gregory the fift.

The election of the Emperour appertayneth to the Lordes of Germany.

A proper similitude to describe our holy father.

AND to se how our holy father came vp, marke the example of an Iuy-tree: first it springeth out of ỹ earth, & then a while crepeth along by ỹ ground till it finde a great tree: then it ioyneth it selfe beneath alow vnto the body of the tree and creepeth vp a litle and a litle fayre and softly. And at the begynnyng while it is yet thynne and small that the burthen is not perceaued, it semeth glorious to garnishe the tree in the wyntre & to beare of the tempestes of the weather. But in the meane season it thrusteth his rootes into ỹ barck of the tree to hold fast with all and ceasseth not to clyme vp till it be at the top and aboue all. And then it sendeth hys braunches a long by the braunches of the tree and ouergroweth all and waxeth great, heauy and thicke and sucketh the moysture so fore out of the tree and his braunches, that it choketh and stifleth them. And then the foule stinckyng Iuye waxeth mighty in the stope of the tree and becommeth a sete and a nest for all vncleane bydes & for blind Oules whiche hauke in the darke and dare not come at the light.

The Iuy-tree springeth.

The maner how ỹ pope did spring vp to hys great auctorite.

Euen so the Bysshop of Rome now called Pope at the begynnyng crope a long vppon the earth, and euery man trode vpon him in this world. But assoone as there came a Christen Emperour he ioyned him selfe vnto hys feete and kissed them, and crope vp a litle with beggyng nowe this priuilege now that, now this Citie now that, to finde poore people with all and the necessary Ministers of Gods word. And hee entitled the Emperour with chosing the Pope and other Bishops, and promoted in the spiritualty, not whom vertue and learning but whom the fauour of great men comended: to flater to get frendes and defenders with all.

The chusing of the Pope & all Bishoppes perteyned vnto the Emperour and kinges once.

And the almes of the congregation which was the fode and patrimony of the poore and necessary preachers, that he called S. Peters patrimony, S. Peters rentes, S. Peters landes, S. Peters right: to cast a vayne feare and an heathenish superstitiousnesse into the hartes of mē, that no man should dare meddle with what soeuer came once in to their handes for feare of Saint Peter, though they ministred it neuer so euil: and that they which should thinke it none almes to geue them any more (because

The almes geuen vnto the poore is become S. Peter patrimony.

(because they had to much already) should yet geue S. Peter somewhat (as Nabucodonesser gaue his G O D Beel) to purchasse an aduocate and an intercessor of S. Peter, and that S. Peter should at the first knocke let thē in.

Dani. xiiij.

And thus with flatteryng and fayning and vayne superstition vnder the name of S. Peter he crept vp and fastened his rootes in the hart of the Emperour, and with his sword clame vp aboue all his felowbyshops & brought them vnder his feete. And as he subdued thē with the Emperours sword, euen so by sutiltie & helpe of them (after that they were sworne faythfull) he clame aboue the Emperour, and subdued hym also, and made stoupe vnto his feete, and kisse thē an other while.

The Pope first gat aboue all the Bishops, & then aboue the Emperour.

O Lucifer.

Yea pope Cœlestinus crowned the Emperour Henry the fift holdyng ẏ crown betwene his feete. And when he had put the crowne on, he smote it of with his feete agayne saying: that he had might to make Emperours and put them downe agayne.

Note this deuilish & abhominable pride.

And he made a constitution that no lay man should medle with their matters nor be in their Councels or witte what they did, and that the pope onely should call the Councell, and the Emperour should but defēd the Pope, prouided allway that the Councel should be in one of the Popes Townes, and where the Popes power was greater then the Emperours: then vnder a pretence of condemnyng some heresie hee called a generall Councell, where he made one a Patriarcke, an other Cardinall, an other Legate, an other Primate, an other Archbyshop, an other Bishop, another Deane, another Archdeacon, and so forth as we now see.

A lawe made by the Pope.

The Pope createth his shauelyngs into dignities.

And as the Pope played with the Emperour, so dyd his braunches and his members the Byshops play in euery kyngdome, Dukedome, & Lordshyp: in so much that the very heyres of them by whom they came vp, hold now their landes of them and take thē for their chief Lordes. And as the Emperour is sworne to the Pope, euen so euery kyng is sworne to the Byshops and Prelates of his Realme: and they are the chiefest in all Parlamentes: yea they and theyr money and they that be sworne to them and come vp by them rule all together.

Qualis pater talis filius, good naturall children.

The popes order compared with Christes.

And thus the Pope the father of all hypocrites hath with falsehode & guile peruerted the order of the worlde and turned the rootes of the trees vpward and hath put downe the kyngdome of Christ, and set vp the kyngdome of the deuil whose Vicare he is, and hath put downe the Ministers of Christ, and hath set vp the Ministers of Sathan, disguised yet in names and garmentes lyke vnto the aungels of light & ministers of righteousnes. For Christes kyngdome is not of the world Johñ. xviij. and the Popes kyngdome is all the world.

Christ and the Pope compared together.

And Christ is neither iudge nor diuider in this world Luke. xij. But the Pope iudgeth & deuideth all the world and taketh the Empyre and all kyngdomes and geueth them to whom he lusteth.

Christ sayth Math. v. Blessed are the poore in spirite: so that the first step in the kyngdome of Christ is humblenesse or humilitie, that thou canst finde in thyne hart to do seruice vnto all mē and to suffer that all men treade thee.

The Pope sayth. Blessed be the proude & hygh mynded that can clyme and subdue all vnder them and mayntaine their right and such as will suffer of no man: so that he which was yester day taken from the dongehill and promoted this day by his Prince, shall to morow for the Popes pleasure curse him and excommunicate him and interdite his Realme.

Christ sayth. Blessed be the meke or soft that be harmlesse as Doues.

The Pope blesseth them that can set all the world together by the eares and fight and slea mākully for his sake, that he may come haste from bloudshedyng to a Byshoprike as our Cardinall dyd, and as S. Thomas of Canterbury did, which was made Byshop in the field in complete harnesse on his horse backe and his speare bloudy in his hand.

Christ hath neither holes for Foxes nor nestes for byrdes nor yet whereon to lay his head, nor promised ought in this world vnto his Disciples nor take any to his Disciple but hym that had forsaken all.

The Iuytree the Pope hath vnder his rootes thorowout all Christendome in euery village holes for Foxes and nestes for vncleane byrdes in all his braunches, and promiseth vnto his Disciples all the promotions of the world.

Christ byndeth a man lowe, but the Pope lifteth vp & hygh.

The nearer vnto Christ a man commeth, the lower he must descende and the poorer he must wax: But the nearer vnto the Pope ye come, the hygher

ye must clyme and the more riches ye must gather whence soeuer ye can get them, to paye for your Bulles, and to purchase a glorious name and licence to weare a mitre & a crosse and a palle and goodly ornamentes.

How the Pope receaueth hys kyngdome of the deuill and how he distributeth it agayne.

The Pope receaueth his riches and kyngdomes of the deuill.

SHortly, the kyngdomes of the earth and the glory of them (which Christ refused (Math. iiij. dyd the deuill proffer vnto the Pope, and he immediatly fell from Christ and worshipped the deuill, and receaued them. For by falsehead (as he mayntaineth them) came he thereto, and by falsehead do all hys disciples come therto. who of an hundred one is pope, Bishop or any great Prelate, but either by Nicromancy or Symonie or waytyng on great mens pleasures & with corruptyng of Gods word & fashioning it after their lustes.

The Pope distributeth his fathers kyngdome.

And the Pope after he had receaued the kyngdome of the world of the deuill and was become the deuilles Vicare, tooke vp in lyke maner all Christendome an hygh and brought them from the mekenesse of Christ vnto the hyghe hill of the pride of Lucifer and shewed them all the kingdomes of the earth, saying: fall downe and worshyp me, and I will geue you these. Vnto the spiritualitie he sayth: fall frō Christ and preach me and take thou that Cardinalship thou that Bishoprycke, thou that Abbotshyp, and so forth: thou as many benefices as thou wilt and a dispensation for what thou wilt. And to Monkes and Friers in lyke maner, take thou that hole, and thou that nest with what priuileges ye wil desire and dispensations of your rules, if ye will preach me.

And vnto the temporalitie he sayth: First to the Emperour, if thou wilt fall downe and kysse my feete and sweare to hold of me and to defend me I geue thee the Empyre.

And to all kynges in lyke maner, if they will sweare to defende his liberties, and to hold of him, he crowneth them. And euē so all temporall Lordes from the highest vnto the lowest and all officers and all maner subiectes, if they will enioy landes, rentes, offices, goodes and their very lyues they must runne the same way.

The very whores (Gods honour vnregarded) as lōg as they despise not him and his ordinaunces, they shall neste in hys rentes and among hys Prelates. And the theeues and murtherers shall haue dennes in his sanctuaries, whatsoeuer they do agaynst God, so long as they hang on hym.

The Apostles chose Priestes to preach Christ onely all other thynges layde a parte, and chose none but learned and vertuous.

The popes order compared with the order of the Apostles.

The Pope shaueth whosoeuer commeth, leuer out of the stues then from studie, and when they be sworne, he sendeth them vnto all great mens houses to preach his godhed, to be stuardes, surueyers, receauers and counsellers of all maner mischiefe: to corrupt wife, daughter and mayde, and to betray their owne master, as oft as it needeth to promote their falshead withall. For thereto are they sworne together. And when they haue done all mischiefe, there shall no man wete whence it commeth.

The popes Prelates.

The Apostles chose Deacons to minister the almose of the riche vnto the poore. And to helpe the Deacons they chose widowes of lx. yeare olde, holy and destitute of frendes to tende the sicke. And the Pope in stead of such widowes, maketh whosoeuer commeth whether she be young or old, but none saue them that be rich and able to pay xx. xxx. or xl. pounde for their profession, to whom for as much more he will geue a dispensation on the morow to mary againe. And in stead of such Deacons, he maketh both Deacons & subdeacons, which do nothing at all but are vaine names without office, except it be that on some holy day in stead of ministring ỹ goodes of the church vnto the poore they sing an epistle or gospell to begge more from the poore.

The popes widowes.

The popes Deacons.

And as his Deacons minister the goodes of the Church vnto the poore: euen so do his Priests preach Christes Gospell vnto the flocke.

And the almose that was geuen to the sustentation of the poore, whiche thou shalt read in stories that it was in some cities aboue xx. xxx. xl. yea an hundred thousand pounde, and all the landes geuen for the same purpose, they haue stollen from them and haue deuided it among themselues. And therwith did they at the beginning corrupt the great men of the worlde, and clam vp to this heith where they now be. And for that haue they strouen among

How the Pope deuideth the poore peonies alms.

mong themſelues this viij. hundred yeares. And to maintaine that which they haue falſely gotten, hath the pope ſtirred vp a ſword of warre in al Chriſtendome this viij. hundred yeares, and hath taken peace cleane out of the worlde.

When the Byſhops, Prieſtes, and Deacons were fallen, and had receaued of the Pope the kingdome that pertayned vnto the poore people, and had robbed them and parted their patrimony among theſelues: then ſprang the orders of Monkes. whoſe profeſſion was, to abſtaine from fleſhe all their liues, to weare vile rayment, to eate but once in the day, and that but butter, cheſe, egges, fruites, rootes, and ſuch thinges that were not coſtly, and might euery where be found. And they wrot bookes, and wrought diuers thynges to get their liuing withall. when the laye men ſawe that the prieſtes were fallen into ſuch couetouſnes, and that the Monkes were ſo holy: they thought, theſe be meete men to miniſter our almoſe vnto the poore people. For their profeſſion is ſo holy that they can not deceaue vs as ỹ prieſtes do, and made the Monkes tuitors and miniſters vnto the poore, & gaue great landes & riches into their hands to deale it vnto the poore. when the Monkes ſaw ſuch abundaunce, they fell after the enſample of the Prieſtes, and tooke diſpenſations of the Pope for their rules, and ſtraite profeſſion, which now is as wide as their coules, and deuided all among them and robbed the poore once more. And out of the Abbayes tooke he the moſt part of byſhoprikes and cathedrall churches, and the moſt part of all the landes he hath, beſides that there remayne yet ſo many mighty Abbayes and Nunries therto.

Monkes.

Monkes made miniſters to the poore.

Monkes robbe the poore.

Aſſoone as the Monkes were falle, then ſprang theſe begging Fryers out of hell, the laſt kynde of Caterpillers, in a more vile apparell, and a more ſtraite religion, that (if ought of relicke were left among the laye men for the poore people) theſe horſeleches might ſucke that alſo. which dronebees as ſoone as they had learned their craft, and had buylt them goodly and coſtly neſtes, and their limiters had deuided all countryes amõg them to begge in, and had prepared liuinges of a certain tie, though with begging, then they alſo tooke diſpenſations of the Pope for to liue as largely and as lewdly as the Monkes.

Begging fryers.

And yet vnto the laye men whome they haue thus falſely robbed, and frõ which they haue deuided themſelues, and made them a ſeuerall kyngdome among themſelues, they leaue the paying of tolle, cuſtome, and tribute (for vnto all ỹ charges of the realmes will they not pay one mite, and the finding of all the poore, the finding of ſcholers for the moſt part, the finding of theſe foreſayd horſeleches, and caterpillers, the begging Fryers, the repayring of the hye wayes, and bridges, the building and reparations of their Abbaies and Cathedrall Churches, Chapels, Colledges, for which they ſende out their pardons dayly by heapes, and gather a thouſand pounde for euery hundred that they beſtow truely.

The charge of the lay people.

If the laye people haue warre or what ſoeuer charge it be, they will not beare a mite. If the warre be theirs (as the one part almoſt of all warre is to defende them) they will with falſhead make thẽ beare the greateſt part, beſides that they muſt leaue their wiues and children and go fight for them and loſe their liues. And likewiſe in al their charges they haue a caſt to poule the laye people. The Scottes caſt downe a caſtel of ỹ Byſhop of Durhams on the Scottiſhe bancke called Norham caſtell. And he gat a pardon frõ Rome for the building of it againe, wherwith I doubt not but he gat for euery penye that he beſtowed three.

And what do they with their ſtore that they haue in ſo great plenty euery where: ſo that the very begging Fryers in ſhort ſpace to make a Cardinall or a Pope of their ſecte, or to do what feate it were for their profite, woulde not ſtick to bring aboue a kynges raũſom? verely make goodly places and parkes of pleaſure, and gaye ſhrynes, and painted poſtes, and purchaſe pardons, wherewyth they yet ſtill poule and plucke away that little wherwith the poore which periſhe for neede, and fall into great inconueniences myght be ſomewhat holpen and relieued. And lay vppe in ſtore to haue alway to pay for the defending of their faith, and for to oppreſſe the truth.

How the ſpirituallte beſtow their treaſure.

¶ How the Pope made him a lawe, and why.

After that the Pope with tyranny was clom vp aboue his brethren,

and had made all the spiritualtie hys subiectes, and had made of them & hym a seuerall kingdome among thẽselues, and had seperated them from the lay in all things, and had got priuileges, that whatsoeuer they did no man shoulde meddle with them: and after also he had receaued the kingdomes of the earth of Sathan, and was become his Vicar to distribute thẽ: and after that the Emperour was fallen in like maner at his feete and had worshipped him as God to receaue his Empyre of him, and all kinges had done likewise to be annointed of him and to be crowned of hym, and after that the worlde both great & small had submitted them selues to receaue the beastes badge: then because ẏ Christes doctrine was contrary vnto all such kingdomes, & therefore had no law therein how to rule it, he went and made him a seuerall lawe of his owne makyng, which passed in cruelty and tyranny ẏ lawes of all heathen Princes.

The Pope maketh lawes.

And in his lawe he thrust in fayned giftes of olde Emperours that were out of memory, saying ẏ the Emperor Constantinus had geuen vp the Empyre of Rome vnto Saint Siluester which is proued a false lye for diuers causes: One that Saint Siluester being so holy a man as he was would not haue receaued it contrary to his masters commaundementes & doctrine: Another that the Emperours raigned in Rome many yeares after, and all Bysshops sued vnto the Emperour, & not to the pope, which was but bishop of Rome onely, & not called father of fathers. Moreouer that no autentike story maketh mention that any Emperour gaue them their patrimony, but that Pipine which falsely and wyth strength inuaded the Empyre gaue it vnto hym. Then put he in the graunt of Phocas, then the gift of Pipine confirmed by the great Charles: then a fayned release of the election of the Pope, geuen vp agayne vnto Pope Paschale by the Emperour Lewes. For they thẽ selues had graunted vnto Charlemaine and his successours, for euer the election or denomination of the Pope and Bysshops to flatter him withall, and to make him a faithfull defender, and that in a generall counsell which (as they say) can not erre. Neuertheless Pope Paschall though he beleued the counsell coulde not erre, yet he thought them somewhat ouer seene to make so long a graunt, and therefore he purchased a release of gẽtle Lewes as they pretend. But verely it is more likely that they fayned that graunt to excuse their tyranny after they had taken the election into their handes againe with violẽce, when the Emperours were weake & not able to resist them: as they fayned the gift of Constantine, after they had inuaded the Empyre with subtiltie & falsehead. And last of all they brought in the othe of Otho with the order that now is vsed to chuse the Emperour.

What subtiltie the Pope vseth to stablishe his kingdome.

The Pope hath feined the gift of Constantine.

How the Pope corrupteth the Scripture and why.

The Pope corrupteth the scripture, and why.

Moreouer lest these his lyes should be spyed and lest happily the Emperours folowyng might say, our predecessours had no power to bynde vs nor to minish our might: And lest kynges folowyng should say after the same maner, that the sword & full power to punish euil doers indifferently is geuen of God to euery kyng for hys tyme, and therfore that their predecessour could not binde them cõtrary vnto the ordinaunce of God: but rather ẏ it was vnto their damnation to make such grauntes and that they did not execute their office. And therfore the foule and mishapen monster gate him to the Scripture and corrupted it with false expositions, to proue that such authoritie was geuen him of God, and chalenged it by the authoritie of Peter, saying that Peter was the head of Christes Church, and that Christ had made him Lord ouer ẏ Apostles his felowes in that he bade him fede his shepe and lambes: John the last, as who should say that Paule which came long after, was not cõmaunded to feed as specially as Peter, which yet wold take none authoritie ouer the bodyes or ouer the faythes of them which he fed, but was their seruaunt for Christes sake, Christ euer the lord and head: And as though the other Apostles were not lykewise as specially commaunded as Peter: And as though we now & all that here after shall loue Christ were not commaunded to fede Christes flocke, euery man in his measure, as well as Peter. Are not we commaunded to loue our neighbours as our selues as well as Peter? why then are we not commaũded to care for hys flocke as well as Peter?

Peter (sayth the Pope) was the head of Christes church.

All ministers haue as great a charge geuen them of God as Peter had

Moreouer if to fede Christes shepe is to be greatest (as no doubt to fede Christes flocke is to be great and most

Peter preacheth but the Pope preacheth not.

to fede, is to be greateſt, in which office though Peter was great, yet Paule was greater) how commeth it that the pope by that authoritie chalēgeth to be greateſt, & yet this viij. hundred yeares fedeth not at all: but poyſoneth their paſture with the venemous leuen of hys traditions and with wreſtyng the text vnto a contrary ſenſe?

Then came he to this text Math. xvj. Thou art Peter and vppon this rocke I will builde my congregation or Church. Lo ſaith Antichriſt the carnall beaſt, Peter is the rocke whereon the Church of Chriſt is built, & I am his ſucceſſour, and therfore: the head of Chriſtes Church. When Chriſt ment by the rocke the confeſſion that Peter had confeſſed ſaying: Thou art Chriſt the ſonne of the lyuing God which art come into this world. This fayth is the rocke wheron Chriſtes Churche is built. For who is of Chriſtes Churche but he onely: that beleueth that Chriſt is Gods ſonne come into this worlde to ſaue ſinners? This faith is it, againſt which hell gates cā not preuaile. This fayth is it, which ſaueth the congregation of Chriſt, and not Peter.

Fayth is the rocke whereon Chriſtes Churche is built.

Thē he goeth forth vnto that which foloweth: Vnto thee I will geue the keyes of the kyngdome of heauen, and what ſoeuer thou byndeſt in earth, it ſhalbe bound in heauen. &c. Loe ſayth he, in that he ſayth what ſoeuer thou bindeſt in earth, he excepteth nothyng, therfore I may make lawes and binde both King & Emperour. When Chriſt as he had no worldly kyngdome, euen ſo he ſpake of no worldly bindyng, but of bindyng of ſinners. Chriſt gaue hys Diſciples the keye of the knowledge of the law of God to binde all ſinners, and the keye of the promiſes to looſe al that repent & to let them into the mercy that is layed vp for vs in Chriſt.

Byndyng and loſyng how it is to be vnderſtand.

The keyes

Then cōmeth he vnto an other text which Chriſt rehearſeth Mathew laſt ſaying: All power is geuen me in heauen and earth go ye therfore and teach all natiōs Baptiſing them in the name of the father and the ſonne & of the holy ghoſt, teachyng them to kepe all that I commaūded you: And behold, I am with you vnto the worldes end: Loe ſayth the Pope, Chriſt hath all power in heauen and earth without exceptiō, and I am Chriſtes Vicare, wherfore all power is myne and I am aboue all kynges and Emperours in temporall iuriſdiction and they but my ſeruaūtes to kiſſe not my feete onely but my. M.

Behold here Antichriſt, how he wreſteth the Scriptures.

alſo if I liſt not to haue them ſtoupe ſo low. When Chriſt as I ſayd, becauſe he had no temporall kyngdome, euen ſo he ment of no temporall power: but of power to ſaue ſinners, which the proceſſe of ỳ text declareth by that he ſayth, go ye therfore and teach and Baptiſe: that is, preach this power to al natiōs, and waſh of their ſinnes through fayth in the promiſes made in my bloud.

Chriſtes power is to ſaue ſinners.

Then hee commeth vnto an other text. Heb. vij. which is. The prieſthode beyng tranſlated, the law muſt needes be tranſlated alſo. Now ſaith the pope, the Prieſthode is tranſlated vnto me, wherefore it pertayneth vnto me to make lawes and to binde euery man. And ỳ Epiſtle meaneth no ſuch thyng, but proueth euidently that the ceremonies of Moyſes muſt ceaſſe. For the Prieſtes of the olde Teſtament muſt nedes haue bene of the tribe of Leui as Aarō was, whoſe duty for euer was ỳ offeryng of ſacrifices. wherfore when that Prieſthode ceaſed the ſacrifices & ceremonies ceaſed alſo. Now ỳ Prieſthode ceaſed in Chriſt, whiche was a Prieſt of ỳ order of Melchiſedeke & not of the order of Aaron: for then he muſt haue bene of the tribe of Leui, and that he was not, but of the tribe of Juda & of the ſeede of Dauid. wherefore they that are vnder Chriſtes Prieſthode are vnder no ſacrifices or ceremonies. And of this maner ruggle they with all the Scripture, whiche ſalſhed leſt the laye men ſhould perceaue with reading the proceſſe of the text, is all their feare what ſoeuer they pretend.

Of this maner ruggleth hee with all texte.

At the ſufferyng of Chriſt, the offeryng of ſacrifices & ceremonies ceaſſed: for Chriſt offered hym ſelfe once for all.

Moreouer that thou mayſt perceaue the Popes falſhed, marke, Chriſt ſayd vnto Peter I will geue & not I geue, neither ſayd he I will geue vnto the onely. Therfore looke in the. xx. chapter of John where hee gaue them the keyes after his reſurrection, and thou ſhalt ſee that he gaue them vnto all indifferently ſaying: As my father ſent me ſo ſend I you. whether ſent he thē: into all the world, and vnto all natiōs. what to do? to preach the law that the people might repent, and the promiſes that they might beleue in Chriſt for the remiſſion of ſinnes ſaying: receaue the holy ghoſt, who ſoeuers ſinne ye forgeue they ſhall be forgeuen. By which holy ghoſt he gaue them vnderſtādyng of the Scripture and of all that they ſhould preach: as thou mayſt ſee Luke laſt, where he opened their wittes to vnderſtand the Scripture and ſayd, that repentaūce and forgeueneſſe of ſinnes

Chriſt gaue all his Apoſtles like authoritie.

must be preached in his name to all nations, and that they were witnesses to preach it. Whereby thou seest that to bynde and lose is but to preach & to tell the people their faultes, & to preach mercy in Christ to all that repent.

To bynde and lose is to preach.

And when he sayth all power is geuen me: he sayth not, go thou Peter & preach: but saith vnto all indifferently, go ye and preach this power geuen me of my father to saue all that repent and to damne them that repent not, but follow the lustes of their flesh with full desire to lyue beastly beyng enemyes vnto the law of God.

Christ sent out all hys Apostles & not Peter alone.

Note. And Math. xviij. Peter asked Christ howe oft hee should forgeue hys brethren, whether seuē tymes. And Christ sayd, seuentie tymes seuen tymes. As who should say, as oft as he repenteth and asketh forgeuenesse.

Now though this were spokē vnto Peter onely because Peter onely moued the question, yet pertaineth it not vnto vs all as well as vnto Peter? Are not we as much bound to forgeue our neighbours that repēt and aske forgeuenesse, as Peter? Yes verely. But because Peter onely asked the question, therfore did Christ teach vs by Peter. If an other had asked, he would haue taught vs by that other. And in lyke maner when Christ asked who say ye that I am: if any other of the Apostles which beleued it as well as Peter, had sayd as Peter did, thou art Christ the sonne of the lyuyng God which art come into the world of sinners, to saue them: vnto him would Christ haue aūswered as he did to Peter, that vppon the rocke of that his cōfession he wold haue built his church, and would haue promised him keyes as well as he dyd Peter. Yea and in the xviij. chapter of Mathew Christ sayth to all the Apostles, yea and to all congregatiōs where sinners be, that what soeuer they boūd should be bound, and whatsoeuer they loosed should be loosed.

We are bound to forgeue our neighbours aswell as Peter was.

Christ buildeth his Churche vpon the confession of Peter, & not vppon Peter.

Moreouer euery man and woman that know Christ & his doctrine, haue the keyes and power to bynde & loose: in an order, and in their measure, as tyme place and occasion geueth, & priuately. May not a wife, if her husband sinne agaynst God and her, and take an other woman, tell him his fault betweene him & her secretly, and in good maner humbly, & binde his conscience with the law of God? And if he repent may she not forgeue him and loose him as well as the Pope? Yea, and better to, as long as the sinne is secret, in as much as hee sinneth specially agaynst her and not agaynst the Pope.

A woman hath power to bynd.

How a wo man may bynde and lose.

And so may the sonne do to hys father, and a seruaunt to his master, and euery man to his neighbour, as thou seest in the sayd. xviij. chapter of Mathew. Howbeit to bynde and lose in the conscience by open preachyng pertaineth vnto the officers that are appointed therto. And to bynde and lose open sinners, and them that will not repent till they be complayned on vnto the congregation, pertaineth vnto the congregation.

To bynde the conscience, and to reproue opē sinners perteineth to the congregation.

Finally, there were many that preached Christ at Rome yer Peter came thether, if he came euer thether: as Paule and many other. Had they not authoritie to bynde and lose? Or els how did they conuert the people? Peter also was an Apostle and went from place to place as Paule dyd, and as Paule ordeyned Bysshoppes in euery place to teach the people, so no doubt did Peter. why then might not those Bysshops chalenge authoritie by Peter aswell as they of Rome? They say also in their own Legendes that Peter had his seate at Antioch first. Dyd he runne to Rome leauing no mā behynde hym to teach the people at Antioch? God forbid. why then myght not that Bysshop chalenge Peters authoritie? They will haply say sooner thē proue it, that Peter dyed at Rome, and therefore his authoritie is greatest there. Then by that rule Christes power is no where so full as at Hierusalem. But what hath Christes inuisible kyngdōe to do with places? where Christes Gospell is, there is his power full and all his authoritie as well in one place as in an other.

Reasons that Peter was not ỹ greatest by authoritie geuen hym of Christ.

Peter had first his seate at Antiochie.

Christes power is in the Gospel

Finally to get authoritie whence so euer they cā snatch it, they ioyne Paule with Peter in their owne lawes Distinctio. xxij. saying, By the authoritie of Peter and Paule. which is cleane agaynst themselues. For they say in their awne lawe in the presence of the superior the power of the inferior ceaseth, and is none at all. Now if Peter be greater then Paule, then by that rule where Peter is present there Paule is but a subiect and without authoritie: And where Christ is present bodely and preacheth himselfe, there the Apostles geue vp their authoritie, and holde their peace and sit downe at hys feete, and become scholers & harke vnto.

Paul is called to helpe.

In the presence of the greater the power of the lesser doth ceasse.

Wherfore in that they ioyne Paule

wyth

wyth Peter, and chalenge their ſupe-
riozitie as well by the authozitie of
Paule as of Peter, there they make
Paule fellow and equall wyth Peter.
Paule is made equal fellow with Peter. And thus it is falſe that Peter was
greater then his fellowes. But ỹ blinde
owles care not what they houle, ſeyng
it is night and the day light of Gods
woꝛde ſhut vp that no man can ſpye
them.

Moꝛeouer with this terme Peters
ſeat they iuggle a paſe (as with infinite
other) ſaying that Peters ſeat is the
chiefe ſeat, but what Peters ſeat is,
that they tell you not. Foꝛ wiſt ye that,
ye ſhould ſoone perceaue that they lye.
Peters ſeat is no ſtoole oꝛ chayꝛe (foꝛ
what hath the kingdome of Chriſt to
do with ſuch baggage) but it is a ſpi-
rituall thing. Chriſt ſaith in the Goſ-
Peters ſeate what it is. pell Math. xxiij. The Scribes & Pha-
riſeis ſit on Moſes ſeat. What was
Moſes ſeat there, a chayꝛe, oꝛ the tem-
ple, oꝛ the churches, oꝛ ſinagoge of the
land? Nay verely, foꝛ Moſes came ne-
uer there. But Moſes ſeat was Mo-
Peters ſeate Peters doctrine & Peters keyes are all but one thyng. ſes lawe and doctrine. Euē ſo Peters
ſeat is Peters doctrine, the Goſpell of
Chriſt which Peter taught. And the
ſame doctrine is Peters keyes: ſo that
Peters ſeat, Peters keyes and Peters
doctrine is all one thyng. Now is Pe-
ters doctrine Paules doctrine, and the
doctrine of all the xij. Apoſtles indiffe-
rently, foꝛ they taught all one thing.
Wheꝛefoꝛe it followeth that Peters
keyes and Peters ſeat be the keyes &
ſeat of Paule alſo and of all the other
xij. Apoſtles, and are nothing ſaue the
goſpell of Chriſt. And thus as Peters
doctrine is no better then Paules but
one thyng: Euen ſo Peters ſeat is no
greater noꝛ hyer noꝛ holier thē the ſeat
Peters ſeate is Chriſtes Goſpell. of the other xij. Peters ſeat nowe is
Chriſtes ſeat, Chriſtes goſpel on which
all the Apoſtles ſat, and on which this
day ſitteth al they onely ỹ preach chriſt
truely. Wheꝛefoꝛe as Antichriſt preа-
The Pope ſitteth in the deuils ſeate, whoſe Vi-
care he is. cheth not Peters doctrine (which is
Chriſtes Goſpell) ſo he ſitteth not on
Peters ſeat, but on the ſeat of Sathan,
whoſe vicar he is and on the ſeat of his
owne lawes and ceremonies and falſe
doctrine wheꝛunto he compelleth all
men with violence of ſwoꝛde.

Purgatoꝛy Then he clame to Purgatoꝛy with
the ladder of the ſayd text, whatſoeuer
thou bindeſt in earth. &c. Purgatoꝛy
The Pope ſayth that Purgatoꝛy is in earth. ſayth he is in earth: wheꝛefoꝛe I am
Lord there to. Neuertheleſſe as he can
proue no purgatoꝛy, ſo cā he not proue
that if there were any, it ſhould be in
the earth. It might well be in the ele-
ment oꝛ ſpere of fire vnder the Mone
as well as in the earth. But to bynde
and loſe is as I haue aboue ſayde, to
preach and to feede, and with Chriſtes
doctrine to purge ſoules. And they
that be dead be not of the flocke which
Chriſt bad Peter feede, but they that
lyue onely.

Thē clame he vp with the ſame lad-
der ſtill ouer all vowes and profeſſiōs
of all religious perſōs, and ouer othes
made betweene man and man to diſ-
pence with them, and ouer all mens
teſtamentes to alter them. Foꝛ what
thou makeſt an hoſpitall, that will he
ſhortly make a colledge of Prieſtes, oꝛ
a place of religion, oꝛ what he liſteth.
Thē all maner Monkes and Fryers
and like draffe tooke diſpenſations of
hym foꝛ the oꝛdinaunces of theyꝛ olde
foūders. And becauſe, as they thought
they had prayed & diſtributed foꝛ theyꝛ
ſoules inough to bring them out of
purgatoꝛy, they thruſt thē out of theyꝛ
beadrolles, and tooke dayly moe and
moe.

But euer ſince they tooke diſpenſa-
tions of the Pope, both foꝛ their rules
and to deuide all among them, they re-
ceaued in the name, not of the poore,
but of purgatoꝛy, to quēch the raging
fire theꝛeof, which is as hote as theyꝛ
bellyes can fayne it, and fooles be out
of their wittes to beleue it: pꝛomiſing
a Maſſe dayly foꝛ xl. ſhillinges by the
yeare, of which foundations whē they
haue gotten twenty, they will yet with
an vnion purchaſed of the Pope make
but one chauntry. Foꝛ if they ſhoulde
do all that they haue pꝛomiſed from ỹ
firſt founder vnto this day. v. hundꝛed
Monkes were not inough in many
cloyſters.

Thinkeſt thou that men were euer
ſo mad to make the faſhions that are
now amōg them? to geue the Sclerar
ſuch a ſumme, and the Pꝛiour oꝛ ſup-
pꝛiour and the other officers ſo much
foꝛ their partes as they haue yearely,
and to prompt the Abbot from his bꝛe-
thren, and to ſend him out of the Ab-
bay into ſuch parkes & places of plea-
ſures, and geue him a thouſand, fiftene
hundꝛed, two thouſand oꝛ thꝛee thou-
ſand pounde yearely to ſpoꝛt himſelfe
with all? Nay but when thoꝛow hypo
criſie they had gotten land inough, thē
they turned vnto the Pope and tooke
diſpēſations both foꝛ their rules which
were to hard foꝛ ſuch abundaunce, &
foꝛ the willes of their founders, and

Vowes.
Othes.
Teſtamēts
The Pope altereth mēs willes & teſtamēts at his pleaſure.
The popes marchaundiſe.
Union.
The great and ſhameфull abuſe of Abbeyes
Diſpēſations purchaſed of the Pope.

serued a great sort of founders vnder one per dominum, and deuided among few, that which was inough for a great multitude.

It was the Pope that deuised all these fashions to corrupt the Prelates wyth aboundaunce of worldly pleasures, of which he wist that the worste would be most greedy, and for which he wist also that he should finde Iudasses inow that would forsake Christ and betray ỹ truth and be sworne false vnto him and his Godhed. He maketh of many chauntryes one, of an Abbay a Cathedrall church, and out of the Abbayes plucked he the Bysshoprikes. And as Bysshops pay for their bulles, euen so do an infinite number of Abbottes in Christendome, in all landes some, which Abbottes be Bysshoppes within thẽselues, & immediatly vnder the Pope. And other Abbots and Priours send after the same example dayly vnto Rome to purchase licẽce to weare a mitre and a crosse & gay ornaments, to be as glorious as the best. &c. And where before God no man is a Priest but he that is appointed to preach christes Gospell vnto the people, and the people ought not to geue ought vnto the spiritualtie but for the maintenaũce of the preaching of Gods worde, the Pope taketh vi. or vii. yea ten. xx. and as many benefices as he listeth, & geueth them vnto one that preacheth not at all, as he doth all other dignityes of the spiritualtie. He that will purchase and pay and be sworne shal haue what he will.

Choppyng and chaungyng vsed by the pope.

The wicked bestowing of benefices by the Pope.

How they proue all their generall counselles.

When the Bysshops and Abbottes and other great Prelates had forsaken Christ and hys lyuing, and were fallen downe before the beast the vicar of Sathan to receaue their kyngdome of hym, then the Pope called together diuerse counseles of such holy Apostles and there concluded and made of euery opinion that semed profitable, an article of the fayth. If thou aske where the scripture is to proue it? They answere we be the church and can not erre. and therefore say they, what we conclude, though there be no scripture to proue it, it is as true as the Scripture and of equall authoritie with the Scripture & must be beleued as wel as the scripture vnder payne of dãnation. For say they our truth dependeth not of the truth of the scripture, that is, we be not true in our doing because the scripture testifieth vnto vs that we do truely: but contrary, the truth of the scripture (say they) dependeth of vs: that is, the scripture is true because that we admitte it, and tell thee that it is true. For how couldest thou know that it were the scripture except we tolde thee so? and therefore we neede no witnesse of the scripture, for that we do it is inough that we so say of our owne head, for we can not erre.

The church can not erre.

The Pope sayth that the Scripture is true not of it selfe, but because he allowyth & approueth it.

Which reason is like as though yoũg Mõkes newly professed should come by the rules of their order & ordinaunces of their olde founders, and would go about to kepe them: and the old cankerd Monkes should cal them backe vnto the corrupt and false maner that now is vsed saying: ye erre. Do onely as we teach you, for your profession is to obey your elders. Accordyng vnto the rules of our order and ordinaunces of our founder shall they say. We can teach you no other shall the old Monkes say, nor can lye vnto you: ye ought therfore to beleue vs and to do as we bid you. The yoũg Monkes shall aunswere we see that ye lye cleane contrary vnto all that is written in our rules and ordinaunces. The old Monkes shall say ye can not vnderstand them except we expounde them vnto you, neither yet know that they be your rules except that ye beleue that we cã not lye vnto you. For how can ye know that these be your rules and ordinaunces, but as we your elders tell you so? Now when we tell you that these be your rules and ordinaunces, how can ye be sure vndoubtedly that it is so, except ye beleue vndoubtedly that we can not lye. Wherfore if ye will be sure that they be your rules and ordinaunces, then ye must first beleue that we can not lye. Leaue such imaginations and disputations therfore and laye your rules and ordinaunces out of your handes and looke no more on them, for they make you erre. And come and do as we tell you and captiuate your wittes and beleue that we can not lye vnto you and that ye can not vnderstand your rules and ordinaunces. Euen so if thou say it is contrary vnto the Scripture: they answere that thou vnderstandest it not, & that thou must captiue thy witte and beleue that though it seme neuer so cõtrary, yet it is not contrary: no if they determine that Christ is not rise again

A similitude.

This doctrine the papistes vsed in those dayes.

The common saying and teaching of the Papistes.

and

and though the Scripture testifie that he is risen agayne yet (say they) they be not contrary, if they be wisely vnderstand. Thou must beleue say they that there is some other meanyng in the Scripture and that no man vnderstandeth it: but that we say, whether without Scripture, or agaynst it, that must thou beleue that it is true.

And thus because that the Scripture would not agree with them they thrust it out of the way first and shut vp the kyngdome of heauen which is Christes Gospell, with false expositiōs and with such sophistrie and with false principles of naturall wisedome. And the Abbottes toke the Scripture from their Monkes, lest some should euer barke agaynst the Abbottes lyuing, & set vp such long seruice and singyng to wery them with all that they should haue no laysure to read in the Scripture but with their lippes, and made them good theare to fill their belyes & to stoppe their mouthes. And the Byshops in lyke maner to occupy theyr Priestes with all that they should not study ẏ Scripture for barkyng against them, set vp long seruice wondrous intricate, so that in a dosen yeares thou couldest scarce learne to turne a right vnto it: lōg Matens, long Euēsongs, long Masses, long Diriges with vaūtage yet to mitigate the tediousnesse, quia leuis est labor cum lucro, for lucre (say they) maketh the labour light: euer noselyng them in ceremonyes & in their owne constitutions, decrees, ordinaunces and lawes of holy Church.

The Abbotes keep the monks in ignorāce and the bisshops ẏ priestes.

Gaine ioyned ẏ pain maketh payne nothing.

And the promises and Testament which the Sacrament of Christes body & bloud did preach dayly vnto the people, that they put out of knowledge and say now that it is a sacrifice for the soules of Purgatory, that they might the better sell their Masse. And in the Vniuersities they haue ordeined that no man shall looke on the Scripture vntill he be noseled in heathē learning viij. or nyne yeare & armed with false principles, with whiche he is cleane shut out of the vnderstandyng of the Scripture. And at his first commyng vnto Vniuersitie he is sworne that he shall not defame the Vniuersitie what soeuer he seeth. And when he taketh first degree he is sworne that he shall hold none opinion condemned by the Churche, but what such opinions be that he shall not know. And they whē they be admitted to studye Diuinitye, because ẏ Scripture is locked vp with such false expositions & with false principles of natural Philosophy that they can not enter in, they go about the outside and dispute all their lyues about words & vaine opiniōs pertaining as much vnto the healyng of a mans hele as health of his soule. Prouided yet all way, lest god geue his singulare grace vnto any person, that none may preach except he be admitted of the Byshops. Then came Thomas de Aquino and he made the Pope a God with his sophistrie, and the Pope made him a Sainte for his labour and called him Doctour Sanctus, for whose holynesse no man may deny what so euer he sayth saue in certaine places where among so many lyes he sayd now and then true. And in like maner who soeuer defendeth hys traditiōs, decrees and priuileges him he made a Sainte also for his labour were his liuyng neuer so contrary vnto the Scripture, as Thomas of Canterbury with many other like whose life was like Thomas Cardinalles, but not Christes, neither is Thomas Cardinals life any thyng saue a counterfaytyng of saint Thomas of Canterbury. Thomas Becket was first sene in marchaundise temporall and then to learne spirituall marchaundise he gat hym to Theobald Archbyshop of Canterbury which sent him diuers times to Rome about businesse of holy Churche. And when Theobald had spyed his actiuitie he shore him Deacon lest he should go backe & made him Archdeacon of Canterbury and vppon that presented him to the kyng. And the kyng made hym his Chaunceller in which office he passed the pompe & pride of Thomas Cardinall as farre as the ones shrine passeth the others tombe in glory and riches. And after that, he was a man of warre and captayne ouer fiue or sixe thousand men in ful harnesse as bright as S. George & his speare in his hand & encountred who soeuer came against him and ouerthrew the iolyest rutter that was in all the host of Fraūce. And out of the field hoate from bloud shedyng was he made Bishop of Canterbury, and did put of his helme and put on his mitre, put of his harnesse & on with his robes, and layde downe hys speare & tooke his crosse, yer his hādes were cold, and so came with a lusty corage of a mā of warre to fight an other while against his Prince for the Pope. where his Princes causes were with the law of God and the Popes cleane contrary. And the pompe of his conse-

The vse of vniuersities.

Prouiso.

S. Tho. de Aquino.

Saintes.

Thomas of Canterbury.

Tho. Becket & C bo. Wolsey cōpared together.

The Pope rewardeth his seruãts highly whẽ they be dead.

creation was after his old worldly fashiõ. Howbeit yet he is made a Saint for his worshyppyng of the holy seate of saint Peter, not that seate of Peter whiche is Christes Gospell, but an other lyed to be Peters and is in deede Cathedra pestilentiæ, a chayre of false doctrine. And because he could no skill of our Lordes Gospell, he layd of Matens with our Lady. Such as vnderstand the Latin, read his life and compare it vnto the Scripture, and thẽ he shall see such holynesse as were here to long to be rehearsed. And euery Abbay & euery Cathedrall Church did shrine them one God or other, and myngled the lyues of the very Saintes with starke lyes, to moue mẽ to offer whiche thing they call deuotion.

And though in all their doings they oppresse the temporaltie and their cõmon wealth and be grieuous vnto the rich, and paynfull to the poore: yet they be so many and so exercised in wyles & so subtill, and so knit and sworne together that they compasse the temporaltie and make them beare thẽ whether they will or will not (as the Oke doth the Iuye) partly with iuggelyng and beside that with worldly policy. For euery Abbot will make him that may do most in the shyre or with the kyng, the stuard of his landes and geue him a fee yearely, and will lend vnto some, and feast other, that by such meanes they do what they will. And lytle master Parsõ after the same maner, if he come into an house and the wife be smouteface he will roote him selfe there by one craft or other: either by vsing such pastime as the good mã doth, or in beyng beneficiall by one way or other, or he will lend him, and so bryng him into his daunger, that he can not thrust him out when he would, but must be compelled to beare him and to let him be homely whether he will or no.

Policie.

The practise of lytle master parson.

An example of practise out of our owne Chronicles.

K. Herold.

Robert of Caterbury

TAke an exãple of their practise out of our owne stories. Kyng Herold exiled or banished Robert Archbyshop of Cãterbury. For what cause the English Polychronicõ specifieth not. But if the cause were not somwhat suspect, I thinke they would not haue passed it ouer with silẽce. This Robert gat him immediatly vnto king William the cõquerour then Duke of Normãdy. And the pope Alexander sent Duke William a baner to go and conquere England and cleane remission vnto who soeuer would folow the baner and go with kyng Willia. Here marke how streight the Pope folowed Christes steppes & his Apostles: they preached forgeuenesse of sinnes to all that repented thorough Christes bloudshedyng: ỹ pope preacheth forgeuenesse of sinnes to all that will slea their brethrẽ bought with Christes bloud, to subdue them vnto his tyranny. What socuer other cause Duke William had agaynst K. Herold, thou maist be sure ỹ the pope wold not haue medled if Herold had not troubled his kyngdome: neither should Duke William haue bene able to cõquere the land at that tyme except the spiritualtie had wrought on his side. What bloud did that conquest cost England, thorow which almost all the Lords of the Englishe bloud were slayne, and the Normandes became rulers, & all the lawes were chaunged into French? But what careth the holy father for shedyng of laye mens bloude? It were better that ten hundred thousand laye knaues lost their liues, then that holy Church should lose one inch of her honour, or Saint Peters seate one iot of her right.

Remission of sinnes to conquere England.

Note here how well Christ and the pope agre Christ biddeth saue, & the pope biddeth kill.

The pope is a cruell & mercilesse tyrant.

And Anselmus that was Byshop in short tyme after, neuer left striuinge with that mighty prince kyng William the second vntill he had compelled him maugre his teeth, to deliuer vp the inuestiture or election of Byshops vnto Saint Peters vicar, which inuestiture was of olde tyme the kynges dutie.

Anselmus a chapleine of ỹ popes.

And agayne, when the sayde kyng William woulde haue had the tribute that Priestes gaue yearely vnto theyr Byshoppes for their whores, payde to hym, did not Rafe Byshop of Chichester forbid Gods seruice (as they call it) and stoppe vp the Church doores with thornes thoroughout all his diocesse, vntill the kyng had yelded hym vp his tribute agayne? For when the holy father had forbode Priestes theyr wyues, the Byshop permitted them whores of their owne for a yearely tribute, & do still yet in all landes saue in England where they may not haue any other saue mens wiues onely.

The pope is well pleased to admit Priestes to haue whores. but not wiues.

And agayne, for the election of Steuẽ Langton Archbyshop of Canterbury, what mysery and wretchednes was in the realme a long season? Then was ỹ land interdited many yeares. And whẽ that holpe not, then Ireland rebelled against

Note here the pryde and wickednes of the Pope.

agaynſt kyng Iohn immediatly, & not without the ſecrete worckinge of our Prelates I dare well ſay. But finally, when neither the interditing, neither that ſecrete ſubtiltie holpe, and when Iohn would in no meanes conſeint that Saint Peters vicar ſhould raigne alone ouer the ſpiritualtie, and ouer all that pertayned vnto them, and ỹ they ſhould ſinne and do all miſchiefe vnpunyſhed, the Pope ſent remiſſion of ſinnes to the kyng of Fraunce, for to goe and conquere his land. whereof kyng Iohn was ſo ſore afrayde that he yelded vp his crowne vnto the Pope, and ſware to holde the land of him, and that his ſucceſſours ſhould do ſo likewyſe.

Remiſſion of ſinnes to cõquere England.

Thomas Arundell.

And againe, in kyng Richardes dayes the ſecond, Thomas Arundell Archbyſhop of Canterbury and Chauncellar was exiled wyth the Earle of Darby. The outward pretence of the variaũce betwene the king and hys Lords was for the deliueraunce of the towne of Breſte in Britayne. But our prelates had an other ſecrete miſtery a bruyng. They could not at their owne luſt flea the poore wretches which at that tyme were conuerted vnto repẽtaunce & to ỹ true fayth, to put their truſt in Chriſtes death & bloud ſheding for the remiſſiõ of their ſinnes by the preaching of Iohn Wiclefe. As ſoone as the Archbyſhop was out of the realme, the Iriſhmen began to rebell agaynſt kyng Richarde, as before agaynſt kyng Iohn: But not hardly without the inuiſible inſpiration of thẽ that rule both in the courte and alſo in the conſciences of all men. They be one kyngdome ſworne together one to helpe an other ſcatered abroad in all realmes.

Practiſe of Prelates.

And howbeit, that they ſtriue amõg themſelues who ſhalbe greateſt, yet agaynſt the tẽporal power they be alwayes at one, though they diſſemble it, & faine as though one helde agaynſt the other, to know their enemies ſecretes, to betray them withall. They can enſpyre priuely into the breſtes of the people what miſchiefe they liſte, & no man ſhall know whence it cõmeth. Their letters go ſecretly from one to an other thoroughout all kingdomes. Saint Peters vicar ſhall haue worde in xv. or xvj. dayes from the vttermoſt part of Chriſtendome. The Byſhops of Englande at their neede can write vnto the Byſhops of Irelande, Scotland, Denmarke, Douchland, Fraũce and Spayne, promiſing them as good a turne an other tyme, putting thẽ in remembraunce that they be all one holy Church, and that the cauſe of ỹ tone is the cauſe of the tother, ſaying: if our iugglinge breake out, youres can not be long hid. And the other ſhall ſerue their turne and bring the game vnto their handes, and no man ſhall know how it commeth about.

The popes clergy are ſecret and ſubtile conſpirators.

☞

Aſſoone as kyng Richard was gone to Irelande to ſubdue theſe rebellions, the Byſhop came in againe and preuẽted the kyng, and tooke vp his power agaynſt hym, and tooke him priſoner, and put him downe, and to death moſt cruelly, and crowned the Erle of Darbye kyng. O mercifull Chriſt what bloud hath that coronacion coſt England? but what care they? their cauſes muſt be auenged. He is not worthy to bee kyng that will not auenge their quarels. For do not the kyngs receaue their kyngdome of the Pope, & ſweare to worſhip hym, and maintayne hys throne? And thẽ whẽ the Erle of Darbye which was king Henry the fourth, was crowned, the prelates tooke hys ſworde, and his ſonnes Henry the fift after hym (as all the kynges ſwordes ſince) and abuſed them to ſhed Chriſtẽ bloud at their pleaſure. And they coupled their cauſe vnto the kynges cauſe (as now) and made it treaſõ to beleue in Chriſt as the ſcripture teacheth, and to reſiſte the Byſhops (as now) and thruſt them in the kinges priſons (as now) ſo that it is no new inuention that they now do, but euen an olde practiſe, though they haue done their buſie cure to hide their ſciẽce, that their conueyaunce ſhould not be eſpyed.

A trayterous practiſe.

☞ The Papiſtes are ſtyrrers vppe of warres & ſheders of bloud.

And in kyng Henry the fifte dayes how raged they as fierce Liõs againſt good Duke Humfrey of Glocester the kynges vncle and protectour of the realme in the kynges youth and childhod, becauſe that for him they myght not flea whom they would, and make what chenyſaunce they luſted. Would not the Byſhoppe of Wincheſter haue fallen vpon him and oppreſſed him openly with might and power in the citie of London, had not the Citizens come to his helpe.

Duke Hũfrey.

Papiſtes are cruell.

But at the laſt they founde ỹ meanes to contriue a drift to bring their matters to paſſe, and made a parlyament farre from the Cityzens of London, where was ſlayne the good Duke and onely wealth of the realme, and the mighty ſhylde that ſo long before that kept it from ſorow which ſhortly after

☞ Parliament kept at Bury.

hys

The death of Homfrey Duke of Glocester protectour of the Realme of England.

his death fell theron by heapes. But the chronicles can not tell wherfore he dyed, nor by what meanes. No marueil verely. For he had nede of other eyes then such as ỹ worlde seeth withall that should spye out their privy pathes. Neuertheles the chronicles testifie that he was a vertuous man, a godly and good to the commō wealth.

This is Syr Tho. More.

Moreouer the proctour of purgatory saith in his Dialoge, quod I, and quod he, and quod your frende, how that the forsayd Duke of Glocester was a noble mā and a great clarcke, and so wise that he coulde spye false myracles and disclose them, and iudge them from the true, which is an hatefull science vnto our spiritualtie, and more abhorred amongest them then Necromancye or witchcrafte, and a thyng wherfore a man by their lawe I dare well say, is worthy to dye, and that secretly if it be possible. Now to be good to the common wealth, and to see false myracles, and thyrdly to withstand that Fraūce then brought vnder the foote of the Englishmen, should not be set vp agayne, by whose power the Pope holdeth downe the Emperour, and raygneth in his steade, be causes why he myght die though by what meanes he not knowne.

The Clergy cannot abyde them that can iudge false miracles.

The cause why the Duke of Glocester was murthered

For to be good to the cōmon wealth is to be hurtfull to the spiritualtie, seyng the one is the others pray, as the Lambe is the wolues. Secondaryly, if a man be so cleare eyed that he can spye false myracles, how can iugglers get their liuing and be in price where such a felow is? Thyrdly to keepe downe the kyngdome of Fraunce is to pull Saint Peters Vicar out of his seate.

The Pope is the whore of Babylon.

Now, if the great baude the whore of Babylō were destroyed, thē woulde the bordell and stues of our Prelates shortly perishe. If Abadon that destroyer king of the grashoppers which deuoure all that is greene, were destroyed, then were the kyngdome of our caterpillars at an ende.

¶ By what crafte the Pope keepeth the Emperour downe.

In other practise of Prelates.

Marke an other practise of our most holy prelates. when the Empyre was translated vnto the Germaynes, though ỹ Emperour was fallē downe and had kyssed the Popes feete, and was become his lowne seruaunt: yet there was much strife and open warre oftymes betwene the popes and the Emperours. And the popes haue put downe many good Emperours by helpe of the Bysshoppes, which euery where secretly perswaded the Lordes to forsake the Emperours and to take dispensations of ỹ pope for their othes.

Popes haue deposed Emperours, and lykewise Emperours haue deposed Popes.

And contrarywise the Emperours haue now and then deposed diuerse popes at request of the Cardinalles & other great prelates, by whose helpe onely they were able to do it. For els verely though all kynges christened had lowne to depose one pope out of hys seat, if they had not the fauour of other prelates therto, they might haply by the secrete practise of them, to be put out of their owne seates in the meane tyme.

The pope therfore, to be sure of him selfe, and out of the feare and daunger of the Emperour were he neuer so mighty, and that ỹ Emperour should not see hys dayly open pastimes, made frendship and amitie wyth the Venecians on the one side of him, and let thē come into certaine cities of the Emperours in Italy: and with the French kyng on the other side, and let him also vp into certayne cities and possessions of the Emperours: and he himselfe in the middes: & shut out the Emperour from commyng any more to Rome, and euer sent him his cozonation home to him. And then he made a law that no man should rebuke the Pope for what soeuer mischief he did, saying, that the Pope was aboue all & iudge ouer all and none ouer him, and therfore forbad in his law. Distinctio. xl. *Si Papa*, saying: though the pope be proued negligent about him selfe and also the soule health of his brethren & slacke in his workes & speachlesse as concernyng any good, & draw wt him by his example innumerable people to hell to be punished with him with diuers tormētes euerlasting: yet see that no mortall man presume once to rebuke hys faultes here. For he shall iudge all men and no man him. O Antichrist. Is he not Antichrist that will not haue his life tried by Gods word?

No man may rebuke the Pope for any mischief that he doth.

If the Venetians ketch any of our holy fathers Townes or possessions, whether by warre, or that they haue bought it, or that it be layd to morgage vnto thē, or that the old Pope hath geuen it with the mariage of some daughter, vnto the Duke of Venice: then the holy father that succeedeth, whē he seeth

Venetians.

The Pope may geue and take agayne at hys will & pleasure.

his

his ſeaſon ſendeth for it agayne ſaying that it is not lawfull for lay men to withhold S. Peters patrimonie. If they alledge that they bought it and ſo forth: his fatherhode aunſwereth that the old Pope had none authoritie to make any ſuch chenifaūce with S. Peters inheritaūce: he could haue but the vſe of it his life long, and after it muſt needes returne vnto his ſucceſſour agayne. And vppon that he interditeth them & curſeth thē as blacke as coales downe to the pit of hell.

But the Venicians knowing more of our holy fathers practiſe for their nyenelle then we which dwell a farre of, & wiſer then we of cold countreys, perceauyng alſo that their colour chaungeth, not with his curſing, & that they ſincke not, and that their meate digeſteth as well as before, and that (as Eraſmus ſayth) they ſhyte as eaſily as before (with reuerence of the holy courſe I ſpeake it) and therfore feare not his interdiction nor excommunication.

The Venetians care not for the popes curſing nor bleſſing.

Then our holy father rayſeth vp all the power that he is able to make in Italy agaynſt them and ſendeth for the Sochenars to come and helpe. If he be not yet ſtrong inough, then he ſendeth vnto the biſhops of Fraūce warning them that if his ſeate decay, theirs can not long proſper, and therfore, that they put their kyng in remembraunce how that he is called moſt Chriſtian kyng, and that they deſire him to doe ſomewhat for his title, agaynſt this diſobedient rebellions vnto the moſt holy ſea of Rome our mother holy Church.

Frenchmē. If an other tyme the Frenchmen come to our holy father, as they be euer gaping for Italy, to bryng the Empire home agayne to Fraunce. Then ỹ moſt holy Vicare bringeth his whole power agaynſt them with the power of the Venicians, & with his old frēdes the Sochenars. If he be not yet ſtrōge inough, thē he ſendeth to the Byſhops Engliſhmē of England, to helpe their God and to moue their kyng to do ſomewhat for holy Church, puttyng him in remembraūce of whom he holdeth his crown and of his othe, and how many cappes of mainteinaunce haue bene euer ſent vnto his forefathers and what honour it was vnto them and that he may eaſely get as great honour as they, and happly a more excellent title, if he will take our holy fathers part, beſides that hee ſhall purchaſe remiſſion of all his ſynnes.

The practiſe of the pope with all kinges & princes.

Then muſt the peace and all the appointementes made betwene vs and Fraunce be broken, and the kyng muſt take a diſpēſation for his othe. For the king of Fraunce will attempt nothing in Italy, vntil he haue ſet his ambaſſadours & haue made a perpetuall peace with our kyng, the Sacrament of the body of our Sauiour broke betwene them to cōfirme the appointment. But I ſuppoſe that the breaking ſignifieth that the appointement ſhall not long endure, for a greate deale of flower would not make ſo many hoſtes as they call thē or fingyng loues, as hath bene brokē in our dayes betwen Chriſten Princes (as they will be called) to confirme promiſes that haue not long bene kept. Other vſe of that bleſſed ſacrament will the Princes none know: but Chriſt ordeined it to be a perpetuall memory that his body was broken for our ſinnes vpon the croſſe, and that all that repent ſhould receaue as oft as they eate of it forgeueneſſe of their miſdedes through faith. If the kynges of the earth when they breake that Sacrament betwene thē, do ſay on this wiſe: The body of our Sauiour (which was broken on the croſſe for the ſinne of all that repent and haue good hartes and would fayne keepe his law) be broke vnto my damnation if I breake this othe: then is it a terrible othe and they had nede to take hede how they make it: and if it be lawfully made, not to breake it at all. But as they care for their othe, whiche they make in wedlocke, ſo they care for this.

The pope a breaker of peace.

The abuſe of the ſacrament.

How ỹ ſacrament ſhould be broken betwene kinges and princes.

What ſoeuer nede the Pope hath, he wil not ſend to the Emperour to come and helpe him in Italy, for feare leſt he would take to him ſelfe what ſoeuer he conquered of the Frenchmen and ware to ſtrong and miniſh our holy fathers power and become our holy fathers Vicare, as he is S. Peters. Neuertheleſſe if we Engliſhmen wil hyre the Emperour to come and fight agaynſte Fraunce for the right of the Churche in theſe quarters that be next vnto vs, his fatherhode is content to admitte his ſeruice.

The Pope would not haue the Emperour to ſtrong

When our kyng hath graunted to take our holy fathers part, then the pretence and cloke outward muſt be, that the kyng will chalenge his right in Fraunce. And to ayde the kyng in hys right muſt the commons be milked till they blede agayne. Thē to do the kyng ſeruice the Lordes ſel or lay their lāde to morgage. Then is cleane remiſſion

Remission of sinnes, & cleane deliuerance out of purgatorye.

geuen to slea Frenche dogges. He that dyeth in the quarell shall neuer see Purgatory, but flye to heauen streight, euē with a thought.

When the Pope hath what he desireth in Italy, then must we make peace with the Frēchmen agayn immediatly, that Fraunce be not all to gether troden vnder the foote: but that it remayne alwaye in a meane state, strōg inough to match the Emperour and to keepe him downe, but not to mighty for oppressing the Pope. And then our Prelates to bring the peace about, send immediatly a Frier Forest or a Vicare of Croyden to preach before the kyng and his Lordes, which preacher roareth and crieth vnto them as though he halowed his houndes & maketh exclamations saying: Alas what will ye do: spare Christen blond: will ye slea your owne soules? Be not the Frenchmen as wel Christen as ye: Moreouer ye slea poore innocētes that neuer offended. Make peace for the passion of Christ. Kill not one an other as though Christ had not dyed for you: but fight rather agaynst the Turkes.

Frier Forest or a vicar of Croiden.

Popish practises.

Then come in the Ambassadours of Fraunce and money a few Prelates & certaine other the kinges playfelowes that be swoorne with them to betray both the kyng and the Realme to: And then is peace concluded. But outward ly there is nothyng saue a truce taken for halfe an yeare, till our souldiers be at home agayn, for feare lest they wold not bee content. Then commeth the whole host home beggarde both great and small. And the poore that can not sodenly get worke fall to stealyng and be hanged at home. This could More tell in hys Utopia before he was the Cardinals swoorne Secretary and fallen at his foote to betray the truth, for to get promotion.

Dissembled truce.

Take an example: the Bishops sent kyng Henry the fifte out to conquere Fraūce. The cause was saith the Chronicles, that the kyng wēt about to take their temporalities from them. And therfore to bring the kyng into an other imagination they monyed hym & sent him into Fraunce.

Henry, v.

When they had sent out the kyng, he conquered more then was their will and more then they supposed possible for him in so short space and brought Fraunce cleane vnder the foote: so that our Prelates had much secret businesse to set it vp agayne, but what is impossible vnto so great Gods.

K. Henry. v. conquered more then the prelates thought he would do.

In kyng Henryes dayes the vj. our holy father of Rome made the Bishop of Winchester a Cardinal, which went shortly after into Fraunce to treate of a truce betwene England & Fraunce. And him mette a Legate of Rome a Cardinall also: after which meatyng Englishemen had euer the woorse in Fraunce, and their chiefest frende the Duke of Burgaine forsoke them. For when Cardinals and Bishops mete together they haue their secret counsell by them selues, wherin they conclude neither what is good for England nor yet for Fraunce, but what is best for our holy fathers profite to kepe him in his state.

Henry vi.

The crafty practise of the popes legate.

When kyng Henry was of age there was a mariage made betwen him and the Earle of Arminackes daughter in Gyan with the which should haue ben geuen many Castles and Townes in Gyan & a great somme of money therto. But that mariage was broken, not without the secret working of our Prelates and dispensation of our holy father thou maist be sure. And a mariage was made betwen him and the kyngs daughter of Cecile for which England gaue vp the whole Dukedome of Eyā and Earledome of Mayne wherby we lost all Normandy whereof they were the kaye. And beside that the commons gaue a fiftene and an halfe to fetche her in with pompe. And then was the good Duke of Glocester trayterously murthered, partly because he coulde iudge false myracles, & partly because of the deliueraunce of these two countryes. For he beyng a liue they durste not do it.

The mariage of king Henry vi.

The Duke of Glocester trayterously murthered.

And when kyng Edwarde had put downe kyng Harry, a mariage was made and concluded betwene him and the kyng of Spayne, this quenes mother that now is. But yer the Embassadours were come home, our Prelates had bewitched kyng Edwarde by their apostle Fryer Bongaye, and maryed hym vnto a wydow that was a knyghtes wyfe, least if Spayne and England had bene ioyned together, kyng Edwarde should haue recouered Fraunce agayne. But what folowed after the breaking of the mariage betwene kyng Edwarde and the Erle of Warwicke, and what came of his children? yea and what came on king Hēry of Windsores children also? But what care our prelates what vēgeaūce or mischiefe fall on Princes or on their

Fryer Bongaye.

Cruel war betwene K. Henry, and the erle of Warwike.

realmes

realmes, ſo their kingdome proſper.

In kyng Henryes dayes the vij. the Cardinall Murton, and Biſhop Fox of Wincheſter deliuered vnto ỹ kinges grace the confeſſions of as many Lordes as his grace luſted. Who ſo euer was miſtruſted, if he ſhrowe himſelfe at the Charter houſes, Sion, Grenewich, at Saint Johns or whereſoeuer it was, the confeſſour was commaunded by the auctoritie of the Pope to deliuer his confeſſion written, & ſwoorne that it was all. And Cardinall Murton had a licẽce of the Pope for xiij. to to ſtudie Necromãcy, of which he himſelf was one, & other I haue heard named, which at this tyme I paſſe ouer with ſilence. And how the holy Friers obſeruauntes caryed fayned letters to trye who was true, I paſſe ouer with ſilence alſo. Howbeit ſuch tẽptations & fayned profers were inough to moue thẽ that neuer would haue thought a myſſe: yea & in cõfeſſion, mẽ will ſhrine thẽ ſelues of thoughtes which they neuer went about in the outward deede.

Confeſſion in the eare was a wicked inuention.

Lycence of the Pope for xiij. to ſtudy Necromancy.

Whẽ any great man is put to death how his confeſſour entreateth him, & what penaunce is enioyned him, concerning what he ſhall ſay when he cõmeth vnto the place of execution, I coulde geſſe at a practiſe ỹ might make mens eares glow.

And did not the ſubtile counſell of the ſayde two prelates fayne the ſiege of Bolen to make a pretence to gather in a fiftene, when there was no more warre betwene the kyng of Fraunce and of Englãd, thã is betwene a mãs head that hath luſt to ſleepe & hys pyllow? which ſiege yet coſt many a mans their lyues, yea and ſome great men thereto which knew not of that fayning. The kynges grace went ouer wyth a ten thouſand men to conquere all Fraunce, and ſpent haply an hundred thouſand pounde, of which he ſaued the fourth part in the dandy prats, and gathered at home v. or vj. hundred or more. And two other ſuch fayned viages coulde I haply rehearſe, which I paſſe ouer for diuerſe cauſes, where many an Engliſhe man loſt hys lyfe. But what care they for mens liues?

A ſubtile practiſe of Prelates.

He meaneth Cardinal Wolſey.

And did not our Cardinall with like policy thinke ye, to gather that which he thought would not well be payde, except the commons ſawe ſome cauſe, bring a great multitude of Scots vnto the Engliſhe pale, eyther by ſome Biſhoppes of Scotland, or by ſome great man whom he corrupted wyth ſome yearely penſion? againſt which the poore Northen men muſt goe on their owne coſte to keepe them out. And general proceſſion was cõmaunded at London thryſe in the weeke and thoroughout all the land, whyle the kynges receauers gathered the taxe of the common people. Which plague & ſuch like after the threatening of God Leuit. xxvj. and Deut. xxviij. and xxix. I am ſure will fall on all Chriſtẽdome without ceaſe vntill they either defie ỹ name of Chriſt with the Turckes, or if they wil be called chriſten, they turne and looke on his doctrine.

Leui. 26. Deut. 28. 29.

Yea and what fained the Cardinall at that great lone to beguile his owne Prieſtes to make them ſweare what they were worth, and the better wylyng to pay, for the common prieſtes be not ſo obedient vnto theyr ordinaryes that they will pay money except they know why. Now it is not expedient that euery raſcall ſhould know ỹ ſecretes of the very true cauſe, for many conſiderations. And therefore another pretence muſt be made and another cauſe allcaged. And therefore the prieſtes were charged by their ordinaryes to appeare before the gentlemẽ of the countrey and tẽporall officers, & ſweare what euery man was worth. Now the prieſtes had leuer be ſlayne and dyẽ martyrs after the enſample of Saint Thomas of Caunterbury, then to ſweare before a laye iudge, for they thinke it greater ſinne then to ſlea their owne fathers, and that then the libertyes of the Church were cleane loſt, & they no better thẽ the vile lay people. And when they were in that perplexitie that they muſt eyther ſweare or runne into the kinges daunger and loſe their goddes (I would ſay their goods) thẽ my Lord Cardinall ſent downe hys gracious power ỹ they ſhould ſweare vnto their ordinaries onely. And then the Prieſtes for ioy that they were rid out of the lay mens handes, were ſo glad & ioyous that they wiſt not what thankes to gene my Lord Cardinall, and ſo were obedient to ſweare and to lende, or els for all the curſſes that my Lord Cardinall hath and the Pope to, they woulde neither haue ſwoorne or payde a peny.

A practiſe of the Prelates with their poore Prieſtes.

¶ The practiſe of our tyme.

When the kynges grace came firſt to the right of the crowne & vnto the gouernaunce of the realme yoũg and vnexpert, Thomas wolſſee a mã of luſt and courage and bodely ſtrẽgth

Thomas Wolſſe.

to do and to suffer great thinges, and to endure in all maner of voluptuousnes, expert and exercised in the course of the worlde, as he which had heard, read, and seene much policy, and had done many thynges hymselfe, and had bene of the secrete counsell of weighty matters, as suttle as Sinon that betrayed Troy, vtterly appointed to fēble and dissemble, to haue one thing in the hart and an other in the mouth, being therto as eloquent, as subtile, and able to perswade what he lusted to thē that were vnexpert: so desirous & gredy of honour, that he cared not but for the next and most compendious way thereto, whether godly or vngodly: this wyly wolfe I say, and raging sea, and shipwracke of all England, though he shewed himselfe pleasaunt & caulme at the first (as whores do vnto theyr louers) came vnto the kynges grace, and wayted vppon hym, and was no man so obsequyous and seruiceable, & in all games and sportes the first and next at hand, and as a captayne to corage other, & a gaye finder out of new pastymes to obtayne fauour withall.

The description of Cardinall Wolsey.

The kings byrth calked by the Cardinall.

And therto as the secrete communication went, which by many tokens thou mayst well coniecture and gather to be true, he calked the kynges nativitie and byrth, which is a common practise among prelates in all landes, wherby he saw whereunto the kynges grace should be enclined all hys lyfe, & what should be like to chaunce hym at all tymes.

Bysshops calke kings nativities.

And as I heard it spoken of diuers, he made by craft of Necromancy, grauen imagery to beare vppon hym, wherwith he bewitched the Kynges mynde, and made the kyng to dote vpon hym more then euer he did on any Lady or gentlewoman, so that now ỹ kinges grace folowed him as he before folowed the kyng. And then what he sayd, that was wisdome, what he praysed, that was honourable onely. More ouer in the meane tyme he spyed out ỹ natures and dispositions of ỹ Kynges play felowes, & of all that were great, and whom he spyed meete for his purpose, him he flattered, & him he made faithfull wᵗ great promises, & to him he sware, & of him he toke an oth againe, that the one should helpe the other, for without a secrete othe he admitted no man vnto any part of hys priuities.

Kyng Henry the viij. had Cardinall Wolsey in great estimation.

And euer as he grew in promotions and dignitie, so gathered he vnto hym of the most suttle witted, and of them that were dronke in the desire of honour most like vnto himselfe. And after they were sworne he promoted thē and with great promises made thē in falsehead faithfull, and of them euer presented vnto the kynges grace, and put them into his seruice, saying, thys is a man meete for your grace. And by these spyes (if ought were done or spoken in the court agaynst the Cardinal) of that he had worde within an houre or two. And then came the Cardinall to courte with all his magicke to perswade to ỹ cōtrary. If any in the court had spoken agaynst the Cardinall, and the same not great in the kynges fauour, the Cardinall bad him walcke a vilayne, and thrust hym out of ỹ courte hedlong. If he were in conceite wyth the kinges grace, then he flattered and perswaded, & corrupt some with giftes, and sent some Embassadours, & some he made captaine at Calice, Hāmes, Gynes, Jarnsie and Gernsie, or sent them to Ireland, and into the North, and so occupyed them tyll the kyng had forgot them, and other were in theyr rowmes, or till hee had sped what he entended.

The maner & practise of Cardinal Wolsey.

The kyng is betrayed

And in like maner played he wyth the Ladyes and gentlewemen. whosoeuer of them was great, wyth her was he familiar and to her gaue he giftes. Yea: and where Saint Thomas of Canterbury was wont to come after, Thomas Cardinall went oft before preuenting his prince, and peruerted the order of ỹ holy man. If any were suttill witted & mete for hys purpose, her made he sworne to betray the Queene likewise & to tel him what she sayd or did. I know one that departed ỹ Court for no other cause thē that she would no lenger betray her mastresse.

The queene is betrayed

Note this deuilish practise.

And after the same example he furnished the Court with Chaplaines of his owne sworne Disciples and children of his owne bringing vp to be alway present and to dispute of vanities and to water what soeuer the Cardinall had planted. If among those cormorantes any yet began to be to much in fauour with the kyng, & to be somewhat busie in the Court and to drawe any other way then as my Lord Cardinall had appointed that the plowe should go, anone he was sent to Italy or to Spayne: or some quarel was picked agaynst him and so was thrust out of the Court, as Stokesly was.

He promoted the Bysshop of Lyncolne that now is, his most faythfull frend

The Bysshop of Lincolne.

frend and old companion & made him confessour: to whom of what soeuer the kynges grace shroue him selfe, thinke ye not that hee spake so loude that the Cardinall heard it? and not vnright: for as Gods creatures ought to obey God and serue his honor, so ought the Popes creatures to obey the pope and serue his Maiestie.

Cardinall Wolsey ruled altogether.

Finally Thomas Wolfsey became what he would, euen porter of heauen, so that no mā could enter into promotion but through him.

¶ The cause of all that we haue suffred this xx. yeares.

ABout the beginnyng of the kinges grace that now is, Fraunce was mighty, so that I suppose it was not mightyer this v. hundred yeares. King Lewes of Fraunce had wonne Naples and had taken Bonony from S. Peters see. Wherefore Pope Iuly was wroth & cast how to bring the Frenchmen downe, yet soberly lest while he brought him lower he should geue an occasion to lift vp ỹ Emperour higher. Our first viage into Spayne was to bryng the Frenthmen lower. For our meynye were set in the forefront and borders of Spaine toward Gascoyne: partly to kepe those parties and partly to feare the Gascoynes and to kepe them at home whyle in the meane time the Spanyardes wanne Nauerne: when Nauerne was wonne our men came to house, as many as dyed not there, and brought al their mony with them home againe saue that they spent there. Howbeit for all the losse of Nauerne, the Frenchmen were yet able enough, to match Spayne, the Venetians, and the Pope, with all the souldenars that he could make: so that there was yet no remedy but we must set on the Frenchmen also, if they should be brought out of Italie.

K. Lewes.

Pope Iulye.

This is a true story.

Then pope Julie wrote vnto hys deare sonne Thomas wolfse, that he would be as good, as louing, and as helping to holy church, as any Thomas euer was, seeing he was as able. Then the new Thomas as glorious as the old, tooke the matter in hand, & perswaded the kinges grace. And then the kinges grace tooke a dispensation for his oth made vpon the appointmēt of peace betweene him, and the french king, and promised to helpe the holy seat, wherein Pope Peter neuer sate.

The new Thomas.

But the Emperor Maximilian might in no wise stand still, least the Frenchmen should mony him, and get ayd of him, since the Almaines refuse not mony whence soeuer it be proffered: then quod Thomas wolfse, Oh and like your grace, what an honour should it be vnto your grace, if the Emperour were your souldiar? so great honour neuer chaunced any King christened: it should be spoken of while the world stood: the glory and honour shall hyde and darken the cost that it shall neuer be seene, though it shoulde coste halfe your Realme. Dixit, & factum est. It was euen so. And then a Parlament: and then pay: & then vpon the French dogs, with cleane remission of all hys sinnes, that slew one of them, or if he be slain (for ỹ pardons haue no strēgth to saue in this life, but in ỹ life to come only) then to heauen straight without feeling of the paynes of purgatory.

Maximilian the Emperour was K. Henry. 8 his souldier

Remission of sinnes.

Then came our king with all hys might by sea and by land, and the Emperour with a strong army, and the Spaniardes, and the Pope, & the Venecians al at once against king Lewes of Fraunce. Allone as the Pope had that he desired in Italy, then peace immediatly. And Frenchmen were christen men: and pitie yea and great sinne also were it to shed their bloud: & the French King was the most Christen king againe. And thus was peace concluded, and our Englishmen or rather sheep, came home against winter, and left their fleeces behynd them. wherefore no small number of them while they sought them better rayment at home, were hanged for their labour.

Note here the subtletie & craft of the pope.

How King Henry. 8. with al his army was abused.

Why the kinges sister was turned vnto Fraunce.

WHen this peace was made, our holy Cardinalles and Bisshops (as their old guise is to talke and cast pl. l. yea, an hundred yeare before, what is like to chaunce vnto their kingdome) considered how the Emperour that now is, was most like to be chose emperour after his graundfather Maximilian: for Maximilian had already obtayned of diuers of the Electours, that it should so be.

They considered also how mighty he should be: first king of Spaine with all that pertayneth thereto, which was wont to be v. vj. or vij. kingdomes: then duke of Burgaine, erle of Flaun-

The Prelates see euer beforehand what is like to folow.

ders, of Hollonde, Zelande, and Braband, with all that pertaine therto: thē Emperour: and his brother Duke of Austrie: and his sister Quene of Hungrie. wherfore thought our prelates, if we take not heed betimes, our kingdome is like to be troubled, and we to be brought vnder ẏ feet: for this mā shall be so mighty, that he shall with power take out of the French kinges handes, out of the hands of the Venetians, and from the pope also, whatsoeuer pertaineth vnto the Empire, and whatsoeuer belongeth vnto his other kingdomes and dominions thereto: and then will he come to Rome, & be crowned there: and so shall he ouerlooke our holy father, and see what he doth: and then shall the old heretikes rise vp againe and say that the pope is Antichrist, and stir vp againe & bring to light that we haue hid and brought a sleep with much cost, payne, & bloudshedding more then this hundred yere long. Considered also that his Aunte is Queene of England, and his wife the King of Englands sister: considered the old amitie betweene the house of Burgaine, & the old kings of England, so that they could neuer do ought in Fraunce without their helpe: & last of al considered the course of marchandise that Englād hath in those parties, & also the naturall hate that Englishmen beare to Frenchmen: wherefore if we shall vse our old practise, and set the French king against him: then he shall lightly obtayne the fauour of the King of Englande, by the meanes of his aunt and his wife, & ayd with men and money: wherefore we must take heed betimes and breake this amitye: which thing we may by this our old craft easely bring to passe. Let vs take a dispensation, and breake this mariage, and turne the Kinges sister vnto the French King: If the Frenche King gette a male of her, then wee shall lightly make our king protector of Fraunce: and so shall England and Fraunce be coupled together: and as for the Queene of England, we shall trim hir well enough, and occupy the king with strainge loue, and keepe hir that she shall beare no rule. And as the goddes had spoken, so it came to passe. Our fayre yong doughter was sent to the old pocky king of Fraunce, ẏ yeare before our mortall enemie and a miscreant, worse them a Turke, and disobedient vnto our holy father, and no more obedient, then he was compelled to be against his will.

Papistes are great forecasters of perils.

Practise.

The kinges sister sent to Fraunce.

The cause of the iorny to Callice.

IN shorte space thereafter Thomas wolfse now cardinall and Legate a latere, and greatly desirous to be pope also, thought it exceding expedient for his many secret purposes, to bring our king, & the king of Fraunce that now is, together: both to make a perpetuall peace and amitie betweene them, and that while the two Kinges and theyr lordes dalied together, the great Cardinales and Bisshops of both parties might betray them both, and the Emperour and all christen kinges therto.

Then he made a Burney of gentlemen arayed altogether in silk, so much as their very shoes, and lining of their bootes, more like their mothers, then men of warre: yea I am sure that many of their mothers would haue bene ashamed of so nice and wanton array: Howbeit they went not to make war but peace for euer & a day longer. But to speake of the pompous apparell of my Lord himself, & of his chaplaines, it passeth ẏ xij. Apostles. I dare swere that if Peter and Paule had sene them sodenly & at a blush, they would haue bene harder in beleefe that they or any such should be their successoures, then Thomas Didimus was to beleeue that Christ was risen againe from death.

Craftferous Prelates.

The pomp and apparell of the Cardinall & his chaplaines passed the xij. Apostles.

When all was concluded betweene the King of Fraunce, and oures, that Thomas wolfse had deuised: and whē the Prelates of both parties had cast their peniworthes against all chaūces, and deuised remedies for al mischeifs. Thē the right reuerend father in God Thomas Cardinal & Legate wold go see the yong Emperour newly chosen to the roome, and haue a certaine secreat communication with some of his prelates also. And gatte him to Bridges in Flaunders, where he was receaued with great solemnity as belongeth vnto so mighty a pillar of Christes church, and was saluted at the entring into the towne of a mery fellow which sayd, Salue rex Regis tui, atquè regni sui. Hayle both king of thy king, and also of his Realme. And though there were neuer so greate striffe bewene the Emperour, and the French king, yet my lord Cardinal iugled him fauour of them both: & finally brought the Emperour to Cales to the kinges

Prelates.

Salutatiō

grace

Cardinall Wolſey was a ſubtile worker

grace, where was great triumph and great loue and amitie ſhewed on both parties, inſomuch that a certaine man marueiling at it, aſked the old Biſhop of Dcram. How it might be that we were ſo great with the Emperour ſo ſhortly vpon ſo ſtrong and euerlaſting a peace made betweene vs & the frenchmen, the Emperour and the King of Fraũce being ſo mortall enemies. My lord aunſwered that it might be well enough if he wiſt all: but there was a certaine ſecret (ſayd he) wherof all men knew not. Yea verily, they haue had ſecrets this viij. hundred yeres, which though all the lay men haue felt them, yet few haue ſpyed them, ſaue a few Iudaſes which for lucre haue bene confederate with them to betray their own kinges and all other.

A certaine ſecreat.

Then were we indifferent, & ſtood ſtill: and the Emperour & the French king waſſled together: and Ferdinãdus the Emperors brother wan Millane of the frenchmen: and the Emperour Turnay our great cõqueſt, which yet after ſo great coſt in building a caſtle, we deliuered vp againe vnto the Frenchmen, in earneſt and hope of a mariage betweene the Dolphine, and our Princeſſe.

Milane.

Turnay.

How the Emperour came thorow England.

The Emperor came thorough England.

After that the Emperour would into Spaine, & came through England, where he was receaued wt great honour and with all that partaineth to loue and amitie. The kings grace lent him mony, and promiſed him more: & the Emperour ſhould tary a certayne yeres and mary our princeſſe: not that the Cardinal entended that, thou maiſt be ſure, for it was not profitable for their kingdome: but his minde was to daly with the Emperour, and to keepe him without a wife that (inſomuch as he was yong and luſty) he might haue bene nozeled & entangled with hores, (which is their nurturing of kinges) & made ſo effeminate and beaſtly, that he ſhould neuer haue bene able to lift vp hys hart to any goodneſſe or vertue: that Cardinals and Biſhoppes might haue adminiſtred hys dominions in the meane time, vnto our holy fathers profite.

Nurturing of kinges.

Practiſe.

The king of Fraunce hearing the fauour that was ſhewed vnto the Emperour, ſent imediatly a defiaunce vnto our king, not without our Cardinals and Biſhops counſell thou mayſt well wite. For frenchmen are not ſo foliſh to haue done it ſo vnaduiſedly and ſo raſhly, ſeing they had to many in their toppes already. Then our king ſpake many great woordes, that he would driue the frenchking out of his realme, or els the frenchking ſhould driue him out of his. But had he added as the legate Pandulph taught king Iohn, with the Popes licence, his woords had ſoũded much better. For there can no vow ſtand in effecte, except the holy father confirmed it.

The frenche king ſendeth a defiance to K. Henry viij.

We ſent out our ſouldiers two ſummers agaynſt the Frenchmen, vnto whoſe cheef Captaynes the Cardinall had appointed how far they ſhould go and what they ſhould do: and therfore the French king was nothing afrayd, but brought all his power, againſt the Emperour in other places: & ſo was the Emperor euer betrayed. And thus the Cardinall was the Emperours frend openly, and the french kinges ſecreatly. For at the meeting with the french king beſide Cales he vtterly betrayed the Emperour, yet for no loue that he had to Fraunce, but to helpe the Pope, and to haue bene Pope happly, & to ſaue their kingdome. Which treaſon though all the woꝛld ſmelled it, yet it brake not out openly to the eye, tyll the ſeege of Pauia. And the Cardinall lent the Emperour much mony openly, and gaue the French king more ſecretly. He played with both handes to ſerue their ſecreat that all men know not, as ỹ Biſhop of Durham ſayd. But whatſoeuer the frenchmẽ did, they had euer the worſe notwithſtanding the ſecreat worcking of our holy prelates on their ſide.

Armies ſẽt into France.

The Cardinal was the Emperours frẽd openly, and the french kinges ſecreatly.

The ſege of Pauie.

Finally vnto the ſege of Pauie, came the French king perſonally with lx. thouſand men of warre, of which xij. thouſand were horſemen, & with mony enough. And the Emperours hoſt was vnder xx. thouſãd, of which were but iij. thouſand horſmen, with no mony at all. For he truſted vnto the pope for ayde of men, and vnto our Cardinall for mony. But the pope kept back his men till the Frenchmen had geuen them a feeld: and our Cardinall kept back his mony for the ſame purpoſe. And thus was the ſely Emperour betrayed, as all his predeceſſoures haue bene this viij. hundred yeares. Howbeit there be that ſay, that the Emperours ſouldiers ſo threatened Pace the

Pauie.

A falſe pope and lewd Cardinall.

kinges graces Embassadour, that he was fayne to make cheuisaunce wyth marchauntes for mony in the kinges name, to pay the souldiers withall. Wherefore the Cardinall tooke from him all his promotions, & played tormentours wyth him, when he came home, because he presumed to do one iote more then was in his cōmission. But howsoeuer it was, the Emperors men in tarying for helpe had spent out all their vitayles. Wherupon Burbon the chiefe captaine of the Emperour, sayd vnto his vnder captaines: ye see, helpe commeth not, and ẏ our vitayles are spent: wherfore there is no remedy but to fight, though we be vnequallie matched. If we winne we shall finde meat enough: if we lose we shall lose no more then we must lose with hunger though we fight not. And so they concluded to set vpon the Frenchmen by night. The king of Fraunce, and his lordes supposing that the Mone wold sooner haue fallen out of the skie, then that the Emperours hoste durst haue fought with them, were somwhat negligent, & went the same night a mumming that Burbon set vpon them. The Emperours host therefore with their sodaine comming vpon them, amased the frenchmen, and draue them vppon heaps together one on another, so that they neuer could come in aray agayne, and tooke the king, and diuers of hys lordes, and slew many, and wanne the field. And there came out all the Cardinals preuy treason: for in the French Kinges tent (say men) were letters found, & beside that in the french kings treasure, and in all the host among the souldiers were english shippes found innumerable, which had come sayling a thousand miles by land. But what wonder? ships be made to saile ouer ẏ sea, & wings to flye into far countries, and to mount to the top of hye hilles.

Pace, the K. of Englands Ambassadour.

Burbon.

The Emperour setteth vpon ẏ french king by night.

These shippes were english Angels of gold

When the French king was taken, we sang, Te Deum. But for all that singing we made peace with frenchmen. And the Pope, the Venetians, Fraūce and England were knit together, least the Emperours army should do any hurt in Fraunce. Wherby ye may coniecture of what minde the Pope & the Cardinall were toward the Emperor and with what hart our spiritualtie with their inuisible secretes, sang, Te Deum. And from that time hetherto, the Emperour & our Cardinall haue bene twaine.

At the taking of the french king Te Deum, was song, and great triumph made in England.

After that when the king of Fraūce was deliuered home agayne, and hys sonnes lefte in pledge, manye wayes were sought to bring home the sonnes also: but in vayne except the French-king would make good that which he had promised the Emperour. For the bringing home of those children no mā more busied his wits then the Cardinal. He would in any wise the Emperour should haue sent them home, & it had bene but for our kings pleasure for ẏ great kindnes that he shewed him in times past. He would haue maried the kings daughter our princesse vnto the Dolphin againe, or as ẏ voice went among many, vnto the secōd brother, & he shoulde haue bene Prince in England, & king in time to come: so that he sought all wayes to pluck vs from the Emperor, & to ioine vs vnto Fraunce to make Fraunce strong enough to match the Emperour, & to keepe him downe, that the Pope might raigne a god alone, and do what pleaseth him, without controlling of any ouersear. And for the same purpose he left nothing vnprouided to bring the marte from Antwarpe to Cales.

Subtile practises of the Cardinall.

The marte shold haue bene at Cales.

But at that time, the Pope taking part with the French king had warre with the Emperour: and at the last the Pope was taken, which when the Cardinall heard, he wrote vnto the Emperour that he should make hym pope. And when he had gotten an aūswere that pleased him not, but according vnto his deseruinges toward the Emperour, then he waxed furious mad, & sought all meanes to displease the Emperour, and imagined the diuorcement betwene the King and the Queene, and wrote sharpely vnto the Emperor with manacing letters, that if he woulde not make him Pope, he woulde make such ruffling betweene Christen princes as was not this hundred yeare, to make the Emperour repent: yea, though it should coste the whole realme of England.

A ruffelar.

The Lord Jesus be our shield, what a fierce wrath of God is this vpon vs, that a misshapen monster shoulde spring out of a dunghill into such an heigth, that the dread of God and man layd a part, he should be so malepart, not onely to defye vtterly the maiestie of so mighty an Emperour, whose authoritie both Christ, and all his Apostles obeyed, and taught all other to obey, threatening damnation to them that would not: But should also set so little by the whole realme of England

The pride and arrogancie of Cardinall Wolsey.

which

which hath bestowed so great cost, and shed so much blood to exalt and maintaine such proud, churlish, & vnthankfull hypocrites, that he should not care to destroy it vtterly, for the satisfying of his vilanous lustes.

The putting downe of Cardinall Wolsey.

Cardinall Wolsey a great traytor.

COncerning the Cardinals putting downe, I consider many thinges. First that I neuer heard, or read, that any man being so great a traytor was so easely put to death. Then the naturall disposition and inclination of the man, how ỹ his chief study, yea and all his felicitie and inward ioy hath euer bene to exercise that aungels wit of his (as my lord of Lincolne was wont to praise him) in diuing of such drifte to beguile all men and to binde the whole world withall. Wherefore I can none otherwise iudge by an C. tokens euident vnto whomsoeuer hath a naturall wit, but that this is also nothing saue a cast of his olde practise: so that when God had wrapped him in his owne wiles that he wist not which way out, (for the Emperour preuailed for al the Cardinals treason: and the french children might not come home: and he had learned also of his necromancie, that this would be a iopardous yeare for him) what for the treason that he had wrought against the Emperour, and what for ỹ mony which he had borowed of the Commons, least any rising should be against him, then he thought to vndoe his destony with his policies and went and put downe himselfe vnder a colour (which the processe of the tragedy well declareth) and set vp in his roome to minister forth, & to fight against God as he had begun, the chiefest of all his Secretaries, one nothing inferiour vnto his master in lying, fayning, & bearing two faces in one hode, a whelpe that goeth not out of kinde from his syre, the chiefest stake wherewith the Cardinall caught the kinges grace, whome he called vnto the confirmation of al that he entended to perswade, saying: If it like your grace, More is a learned man, and knoweth it: and is also a lay man, wherefore he will not say otherwise then it is, for any partialitie to vswarde. Which secretary, yet must first deserue it wyth writing against Martin, and against the Obedience, and Mammon, and become the proctour of Purgatorye, to write against ỹ supplicatiō of beggers.

Cardinall Wolsey cōmitted treason against the Emperour.

Cardinall Wolsey preferred More to be Chauncelour.

And then to blinde the world withall, many quarrels were picked: the Cardinall might not speake with the kinges grace, the broad seale was fette away, high treason was layd to hys charge. i. that he breathed (heard I say) in the kinges face, when he had the french pockes, (O hypocrites) but the very treason that he had wrought, was not spoke of at all, nor ought worthy of a traytour done to him at all.

Treason layd to the Cardinals charge.

Then they called a Parliament (as though the golden world should come againe) wherin the hypocrits to bleare mens eyes withall, made a reformation of mortuaries and probates of testamentes, the root yet left behind whence all that they haue for a time weeded out, will spring againe by litle and litle as before, if they as their hope is, may stop this light of Gods worde that is now abroad. They made a reformation also of pluralities of benefices, ordayning that henceforth no man may come by pluralitie of benifices with vertue and conning, but with seruing for thē in ỹ court. Which what other thing is it saue playne symony? O blinde bussardes and shameleſſe hypocrites. What care they to do, whether agaynst God or their own lawes, to flatter great men withall, & to blind thē. But harke here. The tithes were ordayned at the beginning to finde the preachers, and the poore people which now goe a begging: so that the church wardens ought to take the benefices into their handes in the name of the parish, & deliuer the preacher of Gods word there dwelling and preſēt a sufficient liuing, & deuide the rest among ỹ poore people. And the king is bound to maintaine that order, and not to resist them except he will be an open tyraunt. Now I appele the consciences of the kinges grace and of his lordes. What answer will they geue when they come before Christ in ỹ last iudgement, for their robbing of so many soules in so many parishes, of Gods word, with holding euery man so many chaplaynes in their houses wyth pluralities of benefices, and for the robbing of so many poore and needy of their due and dayly foode, whose need for lacke of succour cryeth to God continually for vengeaunce against them, which we see daily by a thousand misfortunes fall on them, and on theyr wiues and children. Let them read

Moztuaries, probate of Testamentes.

Pluralitie of benefices.

Tithes.

The Churchewardens haue bene accustomed to gather the tithes, and to geue the Parsō his reasonable stipend, and to geue the rest to the poore.

Princes haue herein much to answere.

Exodus and Deuteronomie, and see what they finde there. Yea and what shall so many chaplaines do? First slay theyr soules, & then defile their wiues, their daughters, and their maydens, and last of all betray them.

When this reformation the coloure and cloke of their hipocrisy was made, then the spiritualtie came douking before the kinges grace, and forgaue him ỹ mony which they had lēt their pope, to bring in the temporalty, & to make thē after their example to do likewise, as louing subiects, & no lesse kinde vnto their Prince thē the spiritualty. For their arses were vpō thoznes til ỹ lone was forgeuen, for feare of afterclaps. wherupon the tēporality forgaue their part also in hope of ỹ thy obteined not. For assone as the lone was forgeuē the parliament brake vp, because our prelates, & their cōfederat frends had foūd ỹ they sought, & caught ỹ fish for which they layed the bayt of all those faces of reformations, and for which the Cardinall, to bring ỹ worlde into a fooles paradise, was compelled euē with his owne good will to resigne his chauncellorshyp, & that to whō he listed him selfe. And as for the bishoprike of Durham, to say the very truth, he could not of good congruitie but reward his old chaplaine, and one of the chief of al his secretaries with all, still Saturne, that so seldome speaketh, but walketh vp & downe all day musing and imagining mischiefe, a douking hypocrite made to dissemble.

Which for what seruice done in christes Gospell came he to the bishoprike of London? Or what such seruice did he therein? He burnt the new Testament, calling it, Doctrinam perigrinam, straunge learning. Yea verily: Looke how straunge his liuing in whose bloud that testament was made, was from the liuing of the pope: euen so straunge is that doctrine from the popes law, in which onely, and in the practise therof is Tunstal learned. Which also for what cause left he the bishoprike of London? Euen for the same cause he tooke it after that he had long serued for it, couetousnes and ambition. Neither is it possible naturally that there should be any good Bishop, so long as the bishoprickes be nothing saue worldlye pompe and honour, superfluous abundance of all maner riches and libertie to do what a man listeth vnpunished: thinges which onely the cuill desire, and all good men abhorre.

The loane first forgeuen by the Clergie.

The loane forgeuē by the temporalitie.

The Bysshoprycke of Durhā.

Tunstall Bysshop of Durham burnt the new Testament.

A Bishoprycke is a superfluous honor, and a lewde liberty.

And assone as the Parliament was ended, the Cardinall had his charter, and gat him home: and all Bishops gat them euery fore to his hole, leuing yet their attournies behinde them: to come againe themselues assone as the constellation is somewhat ouerrunne, whereof they be afrayd.

The Cardinall clearely discharged.

What the cause of all this mischiefe is.

WHence commeth all this mischiefe? Verily it is the hand of God to auenge the wantonnesse of great men, which will walke without the feare of God, folowing ỹ steps of the hye Prelates, contrary vnto their profession, & to auenge also ỹ wrongs, the blasphemies & subtil persecuting of his word.

For when Martin Luther had vttered the abhominations of the Pope, and his clergy with Gods worde, and diuers bookes were come into England: our Cardinall thought to finde a remedy against that well enough, and sent to Rome for this vaine title, Defender of the fayth: which the Vicar of Croydon preached, that the kynges grace would not lose for all London, and xx. mile round about it. Neyther is it maruell, for it hath cost more then London and xl. mile about it is able to make (I think) at this houre, beside the effusion of innocēt bloud that was offred vnto the idoll, and dayly is offred therto. when this glorious name was come from our holy father, the Cardinall brought it vnto the Kinges grace at Greenwich. And though the king had it already and had read it, yet against the morning, were all the lordes & gentlemen that could in so shorte space be gathered together, sent for, to come and receaue it in with honour. And in the morning after, the Cardinall gat him through the backside into the frier obseruantes. And part of the gentils went round about, and welcommed him from Rome, as representing the Popes person: part met him halfe way: part at the court gate: and last of all the kings grace him self met him in the hall, and brought him vp in to a great chamber, where was a seate prepared on hye for the Kinges grace and the Cardinal, while the Bull was read: in so much that not the wise onely, but men of meane vnderstanding laughed the vaine pomp to scorne, not far vnlike to the receauing of the Cardinals hatte. which whē a ruffian had brought

Defender of the fayth.

The title of the defendour of the fayth came frō Rome.

The Popishe and vayne glorious maner of Cardinal Wolsey.

The Cardinals hat.

brought vnto him to weſtminſter vnder his cloke, he clothed the meſſenger in rich aray, and ſent him backe to Douer againe, and appoynted the Biſhop of Canterbury to meete him, and then an other company of lordes and gentles I wotte not how oft, ere it came to weſtminſter, where it was ſet on a cupborde and tapers about, ſo that the greateſt Duke in the lande muſt make curtelie thereto: yea and to his empty ſeat he being away.

The falſeſt and baneſt Cardinall that euer was.

And ſhortly for lacke of authoritie of Gods worde Martin muſt be condemned by the authoritie of the king. And the kinges grace to claw the Pope againe muſt make a booke, in which to proue all that they would haue ſtabliſhed, for lacke of ſcripture, yea and contrary to the opē ſcripture, is made this mighty reaſon: Such prelates are the church, and the church cannot erre, and therfore all that they do is right, & we ought to beleeue them without any ſcripture, yea and though the ſcripture be contrary. Wherefore God offended with ſuch blaſphemy, to make his enemies feele that they woulde not ſee in the open ſcripture, nor in the practiſe of their liuings and doings cleane contrary vnto the ſcripture, and vnto the liuing of Chriſt and his Apoſtles, this viij. hundred yeares, hath poured his wrath vppon vs, and hath ſnared the wiſe of the world with the ſubtlety of their owne wittes.

The church erreth if ỹ pope and biſhops be the church.

Marten Luther ſubmitted himſelf to king Henry viij.

Moreouer when Marten Luther had ſubmitted himſelfe in an epiſtle, let his grace conſider what aunſwer he gaue againe. where is the glory of ỹ great prayſe become that his grace gaue the Cardinall for his goodly actes and benefites which all the common wealth of the whole realme ſhould feele?

More is proued a lyer.

And More among his other blaſphemies in his Dialogue ſayth, that none of vs dare abide by our fayth vnto the death: but ſhortly thereafter, God to proue More, that he hath euer bene a falſe lyar, gaue ſtreagth vnto his ſeruaunt Sir Thomas Hitton, to confeſſe, and that vnto the death, the faith of his holy ſonne Jeſus, which Thomas, the Biſſhops of Canterbury and Rocheſter, after they had dieted and tormented him ſecreatly, murthered at Maydſtone moſt cruelly.

Sir Thomas Hittō

I beſeech the kings moſt noble grace therefore to conſider all the wayes by which the Cardinall and our holy Biſhops haue lead him, ſince he was firſt king, and to ſee wherunto al the pride, pompe, and vaine boaſt of the Cardinall is come, and how God hath reſiſted him and our Prelates in all theyr wiles. wee hauing nothing to do at all, haue medled yet in all matters, and haue ſpent for our prelats cauſes more then all Chriſtendome, euen vnto the vtter beggering of our ſelues, & haue gotten nothing but rebuke and ſhame & hate among all nations, and a mocke and a ſcorne thereto of them whome we haue moſt holpen.

For the Frenchmen (as the ſaying is) of late dayes made a play or a diſguiſing at Paris, in which the Emperour daunſed with the Pope, and the French king, and wered them, the K. of England ſitting on a hye bench, and looking on. And when it was aſked, why he daunſed not, it was aunſwered, that he ſate there, but to pay the minſtrels their wages onely.

I daunce in Paris.

As who ſhould ſay, we payd for all mens daunſing. we monyed the Emperour openly, and gaue the Frenche men double and treble ſecretly, and to the Pope alſo. Yea and though Fardinandus had money ſent him openly to blinde the world withall: yet the ſaying is throughout all Douchland, that we ſent money to the king of Pole, and to the Turke alſo, and that by help of our mony Fardinandus was driuen out of Hungarie. which thing though it were not true, yet it will breed vs a ſcab at the laſt, and gette vs with our medling, more hate then we ſhall be able to beare, if a chaunce come: vnleſſe that we ware wiſer betime.

Here Tindal prayeth for ỹ ceaſing of perſecution.

And I beſech his grace alſo to haue mercy of his own ſoule, and not to ſuffer Chriſt, and his holy Teſtament to be perſecuted vnder his name any longer, that the ſword of the wrath of god may be put vp againe, which for that cauſe no doubt is moſt chiefly drawne.

And I beſeech his grace to haue cōpaſſion on his poore ſubiectes, which haue euer bene vnto his grace both obediente, louing, and kinde: that the realme vtterly periſhe not, wyth the wicked counſeil of our peſtilent prelates. For if his grace which is but a man, ſhould dye, the lordes and commons not knowing who hath moſt right to enioy the crowne: the realme could not but ſtande in great daunger.

And I exhorte the lordes tempozall of the realme, that they come and fall before the kinges grace, and humblye deſire his maieſtie to ſuffer it to be tryed, who of right ought to ſucceed, and if

he or

he or she fayle who next, yea and who third. And let it be proclaimed openly. And let al the lords temporal be sworn therto, and all the knightes, & squires, and gentlemen, and the commons aboue xviij. yeares old, that there be no strife for the succession. For if they trye it by the sworde, I promise them, I see noue other likelyhode, but that as the Cardinall hath prophecied it will cost the realme of England.

Tindall prayeth the vnderstanding of such as of right should succeed to the crowne.

And all that be sworne vnto the cardinall, I warne them yet once againe to breake their othes, as I did in the obedience. And all my lord Cardinals priuy secretaries and spyes, by whom he worketh yet I warne thē to beware betime. My lord Cardinall though he haue the name of all, yet he wrought not all of his owne brayne: but of all wilye and exercised in mischiefe, he called vnto him the most experte, and of their counsell and practise, gathered that most seemed to serue his wicked purpose.

Tindall warneth al the Cardinals secretaries to repent and turne to God.

And all that be confederate with the Cardinall, and with the Bishops vpō any secret appointment be they neuer so great, I rede thē to break their bondes, and to follow right by the playne and open way, and to be content, and not too ambitious: for it is now euill climing, the boughes be brittle. And let them looke well on the practise of Bishops, how they haue serued all other men in times past, and into what troubles they haue brought them that were quiet. Many a man both great & small haue they brought to death in England, euen in my dayes (beside in times past) whose bloud God wil seek once. Let them learne at the last that it is but the cast of the Bisshops to receaue the sacrament with one man secretly vpon one purpose, and with an other man as secreatly vppon the contrary to deceaue al parties. For of periury they make as much conscience, as a dog of a bone: for they haue power to dispence with all thing, thinke they.

I generall exhortation to all kinds of people.

Popish bisshops make no accompt of periury.

At the beginning of the warre betwene the Frenchking and the Emperour, the prognostication said yeare by yeare, that there should be great labor for peace: but it shall not come to passe, for there is Bicorporeū, or Corpus neutrum, that commeth betwene and letteth it: that is to say, a body that is neither nother, or holdeth on neither part: and that body is the spiritualtie, which hold but of thēselues onely. For when any Ambassadors goe betwene to entreat of peace, the bishops are euer the chief, which though they make a goodly oration for the peace openly to deceaue the lay men, yet secreatly by the bisshops of the same countrie, they cast a bone in the way, and there can be no peace, vntill the peace be for their profite, let it cost in the meane season what bloud it will.

The spiritualtie are neither of ye one side nor of the other for there is no truth in them more then shall serue their turne.

And as for them which for luker, as Iudas, betraye the truth, and write agaynst their consciences, and which for honour as Balaam, enforce to curse the people of God: I would fayne (if their hartes were not to hard) that they dyd repent. And as fayne I would that our prelates did repent, if it were possible for them to prefer Gods honour before their owne.

And vnto all subiectes I say, that they repent. For the cause of euill rulers is the sinne of the subiectes, testifyeth the Scripture. And the cause of false preachers is, that the people haue no loue vnto the truth, sayth Paule. 2. Thes. 2. We be all sinners an hundred times greater then all that we suffer. Let vs therfore ech forgeue other, remembring the greater sinners the more welcome, if we repent, according to the similitude of the riotous sonne. Luc. 15. For Christ dyed for sinners and is their sauiour, and hys bloud theyr treasure to pay for their sinnes. He is that fatted calf which is slaine to make them good cheare withall, if they will repent, and come to their father again. And his merites is that goodlye rayment, to couer the naked deformities of our sinnes.

In admonition to all subiectes.

Luk. 15.

These be sufficient at this time, although I could say more, and though other haue deserued that I more sayd: yea, and I could more deeply haue entred into the practise of our Cardinall, but I spare for diuers considerations, and namely for his sake, which neuer spared me, nor any faythfull frende of his owne, nor any that told him truth, nor spareth to persecute the bloud of Christ in as cleare light as euer was, and vnder as subtile colour of hypocrisie as euer was any persecutiō since the creation of the world. Nether haue I sayd for hate of any person or persons, God I take to recorde: but of their wickednes onely, and to cal them to repentaunce, knowledging that I am a sinner also, and that a greeuous. Howbeit it is a deuilish thing and a merciles, to defend wickednes against the open truth, and not to haue power

Here Tindall sheweth himself to be voyde of malice to any priuate person.

to

to repent. And therefore I doubt not, if men will not be warned hereby, but that God will vtter more practise by whome he will, and not cease vntill he haue broken the bonde of wilie hypocrites which persecute so subtelly.

God is mercyfull to the ignorannt, but he pleaseth the malicious & wilful offender.

And finally if the persecution of the kinges grace, and of other temporall persons conspiring with the spiritualtie be of ignorannce, I doubt not but that theyr eyes shall be opened shortly and they shal see & repent & God shall shew them mercy. But and if it be of a set malice against the truth, and of a grounded hate against the law of God by the reasō of a full consent they haue to sinne, and to walke in their olde wayes of ignorannce, wherunto (being now past all repentance) they haue vtterly yelded themselues to follow th full lust without bridle or snaffle, which is the sinne agaynst the holy Ghost: then ye shall see euen shortly that God shall turne the poynt of the swoorde wherewith they now shedde Christes bloud, homeward to shed their owne again after the ensamples of the bible.

And let them remember that I well toward iij. yeares agone to preuent al occasions and all carnall beastes that seeke fleshly liberty, sent forth the true obedience of a christen man which yet they condemned, but after they had condemned the New Testament, as right was whence the Obedience hath his authoritie. Now then if when the light is come abroad, in which theyr wickednes cā not be hid, they finde no such obedience in the people vnto their old tyranny, whose fault is it? This is a sure conclusion: none obedience that is not of loue can not long endure: and in your deedes can no man see any cause of loue: and the knowledge of Christ, for whose sake onely a man wold loue you though ye were neuer so euill, ye persecute. Now thē if any disobedience rise ye are the cause of it your selues.

The obedience of a Christen man written thyrs yeares before this booke.

Say not but that ye be warned.

A Pathway into the holy Scripture, made by William Tyndall.

I Do maruell greatly, derely beloued in christ, that euer any mā shuld repugne or speake against the Scripture to be had in euery lāguage and that of euery man. For I thought that no man had bene so blinde to aske why light should be shewed to thē ỳ walke in darkenes, where they cā not but stomble, and where to stomble, is the daunger of eternall damnation: other so despightfull that he would enuie any mā (I speake not his brother) so necessary a thyng: or so Bedlem mad to affirme that good is ỳ naturall cause of euill, and darkenes to procede out of light, that lyng should be grounded in truth and verity, and not rather cleane contrary, that light destroyeth darkenes and veritie reproueth all maner lyng.

Scriptures should be translated into euery language.

Neuertheles seyng that it hath pleased God to send vnto our English men, euen to as many as vnfaynedly desire it, the Scripture in their mother toūg, cōsidering that there be in euery place false teachers and blind leaders, that ye should be deceaued of no man, I supposed it very necessary to prepare this Pathway into the Scripture for you, that ye might walke surely & euer know the true frō the false. And aboue all to put you in remembraunce of certaine pointes, which are: that ye well vnderstand what these wordes meane. The old Testament. The new Testament. The law. The Gospell. Moses, Christ, Nature, Grace. Worlyng and beleuing. Dedes and faith. Lest we ascribe, to the one that which belongeth to the other, and make of Christ, Moses, of the Gospell the Law, despise grace and robbe fayth: & fal from meke learnyng into idle despitions, brawlyng and scoldyng about wordes.

The cause of the edition of this Pathway.

The old Testament is a booke, wherein is written the law of God, & the dedes of them which fulfill them, & of them also which fulfill them not.

What are contayned in the old Testamēt.

The new Testament is a booke, wherein are conteined the promises of God and the dedes of them which beleue them or beleue them not.

The contentes of the newe Testamēt.

Euangelion (that we call the Gospel) is a Greke word, and signifieth good,

The Etymologie of this worde Euangelio

mery, glad and ioyfull tydinges, that maketh a mans hart glad, and maketh him ling, daunce and leape for ioy. As when Dauid had killed Goliath the gyaunt, came glad tydinges vnto the Iewes, that their fearefull and cruell enemy was slayne, and they deliuered out of all daunger: for gladnes wherof, they song, daunced, and were ioyful. In like maner is the Euangelion of God (which we call Gospell, and the new Testament) ioyfull tydinges and as some say: a good hearing published by the Apostles throughout all the world, of Christ the right Dauid how that hee hath fought with sinne, with death, and the deuil, & ouercome them. wherby all men that were in bondage to sinne woūded with death, ouercome of the deuill, are without their owne merites or deseruinges, losed, iustified restored to life and saued, brought to libertie and reconciled vnto the fauour of God & set at one with him agayne: whiche tydinges as many as beleue laude, prayse, & thanke God, are glad, syng and daunce for ioy.

Euangelio is called the newe Testamēt.

This Euangelion or Gospell (that is to say, such ioyfull tydinges) is called ỹ new Testament. Because that as a mā whē he shall dye appointeth his goods to be dealt & distributed after his death among them whiche he nameth to bee his heyres. Euen so Christ before hys death commaūded and appointed that such Euangelion, Gospell, or tydynges should be declared throughout all the world, and therewith to geue vnto all that repent and beleue all his goodes: that is to say, his lyfe wherewith hee swalowed and deuoured vp death: hys righteousnes, wherewith he banished sinne: his saluatiō, wherwith he ouercame eternall damnation. Now cā the wretched man (that knoweth him selfe to be wrapped in sinne, and in daūger to death & hell) heare no more ioyous a thyng, them such glad and comfortable tydinges of Christ. So that he can not but be glad and laugh frō the low bottome of his hart, if hee beleue that the tydinges are true.

No greater comfort can happen to a sinner being penitent thē the promises of the Gospell.

The Gospell was promised of God in the old Testamēt by the Prophets.

To strēgth such fayth with all, God promised this his Euangelion in the old Testament by the Prophetes (as Paul sayth Rom. i.) How that he was chosē out, to preach Gods Euāgeliō, which he before had promised by the Prophetes in the Scriptures that treate of his sonne which was borne of the sede of Dauid. In the Gene. iij. God sayth to the Serpent: I wil put hatred betwen thee and the woman, betwen thy sede and her sede, that selfe sede shall treade thy head vnder foote. Christ is this womās seede, he it is that hath troden vnder foote the deuils head, that is to say, sinne, death, hell, & all his power. For without this seede can no man auoyde sinne, death, hell, and euerlasting damnation.

Christ hath ouerthrowen ỹ deuill, and all hys power.

Agayne Gene. xxij. God promised Abraham saying: in thy seede shall all the generations of the earth be blessed. Christ is that seede of Abraham sayth S. Paule Gala. iij. He hath blessed all the world through the Gospell. For where Christ is not, there remaineth the curse that fell on Adam as soone as he had sinned, so that they are in bōdage vnder the damnation of sinne, death, and hell. Against this curse blesseth now the Gospell all the world, in asmuch as it cryeth opēly, vnto all that knowledge their sinnes and repēt saying: who soeuer beleueth on ỹ sede of Abraham shalbe blessed, that is, he shal be deliuered from sinne, death and hell, and shall hence forth continue righteous, and saued for euer, as Christ hym selfe sayth (in the xj. of John.) He that beleueth on me shall neuer more dye.

The law was geuen by Moses, grace and truth by Jesus Christ.

The law (sayth John. i.) was geuē by Moses: but grace and verity by Jesus Christ. The law (whose minister is Moses) was geuen to bring vs vnto the knowledge of our selues, that we might thereby feele and perceaue what we are of nature. The law cōdemneth vs and all our deedes, and is called of Paule (in the iij. Cor. iij.) the ministration of death. For it killeth our consciences and driueth vs to desperation, in as much as it requireth of vs that which is vnpossible for our nature to do. It requireth of vs the deedes of an whole man. It requireth perfect loue from the low bottome and grounde of the hart, as well in all thinges whiche we suffer, as in the thinges which we do. But sayth John in the same place, grace and veritie is geuē vs in Christ. So that when the law hath passed vpō vs, and condemned vs to death (which is his nature to do) then haue we in Christ grace, that is to say fauour, promises of life, of mercy, of pardon, freely by ỹ merites of Christ, & in Christ haue we veritie & truth, in that God for his sake fulfilleth all his promises to them that beleue. Therfore is ỹ Gospell the ministration of life. Paule calleth it in the fore rehearsed place of the Cor. iij. the ministration of the spirite and of righteousnes. In the Gospell when

The lawe requireth of vs that whiche is impossible for our nature to do.

When the law hath condemned vs, Christ graunteth vs free pardon.

we

we beleeue the promises, we receaue the spirit of life, and are iustified in the bloud of Christ from all thynges wherof the law condemned vs. And we receaue loue vnto the law and power to fulfill it, and grow therein dayly. Of Christ it is written in the fore rehearsed Joh. 1. this is he of whose aboundaunce or fulnes, all we haue receaued, grace for grace, or fauour for fauour. That is to say, for the fauour that God hath to his sonne Christ, he geueth vnto vs his fauour & good wil & al giftes of his grace as a father to his sonnes. As affirmeth Paule saying: whiche loued vs in his beloued before the creation of ỳ world. So ỳ Christ bringeth the loue of God vnto vs and not our owne holy woorkes. Christ is made Lord ouer all, and is called in Scripture Gods mercy stole, who soeuer therfore flyeth to Christ, can neither heare nor receaue of God any other thyng saue mercy.

Christ is Gods mercy stoole, so that no mercy commeth from God but through Christ.

In the old Testamẽt are many promises, which are nothyng els but the Euãgelion or Gospel, to saue those ỳ beleued thẽ frõ ỳ vengeaunce of the law. And in the new Testament is oft made mention of the law, to cõdemne them, which beleue not the promises. Moreouer the law and Gospell may neuer be separate: for the Gospel and promises serue but for troubled consciences, which are brought to desperation and feele the paynes of hell and death vnder the law, and are in captiuitie and bondage vnder the law. In all my dedes I must haue the law before me to condemne myne vnperfectnes. For all that I do (be I neuer so perfect) is yet damnable sinne, when it is compared to the law, whiche requireth the ground and bottome of myne hart. I must therefore haue alwayes the law in my sight, that I may be meke in the spirite, and giue God all the laude and prayse, ascribyng to him all righteousnes, and to my selfe al vnrighteousnes and sinne. I must also haue the promises before myne eyes, that I dispayre not, in which promises I see the mercy, fauour, and good will of God vpon me in the bloud of hys sonne Christ, which hath made satisfaction for myne vnperfectnes, and fulfilled for me, that which I could not do.

The law must euer be in sight to make vs humble spirited: & the gospel also before our eyes to comfort vs.

Here may ye perceaue that two maner of people are fore deceaued. First they whiche iustifie them selues with outward dedes, in that they abstayne outwardly frõ that which the law forbiddeth, and do outwardly that which the law commaundeth. They compare them selues to open sinners and in respect of them iustifie them selues condemning the open sinners. They set a vayle on Moyses face and see not how the law requireth loue from the bottome of the hart and that loue onely is the fulfilling of the law. If they dyd they would not condemne their neighbours. Loue hydeth the multitude of sinnes, sayth S. Peter in his first Epistle. For whom I loue from the deepe bottome & grounde of myne hart him condemne I not, neither recken his sinnes, but suffer his weakenes & infirmitie, as a mother the weakenes of her sonne, vntill he grow vp into a perfect man.

Two maner of people deceaued, those which iustifie them selues by their woorkes: & those that through their blinde opinion of faith vtterly peruert the liuely fayth.

Those also are deceaued which without all feare of God geue them selues vnto all maner vices with ful consent, and full delectation, hauyng no respect to the law of God (vnder whose vengeaunce they are locked vp in captiuitie) but say: God is mercyfull & Christ dyed for vs, supposing that such dreaming & imaginatiõ is that fayth which is so greatly cõmended in holy Scripture. Nay that is not faith, but rather a folish blind opinion springing of their owne corrupt nature, and is not geuẽ them of the spirite of God but rather of the spirite of the deuill, whose fayth, now a dayes, the Popish compare and make equall vnto the best trust, confidence and belefe that a repenting soule can haue in the bloud of our Sauiour Jesus, vnto their owne confusion, shame & vttering what they are within. But true faith is (as fayth the Apostle Paule) the gift of God and is geuẽ to sinners after the law hath passed vpon them and hath brought their consciences vnto the brim of desperation, and sorowes of hell.

They that haue this right faith, consẽt to the law that it is righteous, and good, and iustific God which made the law, and haue delectation in the law (notwithstanding that they cãnot fulfill it as they would for their weakenes) and they abhorre what soeuer the law forbiddeth, though they can not all wayes auoyde it. And their great sorrow is, because they can not fulfill the will of God in the law, and the spirite that is in them cryeth to God night & day for strength and helpe with teares (as sayth Paul) that can not be expressed with toung. Of which thinges the belefe of our Popish or of their father,

He that hath a right fayth delteth in the law although his weaknes can not fulfill the same.

whom they so magnifie for his strong faith hath none experience at all.

The first, that is to say, he whiche iustifieth him selfe with his outward deedes, consenteth not to the law in ward, neither hath delectation therin, ye, he would rather that no such law were. So iustifieth he not God, but hateth him as a tyraunt, neither careth he for the promises, but will with his owne strength be sauiour of him selfe: no wise glorifieth he God, though he seme outward to do.

He that iustifieth him selfe reiecteth ye law & promises.

The second, that is to say, the sensuall person, as a voluptuous swyne, neither feareth God in his law, neither is thankefull to him for his promises and mercy, which is set foorth in Christ to all them that beleue.

The voluptuous person.

The right Christen man consenteth to the law that it is righteous, and iustifieth God in the law, for he affirmeth that God is righteous and iust, which is author of the law, he beleeueth the promises of God, & iustifieth God, iudgyng him true and beleuyng that he will fulfill his promises, with the law he condemneth him selfe and all his dedes, and geueth all the prayse to God. He beleueth the promises, and ascribeth all truth to God: thus euery where iustifieth he God, and prayseth God.

A true christian.

By nature through the fall of Adam are we the children of wrath, heyres of the vengeaunce of God by byrth, yea and from our conceptiō. And we haue our felowshyp with the damned deuils vnder the power of darkenes and rule of Sathan, while we are yet in our mothers wombes, and though we shewe not forth the frutes of sinne, as soone as we be borne, yet are we full of the naturall poyson where of all sinnefull deedes spryng, and can not but sinne outwardes (be we neuer so young) as soone as we be able to worcke if occasion be geuen, for our nature is to do sinne as is the nature of a Serpent to stynge. And as Serpent yet yōng, or yet vnbrought forth is full of poyson, and can not afterward (when the tyme is come and occasion geuen) but bryng foorth the frutes therof. And as an adder, a tode, or a snake is hated of man (not for the euill that it hath done, but for the poyson that is in it and hurt which it can not but do) so are we hated of God for that naturall poyson which is cōceaued and borne with vs, before we do any outward euill. And as the euil, which a venemous worme doth, maketh it not a Serpent: but because it is a venemous worme, doth it euill and poysoneth, and as the frute maketh not the tree euill: but because it is an euill tree, therfore bryngeth it foorth euill frute, when the season of frute is. Euen so do not our euill dedes make vs first euill though ignorance & blindnes through euill worckyng hardeneth vs in euill & maketh vs worse and worse: but because that of nature we are euill, therefore we both thinke and do euill, and are vnder vengeaūce vnder the law, conuict to eternal damnation by the law, and are contrary to the will of God in all our will, and in all thynges consent to the will of the fende.

A prayer & multitude.

By grace (that is to say by fauour) we are plucked out of Adā the ground of all euill, and grafted in Christ the roote of all goodnes. In Christ God loued vs his elect and chosen, before the world began, and reserued vs vnto the knowledge of his sonne and of his holy Gospell, and when the Gospell is preached to vs openeth our hartes, and geueth vs grace to beleue and putteth the spirite of Christ in vs, and we know him as our father most mercyfull, and consent to the law, and loue it inwardly in our hart, and desire to fulfill it, and sorrow because we can not: which will (sinne we of frailtie neuer so much) is sufficient till more strength bee geuen vs, the blond of Christ hath made satisfaction for the rest: the blond of Christ hath obteyned all thyngs for vs of God. Christ is our satisfaction, redemer, deliuerer & sauiour from vengeaunce and wrath. Obserue and marke in Paules, Peters & Johns Epistles & in the Gospell what Christ is vnto vs.

We are plucked frō Adam, and grafted in Christ by grace.

The blond of Iesus hath obtayned al thinges for vs of God.

By faith are we saued onely in beleuyng the promises. And though fayth be neuer without loue & good worckes, yet is our sauing imputed neither to loue nor vnto good worckes but vnto faith onely. For loue and woorckes are vnder the law which requireth perfection, and the ground and fountayne of the hart, and damneth all imperfectnes. Now is fayth vnder the promises, which damne not: but geue pardō grace, mercy, fauour, and what soeuer is contayned in the promises.

Sundry sortes of righteousnes.

Righteousnes is diuers: for blynd reasō imagineth many maner of righteousnesses. There is the righteousnes of worckes (as I sayd before) when the hart is a way and is not felt how the law

law is ſpirituall and can not be fulfilled, but from the bottome of the hart. As the iuſt miniſtration of all maner of lawes, and the obſeruyng of them, for a worldlye purpoſe and for our owne profite and not of loue vnto our neighbour without all other reſpect, and moꝛall vertues wherein Philoſophers put their felicity and bleſſednes, whiche all are nothyng in the ſight of God in reſpect of the lyfe to come. There is in like maner the iuſtifying of ceremonies whiche ſome imagine their owne ſelues, ſome counterfaite other, ſaying, in their blynd reaſō: ſuch holy perſons dyd thus and thus, and they were holy men, therfoꝛe if I do ſo likewiſe I ſhall pleaſe God: but they haue none anſwere of God, that, that pleaſeth. The Iewes ſeke righteouſnes in their ceremonies which god gaue vnto them not for to iuſtifie: but to deſcribe and paynt Chriſt vnto thē, of which Iewes teſtifieth Paule ſaying: how that they haue affection to god: but not after knowledge, for they go about to ſtabliſh their owne iuſtice, and are not obedient to the iuſtice or righteouſneſſe that commeth of God, which is the forgeueneſſe of ſinne in Chriſtes bloud vnto all that repent and beleue. The cauſe is verely, that except a man caſt away his owne imagination and reaſon, he can not perceaue God, and vnderſtand the vertue & power of the bloud of Chriſt. There is a full righteouſnes, when the law is fulfilled from the ground of the hart. This had neither Peter nor Paule in this life perfectly: vnto the vttermoſt, that they could not be perfecter but ſighed after it. They were ſo farreforth bleſſed in Chriſt, that they hungred and thyrſted after it. Paule had this thyrſt, he conſented to the law of God, that it ought ſo to be, but he found an other luſt in his members cōtrary to the luſt & deſire of his mynde that letted him, and therefoꝛe cryed out ſaying: Oh wretched man that I am: who ſhall deliuer me from this body of death? thankes bee to God thꝛough Jeſus Chriſt. The righteouſnes that before God is of value, is to beleue the promiſes of God, after the law hath confounded the conſcience. As when the temporall law ofttymes condemneth the theſe or murtherer & bringeth him to execution, ſo that he ſeeth nothyng before him but preſent death, and then commeth good tydinges, a charter frō the kyng and deliuereth hym. Likewiſe when Gods law hath brought the ſinner into knowledge of himſelfe, and hath confounded his conſcience, & opened vnto him the wrath and vengeaunce of God, then commeth good tydinges, the Euangelion ſheweth vnto him the promiſes of God in Chriſt, and how that Chriſt hath purchaſed pardon for him, hath ſatiſfied the law for him and peaſed the wrath of God. And the poore ſinner beleueth, laudeth and thāketh God, through Chriſt, and breaketh out into exceedyng inward ioy and gladnes, for that he hath eſcaped ſo great wrath, ſo heauy vengeaunce, ſo fearefull and ſo euerlaſtyng a death. And he henceforth is an hūgred and a thurſt after more righteouſnes, that he might fulfill the law, & mourneth continually commendyng hys weakenes vnto God in the bloud of our Sauiour Chriſt Jeſus.

Mans ſenſuall reaſon can not perceaue the vertue of Chriſtes bloud.

Here ſhall ye ſee compendiouſly and playnly ſet out the order and practiſe of euery thyng afore rehearſed.

The fall of Adam hath made vs heyres of the vengeaunce and wrath of God and heyres of eternall damnatiō. And hath brought vs into captiuitie and bondage vnder the deuill. And the deuill is our Lord, and our ruler, our head, our gouernour, our Prince, yea and our God. And our will is locked and knit faſter vnto the will of the deuill, then could an hundred thouſand chaines bynde a man vnto a poſt. Vnto the deuils will conſent we, with all our hartes, with all our myndes, with all our might, power, ſtrēgth, will and luſt: ſo that the law and will of the deuill is written as well in our hārts as in our members, and we runne headlong after the deuill with full ſcale, and the whole ſwyng of all the power we haue: as a ſtone caſt vp into the ayre cōmeth downe naturally of his owne ſelfe with all the violence and ſwyng of his owne wayght. With what poyſon deadly, and venemous hate, hateth a man hys enemy? with howe great malice of mynde inwardly do we fea and murther? with what violence and rage, yea and with how fervent luſt commit we aduoutrie, fornication, and ſuch like vncleannes? with what pleaſure and delectation inwardly ſeruyth a glotton his belly? with what diligence deceaue we? How buſily ſeke we the thinges of this world? what ſoeuer we doe, thinke, or imaginne, is abhominable in the ſight of God. For we can referre nothyng vnto the honour

Adams fall brought vs in bondage to the deuill.

The naturall corruption of the myndes of Adams heyres playnly ſet forth.

nour of God: neither is his law or will written in our members or in our hartes: neither is there any more power in vs to folow the will of God then in a stone to ascende vpward of hys owne selfe. And beside that we are as it were a slepe in so depe blindnes, that we cā neither see, nor feele in what misery, thraldome, and wretchednes we are in, till Moses come and wake vs, and publish the law. when we heare the law truly preached, how that we ought to loue and honour God with all our strength and might, from the low bottome of the hart: because he hath created vs, and both heauen and earth for our sakes and made vs Lord therof: and our neighbours (yea our enemies) as our selues inwardly from the grounde of the hart, because God hath made them after the likenesse of his owne image, & they are his sonnes as well as we, and Christ hath bought them with his bloud and made them heyres of euerlastyng lyfe as well as vs: And how we ought to do what soeuer God biddeth, and abstaine from what soeuer God forbiddeth, with all loue and mekenes, with a feruent and a burnyng lust from the center of the hart, then begynneth the conscience to rage against the law, and against God. No sea, be it neuer so great a tempest, is so vnquiet. For it is not possible for a naturall mā to cōsent to the law, that it should be good, or that God should be righteous, which maketh the law: in as much as it is contrary vnto hys nature and damneth him and all that he cā do, & neither sheweth him where to fetch helpe nor preacheth any mercy, but onely setteth mā at variaunce with God, as witnesseth Paule Rom. iij. and prouoketh hym and styrreth hym to rayle on God and to blaspheme him as a cruell tyraunt. For it is not possible for a mā, till he be borne agayne, to thinke that God is righteous to make hym of so poyson a nature, either for his own pleasure or for the sinne of an other man, and to geue him a law that is impossible for him to do or to cōsent to: his witte, reason, and will beyng so fast glued, yea nayled and chayned vnto the will of the deuill. Neither can any creature louse the bondes, saue the bloud of Christ onely.

Man before his regeneratiō, can not thinke well of God.

This is captiuitie and bondage whence Christ deliuered vs, redeemed, and loused vs. His bloud, his death, his pacience, in suffering rebukes and wronges, his prayers and fastynges his mekenes and fulfillyng of the vttermost point of the law, peased the wrath of God, brought the fauour of God to vs agayne, obteined that God should loue vs first, and be our father, and that a mercyfull father, that will consider our infirmities and weakenes, and wil geue vs his spirite agayn (which was taken away in the fall of Adam) to rule, gouerne, & strength vs, and to breake the bondes of Sathan, wherein we were so straite bounde. when Christ is thus wise preached, & the promises rehearsed which are contained in the Prophetes, in the Psalmes, and in diuers places of the fiue bookes of Moses: which preachyng is called the Gospell or glad tydinges: then the hartes of them which are elect and chosē, begyn to wexe soft and melt at the bounteous mercy of God, and kyndnes shewed of Christ. For when the Euangelion is preached, the spirite of God entreth into them, which God hath ordeined and appoynted vnto eternall lyfe, and openeth their inward eyes, and worketh such beleke in them. when the wofull consciences feele and tast how swete a thyng the bitter death of Christ is, & how mercyfull & louing God is through Christes purchasyng and merites, they begin to loue gayne, and to consent to the law of God, how that it is good and ought so to be, and that God is righteous which made it, and desire to fulfill the law euen as a sicke man desireth to be whole, and are an hungred and thirst after more righteoulnes and after more strength, to fulfill the law more perfectly. And in all that they do, or omit and leaue vndone, they seke Gods honour, and his will with meekenesse, euer condemnyng the vnperfectnes of their deedes by the law.

The harts of the electe do euē melt at the preachyng of Gods mercy, and Christes kyndnes.

Now Christ standeth vs in double stede, and vs seruеth two maner wise. First he is our redeemer, deliuerer, reconciler, mediator, intercessor, aduocate, atturney, soliciter, our hope, comfort, shield, protector, defender, strēgth, health, satisfaction and saluation. His bloud, his death, all that he euer dyd, is ours. And Christ him selfe, with all that he is or can do, is ours. His bloud shedyng and all that he dyd, doth me as good seruice, as though I my selfe had done it. And God (as great as he is) is myne with all that he hath as an husband is his wines, through Christ and his purchasing.

Christ left nothyng vndone, that might be to our saluation.

Secondarily after that we be ouer-

coms

come with loue and kindnes, and now seke to do the will of God (which is a Christen mans nature) Then haue we Christ an exãple to counterfeit, as saith Christ him selfe in Iohn: I haue geuen you an example. And in an other Euãgelist, he sayth: He that wilbe great among you shalbe your seruaunt and Minister, as the sonne of man came to minister and not to be ministred vnto. And Paule sayth: Counterfeit Christ. And Peter sayth: Christ dyed for you, and left you an example to folow hys steppes. what soeuer therefore fayth hath receaued of God through Christs bloud and deseruyng, that same must loue shed out euery whit, and bestow it on our neighbours vnto their profite, yea and that though they be our enemyes. By fayth we receaue of God and by loue we shed out agayne. And that must we do freely after the example of Christ without any other respect, saue our neighbours wealth onely, & neither looke for reward in earth, nor yet in heauen for the deseruyng & merites of our deedes as Friers preach, though we know that good deedes are rewarded, both in this lyfe and in the lyfe to come: but of pure loue must we bestow our selues all that we haue, & all that we are able to do, euen on our enemyes to bryng them to God, consideryng nothyng but their wealth, as Christ dyd ours. Christ dyd not hys deedes to obteyne heauen therby (that had bene a madnes) heauē was his all ready, he was heyre therof, it was his by inheritaunce, but dyd them freely for our sakes, consideryng nothyng but our wealth and to bryng the fauour of God to vs agayne and vs to God. As no naturall sonne that is his fathers heyre, doth his fathers will because he would be heyre, that he is already by byrth: his father gaue him that yer hee was borne and is lother that he should go without it, then he him selfe hath wit to be: but of pure loue doth he that he doth. And aske him why he doth any thing that he doth, he aunswereth: my father bade, it is my fathers will, it pleaseth my father. Bond seruauntes worke for hyre, Childzen for loue. For their father with all he hath, is theirs already. So doth a Christen man freely all that he doth, considereth nothyng but the will of God, & his neighbours wealth onely. If I liue chaste, I do it not to obteine heauen therby. For then should I doe wrong to the bloud of Christ: Christes bloud hath obteined me that, Christes merites haue made me heyre therof. He is both doore and way thether wardes. Neither that I loke for an higher roume in heauē, thē they shal haue which liue in wedlocke, other thē a whore of the stewes (if she repēt) for that were the pride of Lucifer. But freely to wayte on the Euangelion: and to auoyde the trouble of the world and occasions that might plucke me there from, and to serue my brother with all, euen as one hand helpeth an other, or one member an other, because one feeleth an others grief, & the payne of the one is the payne of the other. what soeuer is done to the lest of vs (whether it be good or bad) it is done to Christ, and what soeuer is done to my brother (if I be a Christen mā) that same is done to me. Neither doth my brothers payne greue me lesse then myne owne. Neither reioyse I lesse at his wealth then at mine owne if I loue hym as well and asmuch as my selfe, as the law cōmaundeth me. If it were not so: how sayth Paule: let hym that reioyseth, reioyse in the Lord, that is to say Christ, whiche is Lord ouer all creatures. If my merites obteined me heauē or a hygher place there, then had I wherein I might reioyse besides the Lord.

Here see ye the nature of the law, & the nature of the Euangelion. How the law is the key that byndeth and damneth all men, and the Euangelion is the keye that loseth them agayne. The law goeth before, and the Euangelion followeth. when a preacher preacheth the law, he byndeth all consciences, and when he preacheth the Gospell, he looseth them agayn. These two salues (I meane the law and the Gospell) vseth god & his preacher to heale & cure sinners with all. The law driueth out the disease, and maketh it appeare, and is a sharpe salue, and a freatyng corsey, & killeth the dead flesh, and louseth and draweth the sores out by the rootes, & all corruption. It pulleth from a man the trust and confidence that he hath in him selfe, & in his owne workes, merites, deseruinges and ceremonies and robbeth him of all his righteousnesse and maketh him poore. It killeth him, sendeth hym downe to hell, and bryngeth him to vtter desperation, and prepareth ỹ way of the Lord, as it is written of Iohn the Baptist. For it is not possible that Christ should come to a man, as long as he trusteth in him selfe, or in any worldly thyng or hath any

Christ an example to be of all goodnes.

What faith receiueth of God thorough Christes bloud, that we must bestowe on our neighbours, though they be our enemyes.

Christ dyd not good deedes to merite heauē, for that was his all ready, but freely for our sakes.

The law byndeth, & the Gospel looseth all men.

The force of the law.

righteousnesse of his own, or riches of holy workes. Then commeth the Euangelion a more gentle patter, which soupleth and swageth the woundes of the cõscience, and bringeth health. It bringeth the spirite of God, which loseth the bondes of Sathã, and coupleth vs to God and his will through strong fayth and feruent loue, with bondes to strong for the deuill, the world, or any creature to lose them. And the poore & wretched sinner feeleth so great mercy, loue, & kyndnes in God, that he is sure in hym selfe how that it is not possible that God should forsake him, or withdraw hys mercy and loue from hym. And boldly cryeth out with Paul saying: who shall separate vs from the loue that GOD loueth vs withall? That is to say: what shall make me beleue that God loueth me not? Shall tribulation? Anguish? Persecution? Shal hũger? Nakednes? Shal sword? Nay, I am sure that neither death, nor lyfe, neither aungell, neither rule nor power, neither present thynges, nor thinges to come, neither hygh nor low, neither any creature is able to separate vs from the loue of God which is in Christ Iesu our Lord. In all such tribulations a Christen man perceaueth that God is his father, and loueth hym, euen as he loued Christ when he shed his bloud on the crosse. Finally, as before, when I was bond to the deuill and his will, I wrought all maner euill and wickednes, not for hells sake which is the reward of sinne, but because I was heyre of hell by byrth and bondage to the deuill, dyd I euill. For I could none otherwise do: to do sinne was my nature. Euen so now since I am coupled to GOD by Christes bloud, do I well, not for heauens sake which is yet the reward of wel doyng: but because I am heyre of heauen by grace and Christes purchasyng, & haue the spirite of God I do good freely, for so is my nature. As a good tree bryngeth forth good frute, and an euill tree euill frute. By the frutes shal ye know what the tree is. A mãs dedes declare what he is within, but make him neither good nor bad, though after we be created a new by the spirite & doctrine of Christ we waxe perfecter alwaye with woorkyng accordyng to the doctrine, and not with blynd woorkes of our owne imagining. We must be first euill yer we doe euill, as a Serpent is first poysoned yer he poyson. We must be also good yer we do good, as the fire must be first hoate yer it heate an other thyng. Take an example. As those blynd and deaffe which are cured in the Gospell could not see nor heare, till Christ had geuen them sight & hearyng, and those sicke could not do the dedes of an whole man, till Christ had geuen them health: So can no man do good in his soule, till Christ haue losed hym out of the bondes of Sathan, and haue geuẽ him wherewith to do good, yea & first haue powred into hym that selfe good thing which he shedeth forth afterward on other. Whatsoeuer is our owne is sinne. Whatsoeuer is aboue that, is Christes gift, purches, doyng, and worcking. He bought it of his father dearely with his bloud, yea with his most bitter death, and gaue his lyfe for it. what soeuer good thyng is in vs, that is geuen vs freely without our deserueyng or merites for Christes bloudes sake. That we desire to folow ẏ will of God, it is the gift of Christes bloud. That we now hate the deuils will (whereunto we were so fast locked, and could not but loue it) is also the gift of Christes bloud, vnto whom belongeth the prayse and honour of our good dedes, and not vnto vs.

The vprising sinner feeleth such ioy in the Gospell that he thinketh it impossible that God should forsake hym.

All synne in vs is of our selues; and all goodnes of Christ.

Our dedes do vs three maner seruice. First they certifie vs that we are heyres of euerlastyng life. And that the spirite of God, whiche is the earnest therof is in vs, in that our hartes consent vnto the law of God, and we haue power in our mẽbers to do it, though imperfectly. And secondarily we tame the flesshe therewith and kill the sinne that remayneth yet in vs & waxe dayly perfecter and perfecter in the spirite therewith & kepe that the lustes choke not the word of God that is sowen in vs, nor quench the giftes and worcking of the spirite, and that we lose not the spirite agayne. And thirdly we do our dutie vnto our neighbour therewith & helpe their necessitie vnto our own cõfort also, and draw all mẽ vnto the honoryng and praysing of God.

Workes certifie vs of euerlastyng inheritaunce, kill sinne in vs, and relieue the necessitie of our neighbour.

And whosoeuer excelleth in the giftes of grace, let the same thinke that they be geuen hym, as much to do hys brother seruice as for his owne selfe, & as much for the loue whiche God hath to the weake as vnto him, vnto whom God geueth such giftes. And he that withdraweth ought that he hath from hys neighbours neede, robbeth hys neighbour and is a theefe. And he that is proude of the giftes of God & thinketh hym selfe, by the reason of them

Giftes of grace belõg to our brother as much as to our selues.

better

better then his feeble neighbour, & not rather as the truth is, knowledgeth hym selfe a seruaunt vnto hys poore neighbour, by the reason of them the same hath Lucifers spirite in hym and not Christes.

These thynges to know: first the law: how that it is naturall, right, and equitie, that we haue but one God to put our hope and trust in, and hym to loue with all the hart, all the soule, and all our might and power, and neither to moue hart nor hand but at his commaundemēt, because he hath first created vs of nought, and heauē and earth for our sakes. And afterward when we had marred our selfe thrōugh sinne, he forgaue vs and created vs agayne in the blond of his beloued sonne.

And that we haue the name of our one God in feare and reuerence, & that we dishonour it not in swearyng therby about light trifles or vanitie or call it to recorde for the confirming of wickednesse or falshead, or ought that is to the dishonour of God, whiche is the breakyng of hys lawes, or vnto the hurt of our neighbour.

And in asmuch as he is our Lord and God and we his double possessiō, by creation and redemption, and therfore ought, as I sayd, neither to moue hart or hand without his commaūdement, it is right that we haue nedefull holy dayes to come together & learne his will, both the law, which he will haue vs ruled by, and also the promises of mercy whiche he will haue vs trust vnto: and to geue God thankes together for his mercy, and to commit our infirmities to hym thrōugh our Sauiour Iesus, and to reconsile our selues vnto hym, and eche to other, if ought be betweene brother and brother that requireth it. And for this purpose and such lyke, as to visite the sicke and nedy, and redresse peace and vnitie were the holy dayes ordeined onely, & so farforth are they to be kept holy frō all maner worckes that may be conueniently spared for the tyme till this be done and no further, but then lawfully to worke.

Holydayes necessary to come together in, & learne Christes will.

And that it is right that we obey father and mother, Master, Lord, Prince and Kyng and all the ordinaunces of the world bodely and ghostly by which God ruleth vs and ministreth freely his benefites vnto vs all. And that we loue them for the benefites that we receaue by them, and feare them for the power they haue ouer vs to punish vs if we trespasse the law and good order. So farre yet are the worldly powers or rulers to be obeyed onely, as their commaūdements repugne not against the commaundement of God, and thē hoo. Wherefore we must haue Gods commaundement euer in our hartes, and by the hygher law interpret the inferiour: that we obey nothyng agaynst the belefe of one God, or agaynst the fayth, hope and trust that is hym onely, or agaynst the loue of God, wherby we doe or leaue vndone all thyng for his sake, & that we do nothyng for any mans cōmaundement agaynst the reuerence of the name of God, to make it despised and the lesse feared & set by: and that we obey nothyng to the hynderaunce of the knowledge of the blessed doctrine of God whose seruaūt the holy day is.

Worldly rulers to be obayed so far forth as their lawes impugne not Gods lawes.

Notwithstandyng though the rulers which God hath set ouer vs commaunde vs agaynst God, or do vs open wrong and oppresse vs with cruel tyranny, yet because they are in Gods rowme, we may not auēge our selues, but by the processe and order of Gods law, and lawes of mā made by the authoritie of Gods law, whiche is also Gods law, euer by an hygher power, and remittyng the vengeaunce vnto God, and in the meane seasō suffer vntill the houre be come.

Though rulers appointed of God oppresse vs, yet we may not auenge they being in Gods roome.

And on the other side to know that a man ought to loue his neighbour equally and fully as well as hym selfe, because his neighbour (be he neuer so simple) is equally created of God and as full redemed by the blond of our sauiour Iesu Christ. Out of which commaundement of loue spring these: Kill not thy neighbour: defile not his wife: beare no false witnesse agaynst hym, & finally, not onely do not these thynges in deede but couete not in thyne harte, his house, his wife, his manservaunt, maydeseruaunt, oxe, asse or what soeuer is his. So that these lawes pertaynyng vnto our neighboure are not fulfilled in the sight of God saue with loue. He that loueth not hys neighbour kepeth not this commaundemēt, defile not thy neighbours wife, though hee neuer touch her or neuer see her or thinke vpon her. For the commaundement is, though thy neighbours wife be neuer so fayre, & thou haue neuer so great opportunitie geuen thee, and she contēt, or happly prouoke thee as Putiphers wife did Ioseph, yet see thou loue thy neighbor so well, that for very

We must loue our neighbour as our self.

loue thou can not finde in thine hart to do ỹ wickednes. And euē so he that trusteth in any thing saue in God onely & in his sonne Jesus Christ, keepeth no cō maundemēt at all in the sight of God.

For he that hath trust in any creature whether in heauen or in earth, saue in God & his sonne Jesus, cā see no cause to loue God with all his hart &c, neither to abstein from dishonorynge his name nor to keepe the holy day for the loue of his doctrine, nor to obey louingly ỹ rulers of this world nor any cause to loue his neighbour as him selfe & to abstein from hurtyng hym, where he may get profite by hym & saue him selfe harmeles. And in likewise against this law, loue thy neighbour as thy selfe. I may obey no worldly power, to do ought at any mans cōmaundemēt vnto the hurt of my neighbour that hath not deserued it, though he be a Turke.

And to know how cōtrary this law is vnto our nature, & how it is dānation not to haue this law writtē in our hartes, though we neuer committe the dedes: & how there is no other meanes to bee saued from this damnation then through repentaūce toward the law & fayth in Christes bloud which are the very inward baptisme of our soules, & the washyng & the dippyng of our bodyes in ỹ water is the outward signe. The plungyng of the body vnder the water signifieth that we repent & professe to fight against sinne and lustes, & to kill them euery day more and more, with the helpe of God & our diligence in folowyng the doctrine of Christ and the leadyng of his spirite, and that we beleue to be washed from our naturall damnation in which we are borne, and from all the wrath of the law, and frō all the infirmities & weakenesses that remayne in vs, after we haue geuen our consent vnto the law, and yelded oure selfe to be scholers thereof, and from all the imperfectnesse of all our deedes done with cold loue, and from all actuall sinne which shall chaunce on vs while we enforce the contrary and euer fight thercagaynst and hope to sinne no more. And thus, repentaunce and fayth begyn at our Baptisme and first professing the lawes of God, and cōtinue vnto our lines end, and grow as we grow in the spirite. For the perfecter we be, the greater is our repentaūce & the strōger our faith. And thus, as the spirit & doctrine on Gods part, & repentaūce & fayth in our part beget vs a new in Christ: euen so they make vs grow & waxe perfect & saue vs vnto the ende, & neuer leaue vs vntill all sinne be put of and we cleane purified and full formed & fashioned after the similitude & lickenes of the perfectnes of our Sauiour Jesus, whose gift all is.

Our baptisme signifieth that we repent and professe a new life.

The perfecter we are, the greter is our repentance and the stronger is our fayth.

And finally to know ỹ what soeuer good thyng is in vs, that same is ỹ gift of grace and therfore not of deseruyng, though many things be geuen of God through our diligence in worckyng his lawes & chastising our bodyes and in prayyng for thē & beleuyng his promises, which els should not be geuen vs: yet our worckyng deserueth not ỹ gifts, no more thē the diligēce of a marchaūt in seekyng a good shyppe bringeth the goods safe to lād, though such diligēce doth now & thē helpe therto. But whē we beleue in God and then do all that is in our might & not tempt him, then is God true to abyde by his promise & to helpe vs and performe alone when our strength is past.

Our workes deserue not ỹ giftes of grace.

These thynges I say to know, is to haue all the scripture vnlocked & opened before thee, so that if thou wilt go in & read thou canst not but vnderstād. And in these thinges to be ignorant, is to haue all the Scripture locked vp, so that ỹ more thou readest it, the blinder thou art, & the more contrarietie thou findest in it, & the more tāgled art thou therin & canst no where through. For if thou adde a glose in one place, in an other it will not serue. And therfore because we be neuer taught the profession of our Baptisme, we remaine alwayes vnlearned, as well the spiritualtie for all their great clergy & high scholes, as we say, as the lay people. And now because the lay and vnlearned people are taught these first principles of our professiō therfore they read the scripture & vnderstand and delite therin. And our great pillers of holy church, which haue nailed a vaile of false glases on Moses face, to corrupt the true vnderstanding of his law, can not come in. And therfore barke & say ỹ scripture maketh heretickes & it is not possible for them to vnderstand it in the English, because they thē selues do not in Latin. And of pure malice that they cā not haue their will, they sca their brethren for their faith they haue in our sauiour, & therwith vtter their bloudy wolnish tyrāny, and what they be within & whose disciples. Herewith, reader, be cōmitted vnto the grace of our sauiour Jesus, vnto whō and God our father thorough hym be prayse for euer and for euer, Amen.

The principles of scripture perfectly learned, al ỹ rest is more easie.

The

¶ *Except a man haue the profeſſion of his baptiſme in his hart, he can not vnderſtand the Scripture.*

The Prologue.

AS a man can by no meanes read, except he be firſt taught the letters of the croſſerow: euen ſo it is vnpoſſible for a man of whatſoeuer degree or name he bee off, to vnderſtande ought in the Scripture vnto the honour of God, and health of his ſoule, except he be firſt taught the profeſſion of his baptiſme, & haue it alſo written in his hart.

We muſt firſt learne the profeſſion of our Baptiſme.

Which profeſſion ſtandeth in .ij. thinges. The one is the knowledge of God, vnderſtanding it ſpiritually, as Chriſt expoundeth it, Math. v. vj. and vij. ſo that the roote and life of all lawes be this: Loue thy Lord God with all thyne hart, all thy ſoule, and all thy might: and thy neighbour as thy ſelfe, for his ſake: and that loue onely is the fulfilling of the law (as Paule teacheth) and that whatſoeuer deed we do, and not of that loue, that ſame fulfilleth no law in the ſight of God.

The profeſſion of our Baptiſme what it is.

Goſpell.

And the other is to know the promiſes of mercy, which are in our Sauiour Chriſt: vnderſtanding them alſo purely without all leuen, after the mercifulleſt faſhiō as Scripture ſoundeth them, and after al fatherly loue and kindenes of God, vnto all that repent toward the law, and beleue in Chriſt.

And to haue this profeſſion written in thyne hart is to cōſent vnto the law that it is righteous, and good, and to loue it in thyne hart, and to ſubmit thy ſelfe thereunto for to learne it, and to rule and ſquare al thy deedes therby, & thē to beleue in Chriſt, that for his ſake all thy ſinnes which thou diddeſt before the knowledge of this profeſſion, are forgeeuen thee clearly both *a pœna & culpa*, to vſe the popes termes, and that for none other ſatisfaction to Godwarde then Chriſtes bloud; and euen ſo, that all the ſinne which we do after this knowledge, eyther of chaunce, ignorāunce, infirmitie, negligence, or prouoked and ouercome of the fleſh, is forgeuen vs like wiſe both *Pœna & culpa*, through repentaunce and fayth in Chriſt, without our ſatisfaction of workes to Godwarde.

All our ſinnes for Jeſu Chriſtes ſake, & for hys death & paſſion are clearely forgeeuen.

Notwithſtanding we being all ſonnes of one God, and ſeruauntes of one Chriſt, muſt agree among our ſelues, and he that hath offended muſt meekly knowledge his fault, and offer himſelf to make amendes vnto the vtmoſt of his poure: and if he haue not wherewith, aſke forgeueneſſe for Chriſts ſake, the other is bound to forgeue him. Neither with out reconſiling himſelf vnto his brother may any man be at the firſt receiued vnto the profeſſion of Chriſtes fayth nor continue therin, nor be receaued in againe if he be for his open offences put thereout. For how can a man loue his neighbour as well as himſelf, and be ſory that he hath hurt him, except he ſhould offer himſelf to make amendes?

Euery Chriſten man muſt reconcile himſelfe vnto his brother.

And we muſt from henceforth walke in the life of penaunce (if ye will haue it ſo called) and after the doctrine of Chriſt euery man tame his fleſh with prayer, faſting, and the continuall meditations of Chriſtes penaunce, and paſſions for vs, and of the holy ſaintes, and with ſuch abſtinence, and kinde of liuing as euery man thincketh moſt meete for his cōplexion, the ponger confeſſing their infirmities to the elder, diſcreter, and better learned, and aſking their aduiſe and holeſome counſell for the repreſſing of their diſeaſes, but all to tame the fleſhe, and to ſerue thy neighbour without any ſuperſtious minde.

The right penaunce is repentaunce of ſinne and amendemēt of lyfe.

All our lyfe muſt tend to this ende, to tame our fleſh & ſerue our neighbour.

But to Godward is there no ſatisfactiō, ſaue fayth in Chriſtes bloud out of a repenting hart. For our outwarde deedes can not be referred vnto God, to do him ſeruice in his owne perſon, and to helpe him, or make him better therewith. We can do no more wyth them, were they neuer ſo perfect, & done with all loue, then ſatiſfie the law for the preſente time, and do our dutie vnto our neighbours, and tame our owne fleſh, but not to make ſatisfaction to God for ſinne that is once paſt. The ſinne that is once committed muſt God forgeue freely of a fatherly loue for Chriſtes ſake.

Fayth in Chriſtes bloud with a repentaūt hart is the onely ſatisfaction that we cā make towarde God.

When God viſiteth vs with ſickenes, pouertie, or whatſoeuer aduerſitie it be, he doth it not of a tyrannous minde to ſatisfy his luſt in our ſuffering of euyll to make ſatisfaction for the ſinne that is paſt of which we repent, and be ſory? But of a fatherly loue to make vs know our ſelues, and feele his mercy, and to tame our fleſh, and to keepe vs from ſinning againe. As no naturall father puniſheth his child becauſe he delighteth in tormenting of him, to take ſatisfactiō for the ſinne that is paſt: but firſt teacheth kindly, and ſuffreth, and forgeueth once or twiſe, and then at the laſt, when he ſeeth the body ſo wanton, that the childe can not continue in the right way for the rage of wild luſtes, he beateth to ſubdue the fleſhe onely, and to tame it, that the doctrine of ỹ father may haue her due courſe in the hart of the childe, and ſhoulde not be choked with luſtes.

The father of loue correcteth the child.

Euen ſo is it of God, if any of his children that haue profeſſed his law, and thē faith of our Sauiour, bee negligent to tame hys fleſh, with prayer, faſting, and good dedes after the doctrine of Chriſt, he wil ſurely ſcourge him, to bring him into the right way agayne, and to keepe him that the doctrine of his ſoules health periſh not in him. But he taketh not his mercy from vs, nor thinketh on the ſinne that is paſt, after that we repent and be full conuerted, but abſolueth vs both *a pœna & culpa*, for Chriſtes ſake: and is as mighty & as merciefull to do it for Chriſtes ſake, as the Pope for money, beſides that he hath promiſed mercifully ſo to do.

God as a louyng father careth for vs and gētlye correcteth vs to keepe vs in the right way.

The

¶ The knowledge of our baptisme is the key and the light of the Scripture.

AND againe, as he which knoweth his letters well, and can spell perfectly, can not but read if he be diligent: and as hee whiche hath cleare eyes without impediment or let, and walketh therto in the light and open day, can not but see, if he attende and take heede: euen so who so euer hath the profession of baptisme written in his hart, can not but vnderstand the scripture, if he exercise him selfe therein, and compare one place to an other, and marke the maner of speach, and aske here and there the meaning of a sentence, of them that be better exercised.

To vnderstand our baptisme is to vnderstād the law and the Gospell.

For as the doctrine which we should be taught before we were baptized, and for lack of age is deferred vnto the yeares of discretion is the key that bindeth and looseth, locketh and vnlocketh the conscience of all sinners: euen so that lesson, where it is vnderstād is onely the key that openeth all ỹ scripture, and euen the whole scripture in it selfe gathered together in a narrow compasse, and brought into a compendiousnes. And til thou be taught that lesson, that thine hart feele the sweetnesse of it, the Scripture is locked and shut vp from thee, and so darke that thou couldest not vnderstande it, though Peter, Paule, or Christ himselfe did expound it vnto thee, no more then a blinde man can see, though thou set a candle before him, or shewedst him the Sunne, or poyntedst with thy finger, vnto that thou wouldest haue him looke vppon.

The key & light of the Scripture.

Howe the Scripture is locked vp from our vnderstanding.

Now we be all baptized: But alas, not one from the hyest to the lowest euer taught the profession or meaning thereof. And therfore we remayne all blinde generally, as well our great Rabines for all their hye learning which they seeme to haue, as the lay people: yea and so much the more blind are our great clerkes, that where the lay people for a great number of them are taught naught at al, they be all wrong taught, and the doctrine of their baptisme is all corrupt vnto them, with the leuen of false gloses, ere they come to read the scripture. So that the light which they bring with them to vnderstand the scripture withall, is vtter darknesse, & as contrary vnto the scripture as the deuill vnto Christ.

By reason wherof the Scripture is locked vp and become so darke vnto them, that they grope for the doze, and can finde no way in, and is become a maze vnto them, in which they wander as in a mist, or (as we say) led by Robin Goodfellow, that they can not come to the right way, no though they turne their cappes: and the brightnes thereof hath blinded their eyes with malice, so that though they beleue not the Scripture to be false, yet they persecute the right vnderstanding therof, and can not beleeue it true in the playne sense, which it speaketh to them in. It is becomme a turnagaine lane vnto them, which they can not goe thorough, nor make ỹ lines agree together. And finally the sentences of the Scripture are nothing but very riddles vnto thē, as the which they cast, as the blind man doth at the Crow, and expound by gesse, an hundred Doctoures an hundred wayes, and one man in xx. sermons alleadging one texte after xx. fashions, hauing no sure doctrine to cleaue vnto, and all for lacke of the righte knowledge of the profession of oure Baptisme.

If we be not taught by God, we do but wander cleane out of the way.

¶ He that hath the profession of his Baptisme written in his hart, can be no hereticke.

ANother conclusion is this. As he which euer creepeth a long by the grounde and neuer clymeth can not fall from an hygh. Euen so no man that hath the profession of his Baptisme written in his hart can stomble in the Scripture, and fall vnto heresies or become a maker of diuision and sectes and a defender of wilde and vayne opinions. For the whole and onely cause of heresies and sectes is pride.

He that vnderstandeth the profession of his Baptisme can be no hereticke.

Now the law of God truly interpreted robbeth all them in whose hartes it is written, and maketh them as bare as Job of all thynges wherof a man can be moued to pride. And on the other side they haue vtterly forsaken them selues with all their hyghe learnyng and wisedome and are become the seruauntes of Christ onely whiche hath bought thē with his bloud, & haue promised in their hartes vnfaynedly to folow hym and to take him onely for the author of their religiō, & his doctrine onely for their wisedome & learning, and to maintеine it in worde and decde, and to keepe it pure and to builde no straunge doctrine therupon, and to be at the hyghest neuer but felow with their brethren, and in that felowshyp to waxe euer lower and lower, and euery day more seruaunt then other, vnto his weaker brethren, after the example and Image of Christ and after his commaundemēt and ordinaunce, and not in fayned wordes of the Pope.

The Scripture teacheth lowlynes, and hateth pride

The Scripture maketh no hereticke.

This hee sayd because of them that say that the Scripture maketh men hereticke and corrupteth with false opinions contrarie vnto the profession of their Baptisme, and the light wherewith they should expounde the Scripture is turned into darkenes in their hartes, & the dooze of the Scripture locked, & the welles stopped vp per they come at it.

And therfore because their darknes can not cōprehend the light of Scripture, as it is writtē Iohn. i. The light shyned in darknes but the darknes could not comprehēd it, they turne it into blynd ridles and read it without vnderstandyng as lay men do our Lady Mattines, or as it were Marlynes prophecies, euer their myndes are vppon their hereties. And when they come to a place that soūdeth like, there they rest and wring out wonderfull expositions to stablishe their heresies with all, after the tale of the boy that would fayne haue eaten of the pastie of lampreze but durst not vnto the belles sang vnto him. Sit downe Iacke boy and eate of the lampreze, to stablishe his waueryng conscience withall. Is it not a great blyndnes to say in the begynning of all together, that the whole scripture is false in the litterall sence, and killeth the soule. Whiche pestilent heresie to proue, they abuse the text of Paule saying. The letter

If God lighten not our hartes we read the Scripture in vayne.

The law condemneth to driue vs to faith in Chrystes death.

ter killeth, because that text was become a ridle vnto them and they vnderstode it not. When Paule by this word letter vnderstoode the law giuen by Moyses to condēne all consciences and to rod them of all righteousnes to compell them vnto the promises of mercy that are in Chryst.

Perely sprin geth out of the harts of hypocrites.

Hereſie ſpringeth not of the Scripture no more then darknes of the Sunne, but is a darke cloude that ſpringeth out of the blynde hartes of hypocrites, and couereth the face of the Scripture, and blyndeth their eyes that they can not behold the bright beames of the Scripture.

The whole & ſumme then of all together is this. If our hartes were taught the appoyntment made betwene G O D and vs in Chrystes bloud whē we were Baptiſed, we had the kay to open the Scripture, and light to ſee and perceiue the true meaning of it, and the Scripture ſhould be eaſie to vnderſtand. And because we be not taught that profeſſiō, is the cauſe why the Scripture is ſo darke, and ſo farre paſſyng our capacitie. And the cauſe why our expoſitions are hereſies, is because we be wrong taught, & corrupt wt falſe opiniōs beforehand and made hereticques per we come at the Scripture, and haue corrupt it, and it not vs: as the taſt of the ſicke maketh holeſome and well ſeaſoned meate bitter, werish and vnſaucry. Neuertheles yet the Scripture abydeth pure in her ſelfe and bright, ſo that he which is ſounde in the faith ſhall at once perceiue that the iudgemēt of the hereticke is corrupt in their expoſitions, as an whole man doth feele at once euen with ſmelling to the meate that the taſt of the ſicke is infected. And with the Scripture ſhal they euer improue hereſies and falſe expoſitions, for the Scripture purgeth her ſelfe, euen as the water once in the yeare caſteth all filthynes vnto the ſides. which to be true ye ſee by the authoritie of Paule. 2. Timo. 3. ſaying. All the Scripture was giuen of God by inſpiration, and is good to teach with all, to improue and ſo forth. And by the example of Chryſt and the Apoſtles, how they confounded the Iewes with the ſame Scripture whiche they had corrupt, & vnderſtode them amiſſe after their own darknes, and as ye ſee by the example of vs now alſo, how we haue manifeſtly improued the hypocrites in an hūdreth textes which they had corrupt to proue their falſe opinions brought in beſides the Scripture, and haue driuē them of. And they be fled and openly confeſſe vnto their ſhame that they haue no Scripture and ſing an other ſong, and ſay they receaued them by the mouth of the Apoſtles. Vnto whiche ſtopping oyſter. I aunſwere here groſly, ſeyng they are aunſwered before. That as he were a foole which would truſt him to tell his money in his abſent that hath pyked his purſe before his face, euen ſo lithe ye haue corrupt the open Scripture before our eyes and take with the maner that ye cā not denie, we were madde to beleue that, which hath lyen. xv. C. yeares as ye ſay in your rotte mawes, ſhould now be holeſome for vs ye haue chewed and mingled it with your poyſon ſpetel. Can ye beare vs in hand and perſwade vs thinke ye with your ſophiſtry to beleue that ye ſhould miniſter your ſecrete traditions without

We that is ſtād in faith ſhal eaſely attaine to the true ſēce of the ſcripture.

The papiſts vnwritten verities are not to be credited.

grounde truly, when we ſee you miniſter the open Scripture falſly? Can ye bewyche our wittes with your Poetry to beleue that ye ſhould miniſter your ſecret traditions for our profite when wee ſee you corrupt the open Scripture to the loſſe of our ſoules for your profite? May it is an hundreth tymes more likely ỹ ye ſhould be falſe in ſecret things thē in open. And therefore in the very Sacramentes whiche the Scripture teſtifieth, that Chryſt him ſelfe ordeined them we muſt haue an eye vnto your hand, how ye miniſter them. And as wee reſtore the Scripture vnto her right vnderſtandyng from your falſe gloſes: euen ſo deliuer we the Sacramentes and ceremonies vnto their right vſe from your abuſe. And that muſt we do with the Scripture, which can corrupt no mā that commeth therto with a meke ſpirite, ſeking there onely to faſhion him ſelfe lyke Chryſt, accordyng to the profeſſion and bowe of our Baptiſme. But contrarywiſe, hee ſhall there finde the myghtie power of G O D, to alter hym, and chaunge hym in the inner man a litle and litle in proceſſe vntill he be full ſhapen after the image of our Sauiour, in knowledge & loue of all truth and power to worke therafter.

The papiſts haue corrupted the ſcriptures & abuſed the ſacramentes.

Finally then for as much as the Scripture is the light and life of Gods elect, & that mightie power wherewith God createth thē and ſhapeth them, after the ſimilitude, liknes and very faſhion of Chryſt, and therfore ſuſtenaunce, comfort, and ſtrength to courage them, that they may ſtād faſt, and endure and merely beare their ſoules health, wherewith the luſtes of the fleſh ſubdued and killed, and the ſpirite mollified and made ſoft, to receiue the print of the image of our Sauiour Ieſu. And as much as the Scripture is ſo pure of it ſelfe that it cā corrupt no man, but the wicked onely, which are infect before hand and per they come at it, corrupt it with the hereſies they bryng with them. And for as much as the complaynt of the hypocrites that the Scripture maketh hereticques is vayne and fayned, & the reaſons wherewith they would proue that the laye people ought not to read the Scripture falſe, wicked, and the frute of roten trees, therefore are they faythfull ſeruauntes of Chryſt and faythfull Miniſters & diſpēſers of his doctrine, and true harted toward their brethren, which haue giuen them ſelues vp into the hand of God, and put them ſelues in ieoperdy of al perſecutiō, their very lyfe deſpiſed, and haue tranſlated the Scripture purely and with good conſcience, ſubmittyng them ſelues, and deſiryng them that can to amend their trāſlation, or (if it pleaſe thē) to trāſlate it themſelues, after their beſt maner, yea and let them ſow to their gloſes, as many as they thinke they can make cleane thereto, and then put other mens tranſlation out of the way.

The tranſlation of the ſcripture is not ſufficiēt onely, but it muſt be well taught that the people may haue the true ſēce.

Hypocrites ſay that the ſcripture maketh hereticques.

Howbeit, though God hath ſo wrought with them that a great part is tranſlated, yet as it is not inough that the father and the mother haue both begotten the child & brought it into this world, except they care for it and bryng it vp till it can helpe it ſelfe. Euen ſo it is not inough to haue tranſlated, though it were ỹ whole Scripture into the vulgare & common tonng. Except we alſo brought a-

gayne, the light to vnderstād it by, and expell that darke cloude which the hypocrites haue spread ouer the face of ẏ scripture to blind the right sense and true meanyng thereof. And therfore at their diuers introductions ordeyned for you, to teach you the professiō of your Baptisme the onely light of the Scripture, one vppon the Epistle of Paule to the Romains and an other called The pathway into the Scripture. And for the same cause, haue I taken in hand to interpret this Epistle of S. Iohn the Euangelist to edifie the lay mā and to teach him how to read the Scripture, and what to seke therein, & that he may haue to answere the hypocrites and to stop theyr mouthes with all.

Introductions made to bring you to the true vnderstanding of the scripture.

And first vnderstand that all the Epistles that the Apostles wrote, are the Gospell of Christ, though all that is the Gospell bee not an Epistle. It is called a Gospell, that is to say glad tydinges, because it is an open preachyng of Christ, and an Epistle, because it is sent as a letter or a bill to them that are absent.

¶Here begynneth the first Epistle of S. Iohn.

Chapter. 1.

1. Ioh. 1. THat which was from the begynnynge declare wee vnto you, which wehaue heard, which we haue seene with our eyes, which we looked vppon, and our handes haue handled of the worde of lyfe. For the lyfe appeared, and we haue sene, and beare witnesse and shewe vnto you that euerlastynge lyfe, which was with the father and appeared vnto vs.

S. Iohn witnesseth that Christ is very God.

In that S. Iohn sayth. The thyng which was from the begynnyng, and the euerlastyng lyfe that was with the father, he witnesseth that Christ is very God, as he doth in the begynnyng of his Gospel saying. The word or the thyng, was at the begynnyng, and the thyng was with God, and that thyng was God, and all thinges were made by it.

That Christ is very man.

And whē he sayth, which we heard & saw with our eyes, & our handes handled hym, he testifieth that Christ is very man also, as he doth in the begynning of his Gospell saying. The word or that thyng was made flesh, that is, became man. And thus we haue in playne and opē wordes a manifest Article of our fayth, that our Sauiour Christ is very God and very man.

He that beleueth that Christ is the sonne of God, & also very man, hath euerlasting life.

Which Article who soeuer not onely beleueth, but also beleueth in it, the same is the sonne of God, & hath euerlasting lyfe in him, & shall neuer come into condemnation, as it is written. Iohn. i. He gaue them power to be the sonnes of God, in that they beleued in his name. And Iohn. iij. He that beleueth in the sonne hath euerlastyng life. And a litle before in the sayd Chapter. He that beleueth in hym shall not be condēned. And to beleue in the wordes of this Article, is ẏ eatyng of Christes flesh and drinkyng his bloud of which is spoken Iohn. vj. The words which I speake are spirite and lyfe, & the flesh profiteth not at all, meanyng of ẏ fleshly eatyng of his body, and fleshly drinkyng of hys bloud. There is therefore great difference betwene beleuing that there is a God and that Christ is God & mā, and to beleue in God and Christ God and man, and in the promises of mercy that are in hym. The first is cōmune to good and bad, and vnto the deuils thereto and is called the fayth & beleue of the hystory. The secōd is proper vnto the sonnes of God & is their lyfe, as it is written. The righteous liueth by fayth, that is, in puttyng hys trust, confidēce, and whole hope in the goodnes, mercy, and helpe of God, in all aduersities, bodely and ghostly, and all temptations, & euen in sinne & hell, how depe so euer he be fallen therin.

To beleeue in Christ.

To beleue that Christ is God and man, is to put all our trust, hope, & confidēce in him.

But as he which seeleth not hys disease, can long for no health, euen so it is impossible for any man to beleue in Christs bloud, except Moses haue had hym first in cure, & with his law haue robbed hym of his righteousnes, and cōdemned him vnto euerlastyng death & haue shewed hym vnder what dānation they are in by birth in Adā: & how all their deedes (appeare they neuer so holy) are yet but damnable sinne because they cā referre nothyng vnto the glory of God, but take thē selues, theyr owne profite, honour and glory. So that repentaunce toward the law must go before this belefe, and he which repenteth not, but cōsenteth vnto the life of sinne hath no part in this fayth.

Moses.

And when Iohn calleth Christ the euerlastyng life that was with the father, hee signifieth that Christ is our lyfe, as after in the Epistle, and in the first also of his Gospel saying. In him was lyfe. For vntill we receaue lyfe of Christ by fayth we are dead and can be

Christ is our life.

but

but dead, as saith Iohn. iij. He that beleueth not in the sonne, can see no lyfe, but the wrath of God abydeth vppon him. Of which wrath we are heyres by nature, saith Paule. Ephe. ij. Of whiche wrath we are ignorannt, vntil the law be published, and walke quyetly after our lustes, & loue God wickedly, that he should be content therwith & maintaine vs therin cõtrary vnto his godly and righteous nature. But assoone as the lawe (whose nature is to vtter sinne. Roma. iij. and to set man at variaunce, with God) is preached, thẽ we first awake out of our dreame, and see our damnatiõ, and haue the law which is so contrary vnto our nature, and grudge agaynst God therto, as young children do agaynst their elders when they first commaunde, and count God a cruell tyrant because of his law in that he cõdemneth vs for that thyng which we can not lone, nor of loue fulfill.

By nature we are the chyldren of wrath.

The law cõdemneth vs.

Christ.

But when Christ is preached, how that God for his sake receiueth vs to mercy, & forgiueth vs all that is past, & hencefoorth reckeneth not vnto vs our corrupt and poysoned nature, & taketh vs as his sonnes, and putteth vs vnder grace and mercy, & promiseth that he will not iudge vs by the rigorousnes of the law, but nourture vs with all mercy and patiẽce, as a father most mercyfull. Onely if we will submit our selues vnto his doctrine and learne to kepe his lawes. Yea and he will therto consider our mekenes, and what soeuer chaunceth neuer taketh away hys mercy, till we cast of the yoke of our profession first, and runne away with vtter defiaunce, that we will neuer come more at schole. Then our stubburne and hard hartes mollifie & waxe soft, and in the confidẽce and hope that we haue in Christ and his kindnes we go to God boldly as vnto our father and receaue life, that is to say loue vnto God and vnto the law also.

If we submit our selues to Christ, & knowledge our weaknes he will of his great mercy releaue vs.

That whiche we haue seene and heard we declare vnto you that ye may haue felowshyppe with vs, and that our felowshyppe may be with the father, and with his sonne Iesus Christ. And these thynges we write vnto you that your ioye may be full.

The touch stone of all true doctrine and preachers.

To bryng vnto the felowshyp of God and Christ, and of them that beleue in Christ, is the finall intent of all the Scripture, why it was giuen of God vnto man, and the onely thyng which all true preachers seke, & wherby ye shall euer know and discerne the true word of God from all false, and counterfayted doctrine of vayne traditions & the true preacher from the wylie hypocrite. We preache vnto you (sayth Iohn) ỹ euerlastyng lyfe which we haue heard, and in hearyng receaued through fayth and are sure of it, to draw you to vs out of the felowshyp that ye haue with the damned deuils in sinnefull lustes and ignorannce of God, for we seeke you and not yours as sayth Paul. ij. Cor. xij. We loue you as our selues in God, & therfore wold haue you felowes, and equall with vs, & build you vpon the foundation layd of the Apostles and Prophetes which is Christ Iesus, and make you of the houshold of God for euer, that ye, and we, felowes and brethren, and coupled together in one spirit, in one fayth and in one hope, might haue our felowshyp thereby with God, and become his sonnes & heyres, & with Iesus Christ, beyng his brethren and coheyres, and to make your ioy ful through that glad tydinges, as the anngell sayd vnto the shepheardes Luke. ij. Behold I shew you great ioye that shalbe vnto all the people, how that there is a Sauiour borne vnto you this day whiche is Christ the Lord. And these tydinges we bryng you with the worde of God onely which we receaued of his spirit, and out of the mouth of his sonne as true messengers.

The modest & chast table maner of S. Paules doctrine.

We preach not our selues, but Christ our Lord, and vs your seruauntes for hys sake, we do not loue our selues, to seke yours vnto vs, that after we had with wiles robbed you of all ye haue, we should exalte our selues ouer you & separate our selues frõ you and make our selues a seuerall kyngdome, free and frãke raygnyng ouer you as heathen tyrauntes & holdyng you in bondage to serue our lucre and lustes tangling your conscience with doctrine of man whiche draweth from God and Christ and fearing you with the bugge of excommunication agaynste Gods word. Or if that serued not, shakyng a sword at you.

S. Paule preached Christ and not hym selfe.

And this is the tydinges whiche we haue heard of hym, and declare vnto you, that God is lyght and in hym is no darknes at all. If we say that we haue felowshyp with hym,

and yet walke in darkenes we lye, and do not the truth. But and if we walke in light as he is in light, then haue we felowshyp together, and the bloud of Christ his sonne clenseth vs from all sinne.

As God is light, so the deuill is darkenes.

As the deuill is darknes and lyes, so is God light and truth onely, and there is no darknes of falshead & consentyng to wickednes in hym. And the brightnes of his light is his word and doctrine, as the. C. and. xix. Psalme sayth. Thy worde is a lanterne vnto my feete & a light to my pathes. And Christe is the light that lightneth all men. And the Apostles are called the light of the world, because of the doctrine. And all that knowe truth are light. Ye were once darkenes sayth Paule. Ephes. v. but now light in the Lord, walke therfore as the children of lyght. And good workes are called the frutes of light. And all that lyue in ignoraūce are called darknes, as he sayth afterward, he that hateth his brother walketh in darknes. For if the light of the glorious Gospell of Christe dyd shyne in his hart, he could not hate his brother.

Good workes are the frutes of lyght.

Walkyng in darknes or in light.

By walking vnderstande consenting, doing, and working. If then we walke in darcknes, that is, consent and worke wickednes, and say we haue felowship with God, we ly. For to haue felowship with him, is to knowe, and consent, and professe his doctrine in our hartes. Now if the commaundementes of GOD bee written in our hartes, our members can not but practise thē & shew the fruite. So whether light or darknes be in the hart, it will appeare in ỹ walking. For though our members be neuer so dead vnto vertue, yet if our soules knowledge the truth, & consent vnto righteousnes, we haue the spirite of life in vs. And Paule sayth, Rom. viij. If the spirite of him ỹ rayled vp Jesus from death be in you, thē wil he ỹ raised vp Jesus frō death, quicken your mortall bodies, by the reasō of the spirit that dwelleth in you. So that it is not possible for him that knoweth the truth, & consenteth thereto, to continue in sinne. And then finally if we haue the light in our harts, and walke therein, then we haue felowshyp with God, and are his sonnes and heires, and are purged from all sinne through Christes bloud.

If wee haue the spirite of God in vs, then will he rayse vs vp with Jesus Christ.

If we say we haue no sinne, we deceaue our selues, and trueth is not in vs.

Hee that sayth hee hath no sinne deceaueth him selfe.

If we think there is no sinne in vs, we are beguiled, and blinde, and the light of Gods word is not in vs, and eyther folow sinne as beastes without conscience at all. Or if we see the grosse sinnes, as murther, theft, and adultery, yet we haue hanged a vayle of false glo ses vpon Moses face, and see not the brightnes of the law, how that it requireth of vs, as pure an hart to God, and as great loue vnto our neigbours as was in our sauiour Jesus, & ceaseth not before to condemne vs as sinners.

If we knowledge our sinnes, he is faythfull and iuste to forgeeue vs our sinnes, and to clense vs from all vnrighteousnes.

If we confesse our sinnes to God with true fayth and repentaunce he will forgeue vs.

If we confesse our sinnes, not in the preistes eare (though that tradition restored vnto the right vse were not dāmable,) but in our hartes to God with true repentaunce and fast beleife: then is he faythfull to forgeue and to purge vs, because of his mercifull truth and promise. For he promised Abraham, that in his seede all the worlde should be blessed from the curse of sinne. And hath aboundantly renued his euerlasting mercy vnto vs in the new testament, promising that our sinnes shall be forgeuen vs in Christes bloud, if we repent and trust thereto.

If we say we haue not sinned, we make him a lyer, and hys woord is not in vs.

All mē are sinners.

For his word testifyeth against vs, that wee are all sinners, yea, and els Christ dyed in vayne. Salomon sayth, 3. Reg. 8. That there is no man that sinneth not agaynst God. And Paule proueth by the authoritie of the Scripture vnto the Romaines, that we are all sinners without exception. And the scripture witnesseth that we are damnable sinners, and that our nature is to sinne. which corrupt and poysoned nature, though it be begō to be healed, yet it is neuer through whole vntil the houre of death. For the which cause with all our best fruites, there growe weedes among. Neither can there be any deed so perfect that could not be amended. when a blind bungler wondreth at his glorious woorkes, a cunning workeman ỹ hath a cleare iudgemens

Nothing can be so well done, but it may be amẽded.

ment, perceaueth that it is vnpossible to make a worke that coulde not bee made better. Now the law requireth workes of vs in the highest degree of perfection, and ceaseth not to accuse vs vntill our workes flow naturally, as glorious in perfection as the workes of Christ. And Christ teacheth vs to pray in our Pater noster: Forgeeue vs our trespasses as we forgeue our trespassers. whereby ye may easelye vnderstande, that we sinne dayly one against an other, and all agaynst God. Christ taught also to pray that our Father should not let vs slip into temptation: signifying that our nature cannot but sinne if occasions be geuen, except that God of his especiall grace keepe vs backe. which readinesse to sinne is damnable sinne in the lawe of God. Dauid prayed Psal. 68. Let not the tempest drowne me, let me not fall into the bottome, and let not the pitte shut her mouth vpon me: as who shoulde say: First keepe me O God from sinning, then if I shall chaunce to fall, as no flesh can escape, one time or other, then call me shortly backe agayne, and let me not sincke to deepe therein: and though I yet fall neuer so deepe, yet Lord let not the way of mercy be stopped: signifying that it is vnpossible to stand of our selues, and much lesse to rise againe. which impotencie and feblenes is damnable in the lawe of God except that wee saw it, and repented, and were fled to Christ for mercy.

All the nature of mã is sinfull.

Chap. 2.

MY little children, I write these thinges vnto you, that ye sinne not. And though any man sinne, yet we haue an aduocate with the Father, euen Iesus Christ, which is righteous.

I write vnto you on the one syde, that God is light, and therfore that no man which willingly walketh in the vnfruitfull workes of darknesse, hath any felowship with that light, or part in the bloud of his Sonne. And this I write and testifie vnto you my deare children, that ye sinne not: that is, that ye consent not vnto sinne, nor should sinne of lust and purpose maliciously: but contrariwise that ye feare God, & resiste sinne with all your might and power according as ye haue promised.

We must resist sinne with al our power and might.

For whosoeuer sinneth of purpose after the knowledge of truth, the same sinneth against the holy Ghost remediles. Heb. 6. 10.

And on the other side I testifie vnto you that we be alway sinners, though not of purpose and malice after the nature of damned deuils, but of infirmitie and frailtie of our flesh, which flesh not onely letteth vs that our workes can not be perfect, but also now & then thrugh manifold occasions and temptations carieth vs cleane out of the right way, spight of our hartes. How be it (I say) if when the rage is past, we turne vnto the right way agayne, and confesse our sinnes vnto our Father with a repenting hart, he hath promised vs mercie, and is true to fulfill it. So that if we sinne not deuilishly against the holy Ghost, refusing the doctrine which we can not improue that it should not be true: but after the frailtie of man, there is no cause to dispair: For we haue an aduocate and an intercessour with the Father, euen Iesus Christ that is righteous.

We sinne dayly by the frailty and weaknes of our flesh.

The name of our aduocate is Iesus, that is to say, a sauiour. Cal his name Iesus, sayd the Angell to Ioseph: for he shall saue his people from their sinnes. Math. 1. And this aduocate & our Iesus to saue vs from our sinnes, continueth euer, as it is written, Heb. 7. and hath Sempiternum Sacerdotium, an euerlasting office, to make an attonement for sinne: by the reason whereof (sayth the text) he is able euer to saue them that come to God thrugh him, with repentance and fayth, and liueth euer to speake for vs. And besides that our Iesus is God and almightie. He tooke our nature vpon him, and felt al our infirmities and sicknesses, and in feeling learned to haue compassion on vs, and for compassion cryed mightely in prayers to God the Father for vs, & was heard. And the voyce of the same bloud that once cryed, not for vengeaunce as Abels, but for mercy onely, & was heard, cryeth now and euer, and is euer heard, as oft as we call vnto remembrance with repenting fayth how that it was shed for our sinnes. He is also called Christus, that is to say, king annoynted with all might and power ouer sinne, death and hell, and ouer all sinnes, so that none that flyeth vnto him shall euer come into iudgement of damnation. He is annoynted with all fulnesse of grace, and hath all the treasure and riches of the spirite of God in

Our aduocate Iesus

Iesus that is God and mã, calleth vnto thee O Father for vs.

Christus.

his hande, with which he blesseth all men according to the promise made to Abraham, and is thereto mercifull to geue vnto al that cal on him. And how much he loueth vs, I repoꝛt me vnto the ensampies of his deedes.

By Iesu Christ we are made blessed.

And he is righteous, both towarde God in that he neuer sinned, and therfoꝛe hath obtayned all his fauour and grace: and also toward vs in that he is true to fulfill all the mercye that he hath promised vs, euen vnto the vttermost iotte.

And he is the satisfaction for our sinnes, and not for oures only, but also for all the worldes.

That I call satisfaction, the Greeke calleth *Ilasmos*, and the Hebꝛue *Copar*. And it is first taken foꝛ the swaging of woundes, soꝛes, and swellings, and the taking away of payne and smarte of them. And thence is boꝛowed foꝛ the pacifying and swaging of wꝛath and anger, and foꝛ an amendes making, a contenting, satisfaction, a raunsome, & making at one, as it is to see aboundantly in the Bible. So that Christ is a full contenting, satisfaction and raũsome foꝛ our sinnes. And not foꝛ oures onely which are Apostles and Disciples of Christ while he was yet heꝛe: oꝛ foꝛ ours which are Iewes oꝛ Israelites and the seed of Abꝛaham: oꝛ foꝛ ours that nowe belene at this present tyme, but foꝛ all mens sinnes, both foꝛ their sinnes which went befoꝛe and beleued the promises to come, & foꝛ ours which haue sene them fulfilled, and also foꝛ all them whiche shall afteꝛward beleue vnto the woꝛldes ende, of what soeuer nation oꝛ degree they be. Foꝛ Paule commaundeth. 1. Timo. 2. To pꝛay foꝛ all mẽ and all degrees, saying that to bee acceptable vnto our Sauiour God, whiche will haue all men saued and come to the knowledge of the truth, that is, some of al natiõs and all degrees, & not the Iewes onely. Foꝛ (sayth hee) there is one God, and one mediatour betweene God and man, the man Christ Iesus, whiche gaue him selfe a redemption and full satisfaction foꝛ all men.

Christes blond is the satisfaction foꝛ our sinnes.

Christ gaue himselfe foꝛ the redemption & saluation of al the woꝛld.

Let this therefoꝛe be an vndoubted Article of thy fayth, not of an hystoꝛie fayth as thou beleuest a gest of Alexander, oꝛ of the old Romains, but of a liuely fayth and belefe, to put thy trust and confidẽce in, and to by and sell theron, as we say, and to haue thy sinnes takẽ away, and thy soule saued thereby, if thou hold it fast: and to continue euer in sinne, and to haue thy soule damned if thou let it slip, that our Iesus, our Sauiour that saueth his people from their sinnes, & our Christ, that is our kyng ouer all sinne, death and hell, annoynted with fulnesse of all grace and with the spirite of God, to distribute vnto all men, hath accoꝛdyng vnto the Epistle to the Hebꝛues & all the scripture, in the dayes of his moꝛtall flesh, with fastyng, pꝛaying, sufferyng, and cryeng to God mightily foꝛ vs, & with shedyng his bloud made full satisfaction both *a pœna & a culpa* (with our holy fathers leaue) foꝛ all the sinnes of the woꝛld both of theirs that went befoꝛe, & of theirs that come after in the faith, whether it be Oꝛiginal sinne oꝛ actual, & not onely the sinnes cõmitted with consent to euill in tyme of ignoꝛaunce befoꝛe the knowledge of the truth, but also the sinnes done of frailtie after we haue foꝛsaken euill and cõsented to the lawes of God in our harts pꝛomising to folow Christ and walke in the light of his doctrine.

Christ is king ouer death, hell & sinne.

Hee saueth his people from their sinnes. Math. 1. and that he onely. So that there is no other name to be saued by. Actes. 4. And vnto hym beare all the Pꝛophets recoꝛde, that all that beleue in hym shall receaue remission of their sinnes, in his name. Actes. 10. And by him onely we haue an entring in vnto the father and vnto all grace. Ephe. 2. 3. and Rom. 5. And as many as come befoꝛe hym are theues & murtherers. Iohn. 10. That is, whosoeuer pꝛeacheth any other foꝛgiuenesse of sinne then thꝛough fayth in hys name, the same slayeth the soule.

Christ only is our saluour.

This to be true, not onely of oꝛiginall but of actual, and aswel of that we commit after our pꝛofession, as befoꝛe, mayst thou euidently see by the ensampies of the Scripture. Christ foꝛgaue the woman taken in adulterie. Iohn. 8 and an other whom he healed. Iohn. 5 And he foꝛgaue Publicanes and open sinners, and put none to do penaunce as they call it, foꝛ to make satisfactiõ foꝛ the sinne, which he foꝛgaue thꝛough repentaunce & fayth, but enioyned them the lyfe of penaunce, the pꝛofession of their Baptisme, to tame the flesh in kepyng the commaundementes and that they should sinne no moꝛe. And those sinners were foꝛ the most part Iewes and had their Oꝛiginall sinne foꝛgiuen them befoꝛe thꝛough fayth in the Te-

Christ foꝛgeueth all our sinnes freely foꝛ his mercy sake.

stament

ſament of God. Chriſt forgaue his Apoſtles their actuall ſinnes after their profeſſiō which they committed in denyeng hym, & put none to do penaunce for ſatiſfactiō. Peter Actes. 2. abſoluteth the Jewes thorough repentaunce and fayth from their actuall ſinnes whiche they dyd in conſentyng vnto Chriſtes death, and enioyned them no penaūce to make ſatiſfaction. Paul alſo had his actuall ſinnes forgiuen hym freely thorough repentaunce and fayth without mention of ſatiſfactiō. Actes. 9. So that accordyng vnto this preſent texte of John. If it chaūce vs to ſinne of frailtie, let vs not diſpayre for we haue an aduocate arp interceſſour, a true attorney with the father Jeſus Chriſt righteous toward God and man, and is the reconcilyng and ſatiſfaction for our ſinnes.

Chriſt onely is our aduocate,

For Chriſtes workes are perfect, ſo that he hath obtained vs all mercy and hath ſet vs in the full ſtate of grace and fauour of God, and hath made vs as welbeloued as the aungels of heauen, though we be yet weake. As the yoūg childrē though they can do no good at all are yet as tenderly beloued as the old. And God for Chriſtes ſake hath promiſed that whatſoeuer euil we ſhal do, yet if we turne and repent he will neuer more thinke on our ſinnes.

Popiſh forgeneſſe.

Thou wilt ſay, God forgiueth the diſpleaſure but we muſt ſuffer payne to ſatiſfie the righteouſnes of God. A then God hath a righteouſnes whiche may not forgeue paine & al, ỹ the poore ſinner ſhuld go ſkotfre without ought at all. God was vnrighteous to forgiue the theefe his payne and all thorough repentaunce & faith vnto whom for lack of layſure was no penaūce enioyned. And my faith is, that whatſoeuer exāple of mercy God hath ſhewed one, that ſame he hath promiſed all, ye will he peraduenture forgiue me, but I muſt make amendes: If I owe you xx. l. ye will forgiue me, that is, ye will no more be angry with me, but I ſhal pay you the. xx. poundes. O Popiſhe forgiuenelle with whom it goeth after the common prouerbe, no peny no pardon. His father hath giueth pardō freely but we muſt pay money aboundantly.

The forgeuenelle that we haue of god for Chriſtes ſake, is free.

Paules doctrine is. Rom. 9. if a man worke, it ought not to be ſayd, that his hyre was giuē hym of grace or fauour, but of dutie: But to hym that worketh not: but beleueth in hym that iuſtifieth the vngodly, his faith (he ſayth not his workes although he commaundeth vs diligently to worke and deſpiſeth none that God commaūdeth) his faith (ſaith hee) is reken ed hym for hys righteouſnes. Confirmyng his ſaying with the teſtimonie of the prophet Dauid in the 32. Pſalme: ſaying. Bleſſed is the man vnto whō God imputeth or reckeneth not his ſinne: that is to ſay, which man although he be a ſinner, yet God layeth not it to his charge for his faithes ſake. And in the. xi. hee ſayth. If it come of grace then it cōmeth not of workes. For then were grace no grace ſayth he: For it was a very ſtraunge ſpeakyng in Paules eares to call that grace that came of deſeruyng of workes: Or that deſeruyng of workes, whiche came by grace: for he reken ed workes & grace to be contrary in ſuch maner of ſpeach. But our holy father hath coupled thē together of pure liberalitie I dare ſay, & not for couetouſnes. For as his holyneſſe if hee haue a cauſe agaynſt any man, immediatly byrtheth out an excommunication vppon hym and will haue ſatiſfaction for the vttermoſt farthing and ſomwhat aboue, to teach thē to beware agaynſt an other tyme yet he will bleſſe agayne from the terrible ſentence of his heauy curſe, euen ſo of that bleſſed complection hee deſcribeth the nature of the mercy of God that God will remitte his anger to vs vpon the appointment of our ſatiſfaction. When the Scripture ſayth Chriſt is our righteouſnes, our iuſtifying, our redemption, our attonement, that hath appeaſed God, and cleanſeth vs frō our ſinnes, and all in his bloud, ſo that his bloud, is the ſatiſfaction onely.

Faith in Chriſt is accompted to vs for righteouſnes.

We are ſaued by grace, and not by workes of the law.

The Pope when any man offendeth him, faileth to curſing.

And that thou mayſt the better perceaue the falſhead of our holy fathers fleſhly imagination, call to minde how that the Scripture ſayth. John the iiij. God is a ſpirite and muſt be worſhypped in the ſpirite. That is, repentaūce, fayth, hope, and loue toward his law and our neighbour for his ſake is hys worſhyp in the ſpirite. And therefore whoſoeuer woorſhypped God with workes, and referreth his woorkes to God, to be a ſacrifice vnto hym, to appeaſe hym as though hee delited in the worke for the woorkes ſake, the ſame maketh of God an image or idoll and is an image ſerner, and as wicked an Idolater as euer was any blynd heathen, and ſerueth God after the imagination of his owne hart and is abhominable vnto god, as thou ſeeſt in how many places God defieth the ſacrifice of the children of Iſraell, for the ſayd i-

Workes can be no ſatiſfaction for ſinne to Godward.

God is a ſpirite, and muſt be worſhipped in ỹ ſpirite.

imagination. So that whosoeuer supposeth that his candle stickyng before an Image, his puttyng a peny in the boxe, his goyng a pilgrimage, his fastyng, his wolward goyng, barefoote goyng, his crowchyng, knelyng, and paine taking, be sacrifice vnto God, as though he delited in them, as we in the gestures of Jack Napes, is as blind as hee that gropeth for his way at none. Gods worshyp is to loue hym for hys mercy, & of loue to bestow al our works vpon our neighbour for his sake, and vpon the tamyng of our flesh, that we sinne not agayne, which should be the chiefest care of a Christen man whyle Christ careth for that that is once past and cōmitted already, whether before our profession or after. For the conditions of the peace that is made betwen God & vs in Christes bloud are these. The law is set before vs, vnto whiche if we consent and submit our selues to be scholers thereof, then are not onely all our foresinnes forgiuen both *Pœna & culpa* (with our holy fathers licence euer) but also all our infirmities, weaknes, pronesse, readynes, and motions vnto sinne are pardoned and taken aworth and we translated frō vnder the damnation of the law which damneth as well those infirmities as the sinne that springeth of them, and putteth vs vnder grace. Rom. 7. So that we shall not henceforth, as long as we forsake not our professiō be iudged by the rigorousnes of the law. But chastised if we do amise as children that are vnder no law. Now then if God in Christ pardon our infirmities, by reasō of which we cannot escape but that we shal now and thē sinne, it foloweth that he must likewise pardon the actuall sinne whiche we do compelled of those infirmities in spite of our hartes, and agaynst the will of the spirite. For if thou pardon the sicknesse of the sicke, then must thou pardō the deeds which he doth, or leueth vndone by the reason of his sicknesse. If the madnes of a mad man be pardoned and vnder no law, then if he murther in his madnesse, he may not be slayne agayne. If children within a certaine age are not vnder the law that slayeth theues, then can ye not of right hang them, though they steale. What popishe pardoning were that? Thys doth Paule, Rom. 7. so confirme that all the world cannot quitch against it, saying: I consent vnto the law of God that it is good, and fayne would I do it, and yet haue I not alwayes power so to do, but find an other thing in my flesh, rebelling agaynst the will of my minde, and leading me captiue into sinne, so that I cannot do that I wold doe: but am compelled to doe that I would not. If (sayth he) I do that I woulde not, then I do it not, but the sinne that dwelleth in me doth it: And then sayth he: who shall deliuer me from this body of deathe, in which I am bound prisoner agaynst my will? Thankes be to God (saith he) through Jesus Christ our Lorde, which hath conquered and ouercome sinne, death, and hell, and hath put the damnation of the law out of the way, vnto all that professe the law, and beleue in him.

Popish workes.

Gods worship.

God doth pardon and forgeue all our sinnes whatsoeuer they are for Christes sake.

Christes victory.

We be vnder the lawe to learne it, and to fasshion our deedes as like as we can, but not vnder the damnation of the lawe, that we shoulde be damned though our deedes were not perfect as the law requireth, or though of frailty we at a time breake it. As children are vnder the law that they steale not, but not vnder the damnation though they steale. So that all they that are graffed into Christ to follow hys doctrine, are vnder the law to learne it onely, but are deliuered from feare of euerlasting death and hell, and all the threatenings of the law, and from conscience of sinne, which feared vs from God. And we are come into God thorough the confidence that we haue in Jesus Christ, & are as familiar & bold with him, as yong innocent children which haue no conscience of sinne, are with their fathers and mothers, or thē that nourishe them. Which were vnpossible if God now (as the pope painteth him) did shake a rod at vs of vij. yeares punishment, as sharpe as the paynes of hel for euery trespace we do, which trespace for the number of them were like to make our purgatory almost as long as hell, seing we haue no Gods word, that we shall be deliuered thence, vntil we haue payd the last farthing. And therefore could our conscience neuer be at rest, nor be bolde and familier with God.

The popes purgatory is terrible.

If ye say the Pope can deliuer my conscience from feare of purgatory (as his poetry onely putteth me in feare) and that by this text, whatsoeuer thou bindest on earth. &c. If thou this way vnderstand the text, whatsoeuer thou being in earth losest any where: then might he lose in hell, and binde in heauen. But why may not I take the text of Christ, Ioh. 16. whatsoeuer ye aske my

Binde and lose.

Note this text.

my Father in my name, he will geue it you, and desire forgeuenesse of all together in Christes name, both a pœna & culpa: and thē remayneth no such purgatory at all? Howbeit the text of binding & losing, is but borowed speach, how that after the similitude of worldly binding and losing locking and vnlocking: the word of God truely preached doth binde and lose the conscience,

Binding & losing is by the true preachyng of Gods word.

God sayth to Hieremias, cap. 1. Behold I geue thee power ouer nations and kingdomes to plucke vp by the rootes, and to ruine in peeces, to destroy and cast downe, and to build and plante. How did he destroy nations & kingdomes, and how did he build thē? verily by preaching and prophecying. what nation, kingdome, or citie he prophecyed to be ouerthrowne, was so. And what citie he prophecyed to be built againe, was so. And what nation after they were brought into captiuity he prophecyed to be restored agayne, were so. And whome he prophecyed to perish, perished. And whome he prophecyed to be saued, was saued.

Euen so whomesoeuer a true preacher of Gods word saith shall be damned for his sinne, because he will not repent and beleue in Christ, the same is damned: And whomesoeuer a true preacher of Gods worde sayth shall be saued because he repenteth and beleeueth in Christes bloud, the same is saued. And this is the binding and losing that Christ ment.

Notwithstanding ye must vnderstand that when we haue sinned, though our hartes were not to sinne, and though we repēt, ere the deed be done, yet the body in sinning hath ouercome the spirite, and hath got the maistrye. So that the spirite is now weaker and feebler to vertue, and to folow the law of God and doctrine of Christ, and the flesh stronger to folow vice and sinne. Wherfore as when an olde sore is broken forth againe, we begin as it were a new cure with greater diligence and more care then before: euen so here we must renue our old battayl against the flesh, and more strongly goe to worke, to subdue it, and to quench the lustes therof, which are waxen so ranke, that they bud out openly, according to the profession of our baptisme, which is ỹ very sacrament or signe of repentance, or if they wil so haue it called penance, by the interpretation of Paul. Rom. 6. For the plunging into the water, as it betokeneth on the one part that Christ hath washed our soules vñ his bloud: euen so on the other parte it signifyeth that we haue promised to quench and slay the lustes of the flesh with prayer, fasting, and holy meditation, after the doctrine of Christ, and with all godlye exercise, that tame the flesh, and kyll not the man.

We must struggle & striue with sinne.

Wherupon the Bishops that succeded the Apostles, when men had done any open sinnes, enioyned them penaunce as they call it, by the authoritie of the congregation and gouernours therof, and aduise of the most wise and discrete, and with the willing consent of the trespassers, to tame the flesh, as to go woolward, to weare shurtes of heire, to goe barefoote and bare head, to pray, to fast bread and water, some once in the weeke, some twise, or al the weeke, an whole yeare, iij. yeares, v. yeares, vij. yeares, xx. yeares, & some all their liues long. And to goe in pilgrimage to visite ỹ memoriall of sainctes, to strength them the better to follow the ensample and such like, and all to slay the worldly minde of the flesh. Which maner when it was once receiued of ỹ people by custome, it became a law. And the bishops by little & little gat it whole into their own handes.

How penaūce came vp & Purgatory.

When the Bishops sawe that, how they had got the simple people vnder them in such humble obedience, they beganne to set vp their crestes, and to raigne ouer them as princes, and to enioyne sore penaunce for small trifles, namely, if ought were done agaynste their pleasure, and beate some sore, and spared other, and solde their penaunce to the ritch, and ouerladed the poore, vntill the tyranny was waxed so greuous that the people woulde beare it no longer. For by this time, what vñ the multitude of ceremonies and heap of mens constitutions whose right vse was thereto cleane forgotten, & partly because our shepheardes were busyed to seeke themselues and their hye authority, & exalted euery mā his throne, and were become wolues vnto ỹ flock, the cause why the people were disobedient vnto holesom counsel: the word of God was sore darckened, and no where purely preached. And therefore the Prelates loth to lose their hye authoritie, and to let the people goe free of their yoke, began to turne their tale, and sing a new song, how that this penaunce was enioyned to make satisfaction to God for the sinne that was committed, robbing our soules of the

How the Pope and hys shauelyngs haue abused penaunce.

fruite of Christes bloud, and making vs imageseruauntes, referring oure deedes vnto the persō of God, & worshipping him as an image of our own imagination with bodely worke, saying moreouer, if we would not do such penaunce here at their iniunctions we must do it in an other worlde, and so fayned purgatory where we must suffer vij. yeares for euery sinne. And when the kingdome of Antichrist was so enlarged that it must haue an head, they set vp our holy father of Rome, or rather vsurped that Rome with violence, and to him was geuen this prerogatiue to sell whome he would from purgatorye.

Here was Purgatory kindled.

The definition of penaunce made by the Papistes.

And the sacrament of penaunce they thus describe: Contrition, Confession, and Satisfaction. Contrition, sorow for thy sinnes. Confession, not to God and them whome thou hast offended, but tell thy sinnes in the priestes eare. Satisfaction, to do certaine deedes enioyned of them, to buy out thy sinnes. And in theyr description they haue cleane excluded the fayth in the satisfaction of Christes bloud, which onely bringeth life, and the spirite of life, and righteousnes, and without the which it is impossible to please God. Heb. xi. In whose stead they haue put in the presumption of our owne workes. And for lacke of trust in Christes bloud our contrition is but a fruitlesse sorrow in ỹ respect of hell, which maketh vs hate the law still, & consequently God that made it: where true contrition annexed with fayth, is sorrow in respect of the law, vnto which we consent that it is good & loue it and therfore mourne partly because we haue offended it and partly because we lacke power to fulfill it as we would.

Fayth is the chiefest part of penaunce.

These thynges to be true our Prelates know by open hystories as well, as whē it is Noone, the Sunne is flat South: but it deliteth them to resist the holy ghost and to persecute the preachers of the thynges whiche if they as well loued as they knowe to be true, they would preache the same them selues and lyue therafter. Hereof ye may see our workes are but to tame the flesh onely, and can be no satisfactiō to God, except we make him an image & our selues image seruaunts. And herof ye may see how out of this open penaunce came the eare cōfession, satisfaction of workes Purgatorie and pardons. For when they had put the satisfaction of Christes bloud out of ỹ way, then as they compelled to cōfesse open sinnes and to take open penaunce, euē so they compelled to confesse secrete sinnes and to take secret penaūce. And as they made marchaūdise of open penaūce, so did they of secret. And for thē that would not receaue such pardon, fayned they Purgatory, and for them that receaued them fayned they pardō, turnyng bindyng and losing with preaching Gods word vnto byeng and sellyng sinne for money. And since that tyme hetherto, the worse the people were the better were the Prelates cōtent, euer resistyng that they should be made better through their blessed couetousnes & proude desire of honour.

Our workes can make no satisfaction, but onely faith in Christes bloud.

The practise & marchaūdise of the Pope & his Clergy

And out of this false presumption of workes, sprange the wicked vowes of Religion which they vow to make satisfaction for sinne, and to be hygher in heauen, in stede of the lyfe of penaunce which Christ taught vs in the Gospell to tame the flesh & to crucifie the members with all, that we henceforth shuld walke in the wayes of Gods law, and sinne no more.

Vowes of Religion.

And to speake of worshyppyng of Saintes and praying vnto them and of that we make them our aduocates well nye aboue Christ or all together, though it require a long disputation, yet it is as bright as the day to all that know ỹ truth, how that our fastyng of their euens & kepyng their holy dayes going bare foote, stickyng vp of candels in the bright day in the worshypping of them to obtaine their fauour, our giuyng them so costly iewels, offeryng into their boxes, clothyng their Images, shooyng them with siluer shoes with an ouche of Christall in the mydes, to stroke the lippes and eyes of the ignorant as a man would stroke yong childrens heades to entice them and bryng them in, and rocke them a slepe in ignorauncе are with all like seruice playne idolatrie, that is in English Imageseruice. For the Saintes are spirites & can haue no delectatiō in bodely thynges. And because those bodely dedes can be no seruice vnto the spirituall Saintes, and we do them not to be a seruice to our selues or our neighbours: we serue the worke and the false imagination of our fleshly witte, after the doctrine of man, and not of God, and are imageseruauntes. And this is it that Paule calleth Seruire elementis mundi, to be in captiuitie vnder dome ceremonies and vayne traditions of mens doctrine and to do the

Worshyppyng of Saintes.

The Pope and his Clergy setteth vp Idolatry.

worke

worke for the worke it selfe, as though God delited therin, for the deede it selfe without all other respect.

The true worshypping of Saintes.

But and ye will know the true worshypppyng of Saintes, hearken vnto Paul Phil. iij. where he sayth, Ye shyne as lightes in the worlde holdyng fast the word of life vnto my glory or worshyp agaynst the day of Jesu Christe, that I haue not runne nor laboured in vayne. That is to wete the worshyp which all true Saintes now seeke and the worshyp that all the true messengers of God seke this day or euer shall seke, is to draw all to Christ with preachyng the true word of God, and with the example of pure liuyng fashioned thereafter. Will ye therefore worshyp saints truly? thē heare what they preached, and beleue their doctrine. And as they folowed that doctrine so conforme your liuyng like vnto theirs. And that shalbe vnto their hygh worshyp in the commyng agayne of Christ (when all mens deedes shall appeare and euery man shalbe iudged and receaue his reward accordyng vnto his deedes) how that they not onely while they here lyued, but also after their death with the exāple of their doctrine and liuyng left behynd in writyng and other memorials vnto the exāple of them that should folow, them vnto Christ that were borne. v. hūdreth, yea a thousād yeares after their death. This was their worshyp in the spirite at the begynnyng as they were spirites, & lightes were sticked before their memorials at the begynnyng to be a ceremonie to put vs in remembraunce that we so praysed the Saintes and boasted their liuyngs that we folowed their examples in our deedes, as Christ sayth Math. v. Let your light so shyne before mē that they see your good woorkes & glorifie your father that is in heauen. For preaching of the doctrine which is light hath but small effect to moue the hart if the exāple of liuyng do disagree.

Good lessons are to be learned of ỹ saints.

The true worshyppyng of saintes is to folow their life and doctrine.

And that we worshyp Saintes for feare lest they should be displeased and angry with vs and plague vs or hurt vs, as who is not afrayed of S. Laurence? who dare denye. S. Anthony a flese of woll for feare of his terrible fire or lest hee sende the pore among our shepe) is heathē imageseruice & cleane agaynst the first cōmaundement which is. Heare Israell, the Lord thy God is one God. Now God in the Hebrew is called *El* or *Elohim* in the plurall nūber, strength or might. So that the cōmaundement is, Heare Israell he that is thy power and might, thy swoorde & shield is but one, that is, there is none of might to helpe or hurt the saue one, whiche is all together thyne and at thy commaundemēt if thou wilt heare his voyce. And all other might in the world, is borowed of hym. And he will lend no might agaynst the contrary to his promises: keepe therefore his commaundemeuues and he shall kepe thee. And if thou haue broken them, and he haue lent of his power agaynst thee, repent and come agayne vnto thy profession and he will returne agayne vnto his mercy & fetch his power home agayne, which he lent to vexe thee, because thou forsookest hym and brakest his commaundementes. And feare no other creature, for false feare is ỹ cause of all Idolatrie.

If we harken to the voyce of God, he is mighty and of power to helpe vs.

Moreouer all we that are Baptised in Christ haue professed to do good for euil and not to auenge our selues. And many of vs come vnto such perfection that we can be prouoked by no temptation to desire vengeaunce, but haue compassion and meekely pray for them that slay vs.

We must do good for euill.

How wicked a thyng then is it to thinke that the Saintes plague vs, because we do thē not such superstitious honour whiche is their dishonour and our shame? It is verely a popish imagination, & euē to describe the Saintes after the nature of our Prelates which be meeke and lowly till they be where they would be. But when they be once a loft they play the tormentours if we will not honour them and do whatsoeuer they commaunde, more earnestly then that whiche God him selfe hath commaunded, and feare them aboue God hym selfe.

A popish imagination

And it can be but like abhommination also, that we choose of a fleshly mynde euery man his seueral Saint or rather seuerall God, to be our aduocates, attorneys, mediatours (when there is but one. i. Timo. ij.) and intercessours, and call them our aduourys, whē we might better call them our adulterers, and serue thē or rather a paynted post in their stede, with our imageseruice, therwith to bynde them for to helpe vs whēsoeuer and for whatsoeuer we call vnto them, and to saue our soules ther to with their prayers and merites, and will yet neither heare ỹ doctrine or folow the exāple of liuing (which is their onely honour in the spirite of any saint whose doctrine & liuyng is autentike.

Aduourtes.

Idolatry.

For

God hath promised to geue vs whatsoeuer we aske in Christes name, & for Christes sake.

For first, God whiche alone hath power to helpe or hurt, hath made appointment betwixt hym & vs in Christes bloud and hath bound hymselfe to giue vs whatsoeuer we aske in hys name, testifyng therto that there is no other name to be saued by; and that he wilbe a father vnto vs & saue vs both in this lyfe and in the lyfe to come, and take vs from vnder the damnation of the law, and set vs vnder grace & mercy, to bee scholers onely to learne the law, and that our vnperfect dedes shal be taken in worth, yea and though at a tyme we marre all through our infirmitie, yet if we turne agayne, that shal be forgeuen vs mercifully, so that we shalbe vnder no damnation: which testament is confirmed with signes and wonders wrought thorough the holy ghost. Now this indented obligation layde apart, we make an other of our

Saintes cã not help vs

owne imaginatiõ betweene the Saints and vs, in their merites for our image seruice. which can be but a false fayth, seyng it hath not Gods woorde (vnto which alone we ought to cleaue) but is also cleane contrary therto.

The saintes were not saued by their owne merites, but by Christes merites.

And agayne the Saintes were not saued through their owne merites, but through Christes. Neither were their dedes which they dyd after they were receaued vnder grace sufficiẽt in them selues to fulfill the law for the present time, saue as Christes merites did supply ỹ imperfectnes of thẽ, and ỹ which was lackyng on their part thorough their infirmities. And therefore as the Saintes holy workes made no satisfaction for the sinne they dyd before they were receaued vnder mercy, euen so made they none for the deadly synnes which they did vnder mercy: seyng the dedes were vnperfect, and had sinne annexed vnto thẽ by reason of the flesh, and were insufficient to excuse theyr owne maisters. What merites haue they in store for vs then, seeing by all mens confession they now merite not? If the most obedient child in the world disobey his fathers cõmaundementes, his fore good deedes cannot make that disobedience no sinne, or to be a satisfaction, that the childe should presume in the confidence of his olde dedes, and

We must humble our selues to the mercy of almighty God.

think his father should do him wrong to punishe him. But hee must knowledge his fault, and that he hath deserued punishmente, and desire forgeuenes, vnto the glory of his fathers mercifulnesse, and not of his olde dedes, though his olde obedience be a great presumption that he sinned of frailtye, and not of purpose. Euen so if I being as holy as euer was Paul in his most holinesse, sinne this day thorough the frailtie of my flesh, mine olde dedes cã be no satisfaction: but I must knowledge my sinne vnto my Father, and graunt that I haue deserued damnation, and meekly desire forgeuenes, and challenge it by the obligation, wherin God hath bound him selfe to me, vnto the glory of the mercy of God, & not to the glory of my holy dedes: for if my dedes saue me, it is my glory. But if he forgeue vs freely without respect of my dedes, then it is the glory of hys mercye, by Paules doctrine vnto the Romanes.

The Angels serue vs.

Moreouer if the saintes be in heaue, then can they be there in none other case then the Aungels, in which state Christ testifyeth they shall be in the resurrection. Now the Angels are ministers sent of God, to do seruice vnto the electe, which shall be saued. Heb. 1. And God hath bound himself, that if I come in the right way, by the dore of Christes bloud and aske helpe, that he will send me if need be, an hundred legions of Angels or saintes. But when God hath bound himself to sende me angels or saintes, or an angell or saint, he hath not promised to send this Angell or that, or this or that sainte. And therfore when I appoynt God whom he shall send, and binde him, where he hath not bound himselfe, to sende me what sainte I will, I tempt God. And thus this chosing of seuerall saintes is

To chose saintes to be our aduocates, is mere idolatry.

but tempting of God. And yet wee do worse then this: for we leaue ỹ way of Christs bloud, & go not to God thorgh him: but run to the saintes in a testament of our owne making, and will that they eyther saue vs themselues for our imageseruice, or compell God for merites sake to saue vs. why goest thou not vnto thy Father thine owne selfe? I am a sinner, will they say, and dare not. If thou go in the right way, thou hast no sinne. Christ hath taken all thy sinnes from thee, and God hath no rod in his hand, nor looketh sowre, but merily, that it is a lust to beholde his chearfull countenance, and offreth thee his hande. But this way is stopped vp through vnbeleefe, and therefore we seek an other which is no way to life, but vnto euerlasting death. We will not looke on the law with open eyes, and therfore haue we no due repentaunce, and so no lust to harken vn

Christ is the way & life that leadeth vs to saluation.

to the

to the gospell of glad tydings in Christes bloud. And where the right way is set before vs, and we of malice will not walke therin, God can not but let the deuil play with vs, and iuggle our eyes to confirme vs in blindnesse.

Howe Christ prayeth for vs

But after what maner doth Christ pray for vs? Verily Christ in the dayes of his mortall flesh suffred and prayed for all that shal be saued, and obtayned and was heard, and had his petitions graunted. And he made satisfaction, & purged, and purchased forgeuenes, euē then for all the sinne that euer shall be forgeuen: And his praying for vs, and being a mediatour now, is that the remembraunce of all that he did for vs, is present in the sight of God the Father, as fresh as the houre he did them, yea the same houre is yet present, and not past in the sight of God. And Christ is now a King, and raigneth, and hath receaued power of all that he prayed for, to do it himselfe. And that whensoeuer the elect cal for ought in his name he sendeth help euē of ỹ power which he hath receaued: yea ere they aske, he sendeth his spirit into their harts to moue them to aske. So that it is his gift that we desire ought in his name. And in all that we do or thinke well, he preuēteth vs with his grace: yea he careth for vs, ere we care for our selues, and when we were yet euill, he sendeth to call vs, & draweth vs with such power that our hartes cannot but consent and come. And the Angels stande by, and behold the testament of the elect, how we shall be receiued into their fellowshippe, and see all the grace that Christ shall poure out vpon vs. And they reioyce and prayse God for his infinite mercy, and are glad, and long for vs, & of very loue are ready against all houres whē we shall call for help in Christes name, to come & helpe. And Christ sendeth them whē we cal in his name, and ere we call, euen while we be yet euill, and happely persecute the truth of ignorance, as Paule did, the Angels wayte vpon vs to keepe that the deuils slay vs not, before the time of our calling be come.

Christ is a kyng and hath power him selfe to forgeue vs, and to receaue vs vnto hym selfe.

All the blessed company of heauē reioyse and are glad to haue vs to be with them, that we might ioye together.

Now if an Angell shoulde appeare vnto thee, what wouldest thou say vnto him? If thou prayedst him to helpe, he would aunswere: I do. Christ hath sent me to helpe, and beleeue that the Angels be euer about thee to helpe. If thou desiredst him to pray for thee to obtayne this or that, he woulde say: Christ hath prayed, and his prayer is heard for whatsoeuer thou askest in his name, and woulde shewe thee all that God woulde do to thee, and what he would also haue thee to do: and if thou beleeuest, so were thou safe. If thou desiredst him to saue thee with his merites. He would aunswer that he had no merites: but that Christ onely is Lord of all merites: not saluation, but that Christ is Lord of saluation. Wilte thou therfore be saued by merits, wold the Aungell say: then pray to God in Christes name, and thou shalt be saued by the merites of him, and haue me or some other thy seruaunt immediatlye to help thee vnto the vttermost of our power, and to keep thee and bring thee vnto the rewarde of his merrites. If thou wouldest promise him to worship him with imageseruice, that is, to sticke vp a candle before his image, or such an image as he appeared to thee in. He would aunswer that he were a spirite, and delighted in no candleight but would bid thee geue a cādle to thy neighbour that lacked, if thou hadst to many. And so would he aunswer thee if thou wouldest put money in a boxe for him, or cloth his image in cloth of gold, or put golden shoes vpon his Images feete. If thou saydest that thou wouldest build a chappel in his name, he would aunswer that he dwelt in no house made with stones, but wold bid thee goe to the churches that are made already, and learne of the Preachers there how to beleeue, and how to liue, and honour God in the spirite, for the which cause churches were chiefly buildeded, and for quietnesse to pray. And if there be no church, then to geue of that thou maist spare to help that one were builded to be a preaching and a praying house, and of worshipping God in the spirite, and not of imageseruice.

Christ prayeth for vs and hys prayer is heard.

Imageseruice is abhorred of God.

God hateth superstition.

Churches were ordeined for preachyng and callyng on the name of God.

And if Paule appeared vnto thee, what other thing could he aunswer also, then that he were a spirite, & would refuse all thy imageseruice. And if thou speake to Paule of his merites, he can none otherwise aunswer thee, then he aunswered his Corinthians: That he dyed for no mans sinnes, and that no mā was baptized in his name to trust in his merites. He would say, I builded all men vppon Christes merites: preaching that all that repented and beleued in his name, should be saued, and taken from vnder the wrath, vengeaunce, and damnation of the law, & be put vnder mercy and grace. And by this fayth was I saued from damna-

Christe hath made a chaunge with vs, for he hath taken vpon him all our sinnes, and graffted vs his mercy and giftes of grace.

tion, and put vnder mercy and grace, and made one with Christ, to haue my part with him, and he with me, or rather to make a chainge that he shoulde haue all my sinnes, and I his mercye and the giftes of his grace, and become glorious with the ornamentes of hys riches. And of my sauiour Christ I receaued this lawe, that I shoulde loue my brethren all Gods elect as tenderly as he loued them. And I consented vnto this law, for it seemed right, and became a scholler to learne it. And as I profited in the knowledge, faith, and loue of Christ, so I grew in the loue of my brethren, and suffred all things for their sakes, and at the last waxed so perfect, that I wished my selfe damned (if it might haue bene) to saue my brethrē. And al my brethrē that receaued Christ receaued the same commaundement, & grew therein. And they that were perfect loued me and all their other brethren, no lesse then I loued them. And looke with what loue I ministred the giftes of grace, which I receaued of Christ for the edifying of his congregation, vpon my brethren, with the same loue did they minister their giftes agayne on me, which they had and I lacked: and so loue made all common. And moreouer if they call my workes my merites, I bestowed all my workes vpon my brethren to teach them, and reaped the fruite thereof, euen my brethrens edifying and soules health, yea and reape daily, in that I left my doctrine & ensample of liuing behinde me, by which many are conuerted vnto Christ daily. If thou desire therfore to enioy part of my merite, goe & read in my Gospel, and thou shalt finde the fruite of my labour, the knowledge of Christ, the health of the soule, and euer lasting life.

Loue maketh all thynges common.

And as I loued my brethren whē I liued so I loue them still, & now more perfectly. Howbeit my loue then was paynfull: for the more I loued the more I sorowed, feared and cared for them to bryng them into the knowledge of the truth, and to kepe them in vnitie of faith lest the false prophetes should deceaue them, or their owne infirmities should breake peace & vnitie, or cause them to fall into any sinne.

S. Paule was a louyng and carefull preacher.

But now my loue is without paine. For I see the will and prouidence of God, and how the end of all thynges shalbe vnto hys glory & profite of the elect. And though I see the elect shall sometime fall, yet I see how they shall arise agayne & how that their fall shalbe vnto the glory of God & their owne profect. And we that are in heaue, loue you al a like: neither we loue one more & an other lesse. And therfore if ye loue vs more one thē an other, that is fleshly as mine old Corinthias once loued, and I rebuked them. Neither can we bee moued to come more to helpe one thē an other. But we wayte whē God will send any of vs vnto the elect that call for helpe in Christes name. wherfore if thou wilt be holpe of any of vs pray in Christes name. And God shall send one of vs, an Aungell or a Saint, to keepe the power of the deuils from you: but not whō thou wouldest chose temptyng God: but whom it pleaseth God to send.

A good saying of S. Paule.

And if your preachers loue you not after ỹ same maner, to edifie you with the true doctrine of Christ and example of liuing therafter, and to kepe you in vnitie of fayth and charitie, they be not of Christes Disciples, but Antichristes which vnder ỹ name of Christ, seeke to raigne ouer you as temporall tyraunes. And in like maner if this be not written in your hartes, that ye ought to loue one an other as Christ loued you, and as ye had example of vs his Apostles, ye go astray in vanities and are not in the right way.

And hereby are we sure that we knowe hym, if we keepe his commaundementes.

This is cleane agaynst ỹ doctrine of them which say that we can not know whether we be in the state of grace or no. John sayth if we keepe his commaundementes, then we be sure that we knowe Christ is euerlastyng lyfe Johñ. xvij. Then cōtrary to the pope: Christen men haue doctrine to know whether they be in grace or no.

The state of grace.

The kepyng of Gods commaundementes certifieth vs that we be in the state of grace. But our Doctours haue no doctrine to know when a man is in the state of grace, wherfore it is manifest that they kepe not Gods cōmaūdementes, nor be in state of grace, but of all vngratiousnes.

They that keepe the cōmaundementes are in the stat of grace.

Our Doctours know not whether they be in state of grace. Our doctours kepe mens cōmaūdements, Ergo mēs commaundemētes certifie not that we be in state of grace. Though thou haue a deuotion to sticke vp a candle before a post, and so forth, yet thou canst neuer

When we do good to our neighbour, then we may be assured that we are in the state of grace.

ner be sure thereby that thou art in the fauour of God. But if thou haue deuotion to helpe thy brother in all his misfortunes, because hee is the image of God and price of Christes bloud, then thy deuotiō certifieth the that thou art in the fauour of God or state of grace.

He that sayth I knowe hym and yet keepeth not hys commaundementes, is a lyer, and the truth is not in hym.

A sure argument to know false Prophetes by.

When our Phariseis say, do as we byd you and not as we do, they testifie that they keepe not Gods commaūdementes, vnto whiche testimonie our eyes also beare recorde: And they that keepe not Gods commaundementes, be lyers & haue no truth in them. And then when they preach, they cā not but preache lyes. And then though they preach Christ, they preach hym falsly, vnto their deadly vaūtage and not our soules health. And for as much as we may haue no felowshyp with thē that kepe not Gods commaundementes. i. Cor. v. and in as much as all such are false Prophetes voyde of all truth, it foloweth that we ought to geue our Doctours none audience, though their defenders stode by them with theyr swoordes drawen, but rather to laye downe our heades and stretch foorth our necckes, to be slayne.

He that keepeth his woorde: in hym verely is the loue of God perfect, and hereby knowe we that we are in hym.

To be in God is to beleue in the mercy of God.

A rule to know whether we loue God or loue him not.

That is, he that keepeth his commaundemētes, loueth vnfainedly, and is therby sure that he is in God. For to be in God is to beleue in ỹ mercy of God: And to beleue in mercy is cause of loue, & loue cause of worckyng. And therefore hee that worcketh for Goos sake, is sure that he loueth and that hee trusteth in God: which is to be in God or in Christ. And as by wilfull keping of the commaundemēt we be sure that we loue God and beleue in God, euen so thorough wilfull breakyng of them we may bee sure that we neither loue nor beleue in him, and therfore that we be not in hym.

He that sayth he abydeth in him ought to walke as he walked.

All that be Baptised in Christ, are washed in hym, to put of pride, wrath, hate and emule, with all their old conuersatiō by which they oppressed theyr neighbours, and haue promised to become euery man euen as Christ hym selfe vnto his brethren in loue & kyndnes both in woord & deede. They therfore whiche resist Christes Testament and will not let it be knowen, & walke in the Testament of the Pope, with vnions pluralities, and totquots, some one of them robbyng. x. parishes of the tenth of all their yearely increase, and withdrawing from them Gods woord, the foode of their soules, and from the poore their dayly sustenaunce, whiche ought to haue their part in the tythes and other rentes, when the preacher & other necessarie Ministers haue out their partes, a due and lawfull stipend: are not in Christ. For Christ neither so walked not so taught.

They that be enemies to the Testament of Christ, and are teachers of mans inuentions are not in Christ.

Brethren I write no newe commaundement vnto you, but an old commaundement which ye had at the begynnyng. For an olde commaundement is the word which ye heard from the begynnyng.

I write no new precept, but onely put you in remembraunce of that old which was taught you when ye were first Baptised in Christ, to loue eche other as he did you. which is an old cōmaundement and was ginē at the begynnyng of the world, and hath euer since bene writtē in the hart of all that put their hope in God.

And old cōmaundement is the woorde which ye heard from the begynnyng.

Agayne, a new commaundemēt I write vnto you, whiche is true in him and also in you: for the darkenesse is past and the true light now shyneth.

The deuill hath sowen his darknes in the field where this commaundemēt should grow and the weeds of mens traditiōs had ouergrowen the corne of this old cōmaundement: so that it was antiquate & cleane out of knowledge. But Christ ỹ light of all true doctrine now shyneth, & hath scattered the darknesse and plucked vp the weeds by the rootes & restored this old commaūdement agayne. And in hym it is a true commaundement, for he loued truly. And in you it is a true commaundement for ye for his sake, loue one an other truly also. And by the reason of this renewyng, it is called a new commaundement, as it is now called new

learnyng, & may well so be: for it hath lyen long in darknes, and that in such darknes, that many be shryned for holy Saintes, whose dedes & liuing, whē thou lookest vpon them in the light of this old doctrine that now shyneth a gayne out of darknes, are more abhominable then the deedes and liuyng of him, whiche of late for all his exaltyng his throne and swearyng by his highe honour, and for the worthyp of his hat and glory of his precious shoes when hee was payned with the colicke of an euill conscience hauyng no other shift, because his soule could finde no other issue, tooke him self a medicine, *vt emitteret spiritum per posteriora.*

Sic transit gloria mūdi.

This was Cardinall Wolsey.

He that sayth hee is in the light: and yet hateth hys brother: is in darknesse.

For whosoeuer feleth his owne dāmation vnder the law, & beleeueth in the mercy that is in Christ, the same cā not but loue Christ and his neighbour for his sake. And therefore hee that hateth his brother for any offence done to him the same seith not what Christe hath done for him, but is in darkenes still.

He that hateth hys brother, is in darknes and seeth not Christ.

He that loueth his brother: abydeth in the light: and there is none offendyng in hym.

To abyde in the light is to abyde in ỹ knowledge of Christ.

Abydeth in the light, that is continueth in the knowledge of Christ. And there is none offending in him, that is. First he will willingly do nothyng either in word or in dede that shal offēde his brother. For loue will not let hym. And secondarily if ought bee done or sayd, that may be well done or sayd, he taketh it to the best and is not offēded. And thus ye see that the knowledge of Christ is cause of all goodnesse, and the ignorance of Christ cause of all euill. And so the doctrine of thē is not false, whiche say that fayth in Christ is roote of all godly vertue and the cause of kepyng the commaundementes: & where fayth is, there to be no sinne, nor damnation: and that say, vnbeleefe to be the mother of all vice, and cause of breakyng the commaundementes, and to keepe men in sinne and dāmation onely, as fayth onely loseth vs thence.

Faith in Christ is the roote of all goodnes.

And he that hateth hys brother is in darkenesse: and walketh in darkenesse and knoweth not whether he goeth. For darkenesse hath blynded his eyes.

He that hateth his brother, is in the ignorauncе of Christ, and of his owne sinne, and without repentaunce & faith that his sinnes be forgeuen him in Christ, and therefore is mercilesse vnto hys brother, whom Christ commaunded him to pitie and loue. And in that ignorauncе he walketh: that is, worketh euill, and loueth the thinges of the worlde, and seeketh in them the lustes of the flesh, which are the quenching of the spirite, and death of the soule, & for loue of them hateth his brother. And this ignorauncе of Christ which is vnbeleef, is the cause of all the wickednes that we do vnto our brethrē.

He that hateth hys brother is in ignorauncе.

Ignorance

I write vnto you little children, that your sinnes are forgeuen you for hys names sake. I write vnto you fathers, that ye know him that was from the beginning. I write vnto you yong men, how that ye haue ouercome the wicked.

I write vnto you that are yong in the fayth and yet weake, and therefore fall now and then, how that your sinnes are forgeuen you, as soone as ye repent and reconcile your selues vnto your brethren whom ye haue offended euen for his names sake onely, and not for our owne deedes whether afore or after, or for any other mans deedes or satisfaction, saue for his onely.

When we haue offended our brother, if we reconcile our selues vnto hym agayne, thē are our sinnes forgeuen.

I write vnto you that are fathers in the doctrine of God to teach other how that ye know him that was from the begynnyng & is no new thing, though he newly receaued our nature. And through knowledge of him which is the onely light, and the dore vnto the knowledge of God, ye are become fathers in the Scriptures. Or els ye had neuer vnderstand it, though ye has studied neuer so much, as it appeareth by the indurate Iewes, and also by oure owne new Pharisies, which persecute the scripture, and the true sence therof, because they be drowned in the ignorauncе of Christ, as their deedes and contrary liuing well testifie.

I write vnto you yong mē that are strong in suffering persecutions, and fight for your profession, not with the sword, but with suffering, how that ye haue ouercome that wicked which poysoned the worlde at the beginning, and yet worketh in the children of darknesse, and vnbeleefe: and that in beleeuing

king the woorde of truth, as it folowe-
eth anone after.

I write vnto you yong children
howe that ye knowe the Father. I
write vnto you fathers, howe that
ye know him that was from the be-
ginning. I write vnto you young
men, that ye be strong: and the
woorde of God dwelleth in you,
and that ye haue ouercomme the
wicked.

We can not know the father, but by the sonne.

I write vnto you yong children,
how that ye know the Father, whome
yee loue thorough knowledge of the
Sonne, or els you had neuer knowne
him as a father, but as a Iudge and a
tyrant, and had hated him. I write vn
to you fathers as before, howe ye are
fathers of all trueth in knowing the
Sonne. Or els ye had euer continued
in darknesse remediesse.

Fayth in Christ ouercommeth the worlde.

I write vnto you yong men, how ye
are strong, and that your strength
is the word of God, which dwelleth in
your brest through fayth, in which ye
haue ouercome the wicked deuill, and
all his pompe: as it foloweth chapt. v.
this is the victorye that ouercommeth
the world, euen our fayth.

Loue not the worlde, nor the
thinges that are in the worlde. If a
man loue the worlde, the loue of
the Father is not in him. For all
that is in the worlde, as the lust of
the flesh, the lust of the eyes, and
the pride of good, are not of the
Father, but are of the world. And
the worlde vanisheth away and the
lust thereof. But he that doth the
will of God abideth euer.

Auarice or couetousnes.

The loue of the world quencheth the
loue of God. Balaam for the loue of
the world, closed his eyes at the cleare
light which he well saw. For loue of
the world the olde Pharisies blaspheme
med the holy Ghost, and persecuted the
manifest truth, which they coulde not
improue. For loue of the world many
are this day fallen away, and many
which stood on the truthes side, and de
fended it a while, for loue of the worlde
haue gotten them vnto the contrarye
parte, and are become the Popes ma-
malukes, & are waxed the most wicked
enemies vnto the truth and most cruel
agaynst it. They know the truth but
they loue the worlde. And when they
espyed the truth could not stand wyth
the honoures which they sought in the
world, they hated it deadly, and both
wittingly and willingly persecuted it,
sinning against the holy Ghost. which
sinne shall not escape here vnpunished
as it shall not be without damnation
in the world to come, but shall haue an
ende here with confusion and shame,
as had the glory of our right reuerend
father in God Thomas Wolffe late car-
dinall and legate a latere. &c. whome
after his shitten death (as the saying
is) his owne seruauntes which before
exalted his glory, haue sent to hel with
grace and priuiledge.

Thomas Wolffey late Cardinall of England.

By the lust of the flesh is vnderstād
lechery whiche maketh a man altoge-
ther a swine, and by the lust of the eyes
is vnderstoode couetousnes, which is
the roote of all euil, and maketh to erre
from the fayth. 1. Tim. vi. And then
followeth pride: whiche three are the
world, and captaines ouer all other vi-
ces, and occasions of all mischief.

Lechery.

Couetousnes.

Pride.

And if pride, couetousnes, and lechery be the worlde, as S. Iohn sayth, then turne your eyes vnto the spiritualtie: vnto the pope, cardinals, bishops, ab-
bates, and all other prelates, and see
whether suche dignities bee not the
world, and whether the way to them
be not also the world. To get the olde
abbats treasure I thinke it be the rea-
diest way to be the newe. How fewe
come by promotion, except they buy it,
or serue long for it, or both? To be wel
skilled in war and in polling, to main-
taine war and lustes, and to be a good
ambassadour, is the onely way to a bi-
shoprycke, or to pay truely for it. See
whether pluralities, vnions, totquots
and chainging the lesse benefice & bys-
shoprike for the greater (for the con-
trary chainge I trow was neuer sene)
may be without couetousnes & pride.
And then if such thinges be the world,
and the world not of God, how is our
spiritualtie of God? If pride be seking
of glory, and they that seeke glory can
not beleue. Ioh. 5. How can our spiri-
tualty beleue in Christ? If couetous-
nes turne men from the fayth, how are
our spiritualty in the fayth? If Christ
when the deuill proferred hym the
kyngdomes of the world and the glo-
rie thereof, refused them as thynges
vnpossible to stande with hys kyng-
dome, whiche is not of the worlde:
of whom are our spiritualtie whiche
haue receyued them? If couetousnes

Compare the worlde to the popes Cardinals. &c. and you shall finde them to bee the worlde.

Pride.

Couetousnes.

The loue of ye worlde draweth many from Christ.

be a traytour, and taught Judas to sell his maister: how should he not in so long time teache oure spiritualtie the same craft? namely when they be of all kinges secretes and the ambassadours of their secretes, and haue thereto thoroughout al Christēdome a secret cōsell of their own of the which neuer lay man was partaker, and with which they turne the end of all appointments vnto their owne honour and profite? Couetousnes hath taught thē to bring in damnable sectes, according vnto the prophecy of Peter, and to corrupt the Scripture with false gloses, & to turne euery good ordinaunce that had a vertuous begynnyng vnto vicious ende.

Note.

The promotions of the spiritualtie corrupt their myndes.

The promocions of the spiritualtie corrupt their mindes while they be yet in the shel and vnhatched. For they come thether but for couetousnes, and to anoyd the crosse of Christ in the worlde: except them that be compelled of their frendes, or be so simple that they mark not their falshode beforehande. Who knowing the truth & louing it, would put his head in the popes halter that so moseleth mens mouthes that they can not open them to defend any truthe at all: when the temporall kinges were in their hye authoritie, then the generall Counsell repressed the enormities of the spiritualtie. But since the Pope, cardinals and bishops were exalted, & the emperour and kings became their seruauntes: they would suffer nought to be determined in their counsels that should reforme the worlde of their deuilish pride, insatiable couetousnes, & stinckyng lechery, which may stand wt no godly vertue. But the world which is not of God, shall at the last haue an end with confusion, and they onely abide that do ỹ will of the Father, which will is, that we beleeue in the Sonne, and loue one an other. Let them therfore that haue ỹ worlds good (I might say the worldes God) vse it, but not loue it, that they may be ready to bestow it at the pleasure of God. And let them which haue it not, desire it not, for it blindeth the eyes of the seeing: Deut. 17. But let them put their trust in God, which shal not fayle them, nor leaue them destitute of rayment and foode, which Paule counselleth to be content with. The ritch (as James sayth) persecute the true beleuers. The ritch will neuer stand forth openly for the woorde of God. If of x. thousand there spring one Nichodemus, it is a great thing.

Popes and Bishops will suffer nothyng that shall restrayne their pride and couetousnes.

Riches and couetousnes, blyndeth the eyes of the seyng.

Little children it is now the last houre, and as ye haue heard that Antichrist shoulde come: euen so now are many Antichristes come already: whereby we know that it is the last houre. They went out of vs, but were none of vs: for had they bene of vs, they had continued with vs. But that fortuned that it might appeare, how they were not all of vs.

Houre is here taken for tyme: the last houre is as much to say, as the last tyme. Though the Apostles might not know when the last day shalbe & how long the world should endure yet this was shewed them, and vs by thē, that Antichrist should first come, & not onely come but also preuayle and be receaued after a worldly maner and raigne ouer all, and set vp a long continuyng kyngdome with damnable sectes and wonderfull kyndes of hypocrisie that is to say, falshead cloked vnder a contrary pretence as testifieth Paule and also Peter. Houre.

Antichrist.

Whiche Antichrist began with the Apostles and sue his doctrine among the doctrine of the Apostles, preachyng many thynges as the Apostles dyd and addyng euer somwhat of his owne, that the weeds might euer grow vp together with the corne. Of which John gathered a signe, that the last day drew nye, though he could not be sure how long it were therto.

Antichrist is one of the first that seeth the light and commeth, and preacheth Christ a while, and seeketh his glory in Christes Gospell. But when hee espyeth that there will no glory cleaue vnto that preachyng, thē he getteth him to the cōtrary partie and professeth hym selfe an open enemy, if hee can not disguise him selfe and hide the angle of his poysoned heresie vnder a bayte of true doctrine.

The worldlings loue the Gospell, so long as it bryngeth gayne.

The Apostles were cleare eyed and espied Antichrist at once, and put hym to flight and weeded out his doctrine quickly. But whē charitie waxed cold, and the preachers began to seke them selues and to admit glory and honour of riches, then Antichrist disguised him selfe after the fashion of a true Apostle and preached Christ wyfely, bryngyng in now this tradition and now that, to darke the doctrine of Christ, and set vp innumerable ceremonies and Sacramentes and imagerie: giuyng them significations at the first: but at the last

The Apostles pondered the doctrine of Christ & they dregges.

the

the significations layd a part, preached the worke as an holy deede, to iustifie and to put away sinne and to saue the soule, that men should put their trust in workes & in whatsoeuer was vnto his glory and profite, and vnder the name of Christ, ministred Christ out of all together and became head of the cōgregation him selfe.

The Pope hath put Christ frō his rule & gouernement.

The Pope made a law of hys owne to rule his church by, and put Christes out of the way. All the Bysshops swere vnto the Pope, and all Curates vnto the Bysshops, but all forswere Christ and his doctrine.

Antichrist hath bene long amōg vs.

But seing Iohn tooke a signe of the last day that he saw Antichrist begyn, how nye ought we to thinke that it is, whiche after viij. hundreth yeares raigning in prosperitie, see it decay agayne, and his falshead to be disclosed and him to be slayne with the spirite of the mouth of Christ: that is, with that old doctrine that proceded out of Christes mouth? for Paule sayth whē Antichrist is vttered, thē commeth the end.

But ye haue anoyntyng of that holy, and knowe all thyng. I write not vnto you, as though ye knewe not the truth, but as vnto them that know it, and how that no lye is of truth.

Christ one-ly is called holy.

Anoynted.

Christ in the Scripture is called the holy, because he onely sanctifieth & haloweth vs. And he is called Christ: that is to say, annoynted, because he annoynteth our soules with ỹ holy ghost and with all the giftes of the same. Ye are not annoynted with oyle in your bodyes, but with the spirite of Christ in your soules: which spirite teacheth you all truth in Christ and maketh you to iudge what is a lye and what truth, and to know Christ from Antichrist. For except he taught your soules within, the powring in of woordes at your eares were in vayne. For they must be all taught of God. Iohn. vj. And the thyngs of God no man knoweth, saue the spirite of God: and the carnall man knoweth not the thinges of the spirite of God: when contrary the spirituall that is annointed with the spirite, iudgeth all thynges. i. Cor. ij. And therfore we are forbidden to call vs any Master vpon earth. Math. xxiij. seyng we haue all one Master now in heauen, which onely teacheth vs with his spirite though by the administration and office of a faithfull preacher. whiche

The carnall man knoweth not the thynges of the spirite of God.

preacher yet can not make hys preachyng spryng in the hart, no more then a sower can make his corne grow, nor can say this man shall receaue and this not: but soweth the word onely & committeth the growyng to God whose spirite bryetheth where hee listeth and maketh the grounde of whose hart he lusteth fruteful, and chooseth whom he will at his own pleasure, and for no other cause knowen vnto any man.

Who is a lyer but he that denyeth that Iesus is Christ? The same is Antichrist that denyeth the father and the sonne.

Antichrist who it is.

For asmuch as Antichrist and Christ are two contraries, & the study of Antichrist is to quēch the name of Christ, how can the Pope & his sectes be Antichrist, when they all preach Christ? How was say I agayn so thee, Pelagius whose doctrine the Pope defendeth in the highest degree, Antichrist, and all other heretickes? Verely Syr the Pope seketh hym selfe as all heretickes dyd and abuseth the name of Christ, to gather offerynges, tithes and rētes in his name, to bestow them vnto his owne honour and not Christes, and to bryng the conscience of the people into captiuitie vnder hym through superstitious feare, as though he had such authoritie giuen hym of Christ. And euery sillable that hath a sounde as though it made for his purpose, that he expounded fally and fleshly, and therwith iuggleth & bewitcheth the eares of the people & maketh them his owne possession, to beleue what hym lusteth, as though it made no matter to them whether hee preached true or false, so they beleue and do as he bidden them. But all the textes that shew his dutie to do, he putteth out of the way, and all the textes therto that set the consciences at libertie in Christ & prouoke our saluation to be in Christ onely. And with Pelagius hee preacheth the iustifying of workes, whiche is the denying of Christ. He preacheth a false bynding and losing with eare confession whiche is not in the trust and confidence of Christes bloud shedyng. He preacheth the false penaūce of dedes, not to tame the flesh that we sinne no more, but to make satisfaction & to redeme the sinne that is past. which what other cā it be saue the denying of Christ, whiche is the onely redemption of sinne. He maketh of the workes of the ceremonyes,

The Pope captiuateth the vnderstandyng of all mē with his superstitious rites and ceremonies.

Pelagius hereſie.

which were wont to be signes and remembraunces of thinges to be beleued or done, ymageseruice vnto God & hys Saintes whiche are spirites, to purchase with the merites of them, whatso euer the blynd soule imagineth whiche all are the denying of Christ. For if thou wilt receaue any annoynting of grace or mercy any whence, saue of hym, he is no longer Christ vnto thee.

Iesus. Christ is called Iesus, a Sauiour, he is
Christus. called Christus, kyng annoynted ouer all men of whom they must hold, and whose benefite must all they haue. He
Emanuel. is called Emanuel, God is with vs. For he onely maketh God our God, our strength, power, sword and shield, & shortly our father. He is called San-
Sanctus. ctus, that is, holy that haloweth, sanctifieth, and blesseth all natiõs. And these be his names for euer, & be no names of hypocrisie, as we some time call him
Thomas Curteise, a churle. Thomas Curteis, which is but a churle: and as we call them Curates whiche care for their Parishes as the wolfe for the flocke, and them Byshops that are ouerseers, which will so ouer see, that they will suffer nought to be prosperous saue their owne cõmõ wealth:
Dead men & as some call them selues dead which
Poore mẽ. liue in all voluptuousnes, and as some call them selues poore without hauing any thing proper, and yet lyue in all aboundance: and as they shaue and disguise them selues with garmentes and ornamentes, to signifie euer a contrary thyng then that they be.

Christ is no disguised person. Nay Christ is no hypocrite, or disguised that playeth a part in a play and representeth a person or state which he is not: But is alway that his name signifieth, he is euer a Sauiour, & euer annoynteth with grace, & euer maketh God with vs, and euer sãctifieth. Neither is there any other to saue and sanctifie frõ sinne or annointe with grace, or to set God at one with men. And these thynges which his name signifie doth he euer vnto all that haue trust & confidence in his blond, allone as they repẽt of the sinne whiche they desire to be saued and sanctified from.

The Pope and his shauelynges are right Antichrists Now though the Pope & his sectes glue Christe these names, yet in that they robbe hym of the effect, and take the significations of his names vnto them selues, and make of hym but an hypocrite, as they them selues be, they be right Antichristes and deny both the father and sonne. For they deny the witnesse that the father bare vnto his sonne, and depryue the sonne of all the power and glory that hys father gaue hym.

Whosoeuer denyeth the sonne, the same hath not the father.

For no man knoweth the father but the sonne & to whom the sonne sheweth hym. Math. xj. Moreouer if thou knowe not the mercy that God hath shewed thee in Christ, thou canst not know hym as a father. Thou mayst wel besides Christ know hym as a tyraunt. And thou mayst know hym by his woorkes as the old Philosophers did, that there is a God, but thou canst neither beleue in his mercy, nor loue his lawes, which is his onely worshyp in the spirite, saue by Christ. To know God.

Let therefore abide in you that which ye heard at the beginning. If that which ye heard at the beginning shall remayne in you, then shall ye continne in the Sonne, and in the Father. And this is the promise that he hath promised vs, euerlasting life.

If we abide in thold doctrine which the Apostles taught, and harken to no newe: then abide we in the Sonne (for vpon the Sonne build they vs) and in the Father thorough confidence in the Sonne, & are heires of euerlasting life. The Apostles doctrine ought we to abide by.

These thinges haue I written vn to you because of them that deceiue you. And the anoynting that ye receiued of him dwelleth in you and ye need not that any man teache you, but as that annoynting teacheth you of all thinges, and is true, and is no lye: Euen as it hath taught you, so abide therein.

When a true preacher preacheth, the spirite entreth the hartes of the elect, and maketh them feele the righteousnes of the law of God, and by the law the poyson of their corrupt nature, and thence leadeth them thorough repentaunce vnto the mercy that is in Christes blond, and as an oyntment healeth the body: euẽ so the spirite thorough confidence and trust in Christes blond healeth the soule, and maketh her loue the law of God, and therfore is called annoynting or an oyntment, and may well be signified by the oyle of our sacrament. But outward oyle can neyther Annoynting.

Outward ple auayeth no thyng.

ther heale the soule, nor make her feele saue as a signe, or as a bush at a tauern dore quencheth a mans thirst, neither is it a thing to put trust in. Let vs ther fore folow the teaching of the spirite, which we haue receiued (as Paule sayeth) an earnest, to certifie our hartes, and to make vs feele the thinges of God, and not cleaue to the traditions of men, in which is no feeling, but that one sayth so, and an other thus, confirming their assertions with glorious persuasions of wisedome, but not after the wisedome of God, whiche reasons an other denyeth with cōtrary sophismes: & so riseth brauling about vayne wordes without all certaintie.

And now litle children abide in hym, that when hee shall appeare we may haue confidence, and not bee made ashamed of hym at hys commyng.

We must cleaue to the doctrine of the Apostles.

Here are ij. thinges to be marked: one, if we cleaue vnto Christ after the doctrine of the Apostles, and as they built vs vpon him, we shall be bolde & sure of our selues at his comming. As a seruaunt which in his maisters absence doth onely his maisters commaūdements, cannot be confounded at his comming home againe. But and if we folow mens doctrine, how can we be bold: yea how should we not be ashamed with our teachers, vnto whome thē he shall say (whē they boast thē selues how ẏ they haue bene his vicars,) I know you not, depart from me ye that haue wrought wickednes, and vnder my name haue brought in damnable sectes, and haue taught your disciples to beleue in other thinges then in me. Now the summe of all that the Apostles taught, and how they built vs vpon Christ is the new testament. But the popes doctrine is not there found, but improued. Confounded therefore shall he be, which witting and willing shutteth his eyes at the true light, and openeth them to beleue his lyes.

A sore saying to all hypocrites and teachers of false doctrine.

An other thing is this, all the scripture maketh mentiō of the resurrectiō & comming againe of Christ: & that all men, both they that go before, and they that come after, shall then receiue their rewardes together, & we are cōmaunded to looke euery houre for that day. And what is done with the soules frō their departing their bodies vnto that day, doth the Scripture make no mentiō, saue onely, that they rest in ẏ Lord, & in their faith. wherfore he that determineth ought of the state of them that be departed, doth but teach the presumptuous imaginations of his owne braine: neither can his doctrine be any article of our fayth. what God doth with them is a secreat layd vp in the treasury of God. And we ought to be patient, being certefied of the scripture that they which dye in the fayth, are at rest, & ought no more to search that secret, thē to search ẏ houre of the resurrection whiche God hath put onely in his owne power. But this remember that the whole nature of mā is poysoned, & infected with sinne. And ẏ whole life of sinne must be mortefied. And the roote of al sinne and first vice we were infect with, is that we would be wise where God hath not taught vs, as ye see how Eue would haue ben as God in the knowledge of good & bad. And therefore hath God hid many thinges in his power, and commaunded that we shall search none of his secrets further, then he hath opened them in his scripture, to mortefy this poyson of all poysons, the desire to appeare wise, & that we be ashamed to be ignoraunt in any thing at all. wherfore they that violently make articles of the fayth with out Gods woord, are yet aliue in the roote of all sinne and vice, and grow out of the deuill, and not out of Christ. And their articles are of the blindnes of the deuill, and not of the light of Christ, for Christes light hath testimonie of the scripture euery where.

We must beleue the resurrectiō & not to be curious to vnderstand the state of the soules departed, where they are, nor what they do.

If ye know that he is righteous, know that all that woorke righteousnes are borne of him.

Our nature is to worke wickednes and so blinde therto that it can see no righteousnes. And then it foloweth that we must be borne a new in Christ ere we can either do or yet know what is righteous. And in him we must first be made righteous our selues ere we can worke righteous woorkes, which conclusion is contrary vnto the Pope, for he sayth that the woorkes do make the man righteous. And Christes doctrine sayth that the man maketh the workes righteous. A righteous man springeth out of righteous woorkes, sayth the Popes doctrine. Righteous works spring out of a righteous man, and a righteous man springeth out of Christ, sayth Christes doctrine. The workes make ẏ man righteous which

The doctrine of the Pope is cleane contrary to Christes doctrine.

before was wicked, sayth the Pope. The woorkes declare that the man is righteous, sayth Christes doctrine: but the man was first made righteous in Christ, and the spirite of Christ taught him what righteousnes was, and healed his hart, & made him consent therto, & to haue his lust in righteousnes, and to woorke righteouslie.

Chap. 3.

The thyrd Chapter.

BEholde what loue the Father hath shewed vs, that we shold be called the sonnes of god. For this cause the worlde knoweth you not, because it knoweth not him. Dearely beloued now wee are the sonnes of God, though yet it appeareth not what we shall be. But we know that when he shall appear we shall be like him, for we shall see him as he is.

The loue of God to vs ward is exceeding great, in that he hath made vs his sonnes without al deseruing of vs and hath geuen vs his spirite through Christ, to certifie our hartes thereof, in that we feele that our trust is in God, & that our soules haue receaued health, and power to loue the law of God, which is a sure testimonie, that we are sonnes, & vnder no damnation. Neyther ought it to discourage vs, or to make vs thinke we were lesse beloued because the worlde hateth vs, and persecuteth vs, for the worlde knoweth vs not. Neyther any maruell, for ỹ worlde could not know Christ him selfe for all his glorious commyng with miracles and benefits in healing the sicke, and rayling the dead. But for al the oppression of the worlde, we are yet sure that we are Gods sonnes. And in like maner, though the glory that we shall be in appeare not: yet we are sure that we shall be like him, when he appeareth. As darknes vanisheth away at the cõming of the sunne, and the worlde receaueth a new fashion, and is turned in to light, and suddenly made glorious: Euen so when he appeareth, and we shall see him as he is, we shal with the sight of him, be chaunged into the glory of his image, and made like him. And then shall the worlde both know him, and vs, vnto their shame and confusion.

The worlde could not knowe Christ.

The worlde shall know Christ.

And all that haue thys hope in him, purge thẽselues as he is pure.

The sayth and hope of a Christen man, are no dead, idle, or barren thinges, but liuely woorkes and fruitfull. For when the law through conscience of sinne, hath slayne the soule, thẽ hope and trust in Christes bloud thorough certefying of the conscience, that the damnation of the law is taken away, quickeneth hir agayne, & maketh hir to loue the law, which is the purifying of the soule, and hir life, and seruing the law in the inner man. And then the sayde giftes of hope and sayth stretch them selues forth vnto the members, dead with naturall lust, consent, and custome to sinne, and quickeneth them and purgeth them, with the holesome penaunce of Christes doctrine, & make them serue the law outward, and beare holesome frute of loue vnto the profect of their neighbours, according to Christes loue vnto vs. For if the spirite of Christ with whiche God annoynteth vs and maketh vs kynges, and sealeth vs and maketh vs his sure and seuerall kyngdome, & whiche he giueth vs in earnest. 2. Cor. 1. And with whiche hee chaungeth vs into the Image of Christ. 2. Cor. 4. dwell in our soules through sayth, the same spirite can not but quicken the members also, & make them fruteful. Rom. viij. Wherfore the sayth and hope of the Pope whiche by their owne confession, may stand with all wickednes and consent vnto all euill & be without repentaunce toward Gods lawe (as it appeareth by their three capitall sinnes touched of Iohn a litle aboue: pride, couetousnes and lecherie) are no true sayth and hope: but vayne woordes and visures onely, according to his other disguising and names of hypocrisie.

A Christen mans faith and hope are not idle.

The sayth of a Christen man.

The popes sayth.

All that committe sinne, committe vnrighteousnes, for sinne is vnrighteousnes.

That the English calleth here vnrighteousnes the Greeke calleth Anomia, vnlawfulnes or breakyng ỹ law. So that all sinne is breaking of Gods law, & onely the trãsgression of Gods law is sinne. Now all Gods lawes are contained in these two pointes, beleue in Christ, and loue thy neighbour. And these two poyntes are the inter-

What sinne is.

The summe of Gods law.

pre-

pretyng and expoundyng of all lawes, so that whatsoeuer edifieth in faith and loue, is to be kept, as lōg as it so doth. And whatsoeuer hurteth faith or loue, is to bee broken immediatly: though Kyng, Emperour, Pope or an Aūgell commaunde it. And all indifferent thynges that neither helpe nor hurt fayth and loue, are whole in the handes of Father, Mother, Master, Lord and Prince. So that if they will sinne agaynst God and ouerlade our backes, we may well runne away, if we can escape, but not aduenge ouer selues. But and if they will breake into thy conscience, as the Pope doth with his dome traditions, and sayth, to do this saueth thy soule, and to leaue it vndone loseth thy soule, thē defie them as the workes of Antichrist, for they make thee synne agaynst the fayth that is in Christes bloud, by which onely thy soule is saued, and for lacke of that onely dāned. And howe loue breaketh the law take an example. It is a good law that mē come to the Church on the Sondayes to heare Gods worde and to receaue the Sacrament of the body and bloud of Christ, in remembraūce of his benefites and so to strengthen thy soule, for to walke in his loue and in the loue of our neighbour for his sake &c. yet if my father, mother, or any other that requireth my helpe bee sicke, I breake that good commaundement, to do my dutie to myne elders or my neighbour. And thus all lawes are vnder loue & giue roome to loue. And loue interpreteth them, yea and breaketh them at a time, though God hymselfe cōmaunde them. For loue is Lord ouer al lawes.

Loue breaketh the law.

And ye know that he appeared to take away our sinnes, and there is no sinne in him.

Christ dyed not alone to purchasse pardon for our foresinnes, but also to slay all sinne and the life of sinne in our members. For all we that are Baptised in the name of Christ sayth Paule. Rom.6. are Baptised to dye with hym concernyng sinne, and that as he after his resurrection dyeth no more, so we after our Baptisme should walke in a new life and sinne no more. Our mēbers are crucified with him, in all that pertayneth vnto the lyfe of sinne. And if in Christ be no sinne, then how can therbe wilfull sinne in the fayth that is in hym, or in the quicke members that through fayth grow out of hym? Euery man therefore that hath the true fayth of Christ, purgeth hym selfe, as he is pure.

We are baptised to dye with Christ concernyng sinne.

All that abyde in him sinne not. And al that sinne haue neither sene him nor knowen him.

As there is no sinne in Christ the stocke, so can there be none in ỹ quicke members that lyue and grow in hym by fayth. And they that giue them selues to sinne haue neither sene, knowē, or felt by fayth ỹ mercy that is in hym. Our holy father then which forbiddeth Matrimonie and giueth his Disciples licences with his holy blessing to kepe whores: and pluralities, vnions, and totquots, to robbe the Parishes, hath neither sene nor knowen Christ, no more haue his Disciples that consent vnto his iniquitie. And if they know him not, they cā not truly describe him vnto vs. It foloweth then, that their preachyng is but hypocrisie.

The filthynes of the Popes doctrine.

Litle children let no man beguile you. He that worketh righteousnes is righteous, as he is righteous.

Iudge men by their deedes. For whosoeuer hath the light of God in his soule, he will let his light shyne, that men shall see his good woorkes. And therfore where ye see not the righteousnes of woorkes in the members outward, there, be sure, is no righteousnes of fayth in the hart in ward. Let no man mocke you with vayne wordes. whosoeuer preacheth Christ in worde & deede, him take for Christes Vicare. And them that would proue them selues his Vicares with Sophistrie, and when it is come to the poynte make a sword onely their mighty arguments, and line cōtrary to all his doctrine, and in all their preachinges blaspheme and rayle on his blessed bloud, take for the Vicares of Antichrist.

Where true fayth is there procedeth good workes.

He that preacheth Christ in worde and deede, hym take for Christes vicare.

He that sinneth is of the deuill, for the deuill sinneth from the begynneth. But for this cause appeared the sonne of God: Euen to destroy the woorkes of the deuill. All that are borne of God do no sinne, for his seede abideth in them and they can not sinne, because they be borne of God: And hereby are the sonnes of God knowen, and also the sonnes of the deuill.

God and the deuill are two contrary

ry fathers two contrary fountaines, and two contrary causes: the one of all goodnes, the other of all euil. And they that do euill are borne of the deuill and first euil by that byrth, yer they do euil. For yer a man do any euill outward of purpose, he conceaued that euill first in his mynde and cõsented vnto it, and so was euil in his hart yer he wrought euill, and yer he conceiued euill in hys hart he was borne of the deuil and had receaued of his seede and nature: By the reason of which nature, seede and byrth, he worketh euill naturally, and cã do no other. As Christ saith John 8. ye are of your father the deuill & therefore will do the lustes of your father.

The man is first euil.

And on the other side, they that do good are first borne of God and receaue of his nature & seede, and by the reason of that nature and seede, are first good yer they do good by ỹ same rule. And Christ which is cõtrary to the deuill came to destroy the workes of the deuill in vs & to giue vs a new byrth, a new nature, and to sow new seede in vs, that we should, by the reasõ of that byrth, sinne no more. For the seede of that byrth, that is to wete the spirite of God and the liuely seede of his word, sowen in our hartes, kepeth our harts that we can not consent to sinne, as the seede of the deuill holdeth the hartes of his, that they can not consent to good.

The man is first good.

The Popes doctrine.

This is cõtrary vnto the Pope in two poyntes, in one that he sayth, that our good deedes make vs first good, and teacheth vs not to beleue in Christes bloud, there to be washed & made first good. And in an other, that he sayth, God choseth vs first for our good qualites & properties and for the enforcement and good endeuour of our free will. what good endeuour is there where the deuill possesseth the whole hart, that it can consent to no good.

The Popes doctrine.

The faythfull and vnfaithfull sinne diuersly.

And finally there is great difference betwene the sinne of them that beleue in Christ vnfaynedly, and the sinne of them that beleue not. For they that beleue, sinne not of purpose and of cõsent to wickednesse that it is good, castyng and compassyng afore hand without grudge of cõscience to bryng their purpose about. As ye see our hypocrites haue vexed all Christendome this. xx. yeares to bryng a little lust to effect. Their fathers conceiued mischief. viij. hundreth yeares ago. And the sonnes consent vnto the same & haue no power to depart therefrom. And therfore their sinne is deuilishe and vnder the damnation of the law. But if he that beleueth, sinne: he doth it not of purpose, or that he consenteth vnto the life of sinne: But of infirmitie, chaũce, and some great temptation that hath ouercome him. And therefore his sinne is veniall and vnder mercy and grace, though it be murther, theft, or adultetie: and not vnder the dãnation of the law. So that his father shall scourge hym, but not cast hym away or damne hym. Marke in the sinne of Saule & of Dauid. Saule euer excused his sinne, and could not but persecute the will of God. And Dauid confessed his sinne, with great repentaũce at the first warnyng, whensoeuer he forgot him selfe.

All that worke not righteousnes are not of God. Nor hee that loueth not his brother. For this is the tydinges which ye heard at the begynnyg, that we should loue one an other, and not be as Cain which was of the deuill and slew his brother. And wherefore slew he him? for his deedes were euill and hys brothers righteous. Maruell not my brethren thoughe the worlde hate you.

The law of righteousnes is, that we loue one an other as Christ loued vs, and he that hath not this law liuyng in his hart, and when the tyme is, bringeth not forth the frutes therof, the same is not of God, but of the deuill whose byrth and properties of the same ye see described in Cain, how he resisted God and persecuted the childrẽ of God for their beleefe & workes therof. And as ye see in Cain and his brother Abell, so shall it euer continue betwene the childzen of God and of the deuill vnto the worldes ende. wonder not therefore thoughe the worlde hate you.

We know that we are translated from death to life, because we loue the brethren. He that loueth not his brother, abydeth in death. All that hate theyr brethren are murtherers, and ye know that no murtherer hath eternall lyfe abydyng in hym.

If thou loue thy brother in Christ, and art ready to do & to suffer for him as Christ dyd for thee, then thou art sure thereby that thou art the sonne of

God

God and heyre of life and delinered frō death and damnation. So haue Christen men signes to know whether they be in the state of grace or no. And on the other side he that hath no power to loue his brethren, may be sure that he is in the state of death and damnation. An other is this, let euery man looke vpō his hart, and be sure that he which hateth his brother hath slayne hym before God & is a murtherer. And murtherers shal not obteine the kingdome of God. Gala. 5. But are Caines brethren and the deuils children, and are heyres of death and euer vnder damnation. Compare the regiment of the spiritualtie, which haue had the temporall sword in their handes now aboue viij. hundreth yeares vnto this doctrine of John, & Iudge whether they haue led vs truely after the steppes of Christes doctrine.

Hereby we are assured of loue, because hee left his lyfe for vs, and therfore ought we to leaue our lyues for our brethren. He then that hath the substaunce of the worlde, and seith his brother haue neede and shutteth vp his compassion frō him, how dwelleth the loue of God in hym?

If we felt the loue of Christes death, it would sure set our hart on fire to loue hym agayne and our brethren for his sake, and should neuer cease to slay our resisting members vntill we could not onely be wel content, that our brethren were in a more prosperous state then we, but also vntill we could blesse them when they curse vs, and pray for them when they persecute vs, and to suffer death for thē, to testifie the worde of their soules health vnto them, and with loue to ouercome them, and to wynne them vnto Christ. If now euery Christen man ought to haue this rule of his profession before his eyes to learne it, that hee should loue his brother as Christ dyd hym, to depart with his lyfe for his brothers example, how farre are they of from good scholers, that can not finde in their hartes to depart with a litle of the aboundaunce & superfluitie of their temporall goodes, to helpe their neighbours neede?

We must recompence euill with goodnes.

My litle children let vs not loue in worde nor with the toung, but with the dede and of a truth. For thereby we know that we be of the truth, and so shall we certifie our hartes in his sight.

If we haue power to worke, then doth the worke certefie our hartes that our fayth in Christ, and loue to God, and our neighbour for his sake are vnfayned, and that we are true children, and no hypocrites. And then are we bold in our cōscience before God. And this is it that Peter meaneth. 2. Pet. 1. where he biddeth vs minister in our fayth vertue, godly liuing, and all maner of good workes, and therwith to make our vocation and election, or our calling and choising sure. For the sight of the worke doth certify vs, that God hath called vs, and chosen vs vnto grace and mercy.

Good workes declare where good fayth is.

But and if when the time of worcking is come, I fly and haue no power to worke, then will our conscience accuse vs of sinne and transgressiō within the hart before God, and so for feare of the rodde we dare not be bolde, but draw backe and stand aloofe.

Let a childe haue neuer so mercifull a father, yet if he breake his fathers cōmaundementes, though he be not vnder damnatiō, yet is he euer child and rebuked, and now & then lasshed with the rod: by the reason wherof he is neuer bold in his fathers presence. But ỹ childe that kepeth his fathers commaūdements, is sure of himselfe, and bolde in his fathers presence, to speake & aske what he will. They that minister well get them good degree and great confidēce in the fayth that is in Christ Iesu, sayth Paule. 1. Tim. 3. He that worketh, is bold before God and man. For hys conscience accuseth hym not within, neither haue wee ought to wyte hym withall or to cast in his teeth. And as without the sight of the woorkes Iacob the Apostle can not see thy fayth Iaco. 2. no more shalt thou euer be sure or bold before God or man.

But if our hartes condemne vs, God is greater then our hart, and knoweth all thyng.

If our conscience accuse vs of sinne, God is so great and so mightie that it can not be hid.

Dearely beloued if our hartes condemne vs not, then we trust to Godward. And whatsoeuer wee aske, that shall we receaue of him,

because we keepe his commaundementes and do the thynges whiche are pleasaunt in his sight.

Keepyng of the commaundementes maketh a man see his fayth and to bee bold therein. And fayth when it is without conscience of sinne, goeth into God boldly, and is strong and mighty in prayer to conjure God by all hys mercyes, & therewith obtayneth what soeuer hee asketh, of all his promises. And the text sayth, because we kepe his commaundementes. Yea verely hys commaundemētes make vs bold. But the keepyng of mens traditions and domme ceremonies make vs, not bold before God, nor certifie our conscience that our faith is vnfayned. Thou shalt not know by sprynkling thy selfe with holy water, nor kyssing the pax, nor with takyng asshes, or though thou were annoynted with all the oyle in Thames strete that thy fayth is sure. But and if thou couldest finde in thyne hart to bestowe both lyfe and goodes vpon thy neighbour in a iust cause, and hast proued it: then art thou sure, that thou louest Christ, and feelest that thou hast thy trust in his bloud.

And this is his commaundemēt that wee beleue in his sonne Iesus Christ, and loue one another, as he gaue commaundement.

Fayth is the roote of all commaundementes.

Fayth is the first and alse the roote of all commaundementes. And out of fayth springeth loue: and out of loue workes. And when I breake any commaundemēt I sinne agaynst loue. For had I loued I had not done it. And when I sinne agaynst loue I sinne agaynst fayth. For had I earnestly and with a full trust remembred the mercy that Christ hath shewed me, I must haue loued. wherefore when we haue broken any commaundement, there is no other way to bee restored agayne, thē to go through repētaunce vnto our fayth agayne, and aske mercy for Christes sake. And assoone as we haue receaued faith that our sinne is forgiuen, wee shall immediatly loue the commaundemēt agayne, and through loue receaue power, to worke.

And he that keepeth his commaundemētes abideth in him, and he in hym. And hereby we knowe that there dwelleth in vs of hys spirite which he gaue vs.

Through the woorkes we are sure that we continue in Christ, and Christ in vs, and that his spirite dwelleth in vs. For his spirite it is that kepeth vs in fayth, and through fayth in loue and through loue in woorkes.

The fourth Chapter.

DEarely beloued beleue not euery spirit, but proue the spirits whether they bee of God. For many false Prophetes are gone out into the world.

Spirites.

Spirites are taken here for preachers, because of the preachyng or doctrine, which if it be good, is of the spirite of God: and if it be euill, of the spirite of the deuill. Now ought we not to beleue euery mans doctrine vnadui sedly, or condemne any mans preachyng yer it be heard and sene what it is. But a Christen mās part is to examine, iudge & trie it, whether it be true or no. Quench not the spirit saith Paul 1. Thess. the last. Neither despise prophesynges, but proue all thyng, and kepe that whiche is good. Destroy not the giftes of the spirite of God, but trie whether they be of God, and good for the edifiyng of his congregation: and keepe that whiche is good and refuse that whiche is euill. And suffer euery person that hath any gift of God, to serue God therin, in his degree and estate, after a Christen maner and a due order. Why shall we try the doctrines? Verely for there bee many false Prophetes abroad already. we told you before that Antichrist should come, as our master Christ told vs that he should come. But now I certify you that Antichristes kyngdome is begon already. And his Disciples are gone out to preache. Trie therefore all doctrine. wherewith shall we trie it? with the doctrine of the Apostles, and with the Scripture which is the touchstone: ye and because ye loue compendiousnes, ye shall haue a short rule, to trie them with all.

We may not beleue euery doctrine that is taught and preached, but we must first examine it with the touch stone of Gods word, and so either receaue it or reiect it.

The triall of all doctrine.

Hereby knowe ye the spirite of God. Euery spirite that confesseth that Iesus Christ is come in the flesshe is of God. And euery spirite that cōfesseth not that Iesus Christ

is

is come in the flesh, is not of God. And the same is that spirite of Antichrist, of whō ye haue heard that he should come: And euen now he is in the world already.

Antichrist will not cōfesse that Christ is come in the flesh.

Whatsoeuer opinion any member of Antichrist holdeth, the ground of all his doctrine is to destroy this article of our fayth, that Christ is come in the flesh. For though the most part of all heretickes confesse that Christ is come in the flesh after their maner, yet they deny that he is come, as the Scripture testifieth & the Apostles preached hym to be come. The whole study of the deuill and all his members is to destroy the hope and trust that we should haue in Christes flesh, and in those thynges which he suffered for vs in his flesh, & in the Testament and promises of mercy which are made vs in his flesh. For the scripture testifieth that Christ hath taken away the sinne of the world in his flesh, and that the same houre that he yelded vp his spirite into the hands of his father, hee had full purged and made full satisfaction for all the sinnes of the world. So that all the sinne of the worlde, both before his passion and after, must be put away through repentaunce toward the law and fayth and trust in his bloud, without respect of any other satisfactiō, sacrifice or worke. For if I once sinne, the law rebuketh my conscience, and setteth variaunce betwene God and me. And I shal neuer be at peace with God agayne vntill I haue heard the voyce of hys mouth, how that my sinne is forgiuen me for Christes bloud sake. And assoone as I that beleue, I am at peace with God. Rom.v. and loue his law agayne, and of loue worke.

And that Christ hath done this seruice in his flesh, deny all the members of Antichrist. And hereby thou shalt know them. All doctrine that buildeth thee vpon Christ, to put thy trust and confidence in his bloud, is of God and true doctrine. And all doctrine that withdraweth thyne hope and trust frō Christ, is of the deuill and the doctrine of Antichrist. Examine ẏ Pope by this rule, and thou shalt finde that all hee doth, is to the destructiō of this article. He wresteth all the Scriptures & setteth them cleane agaynst the woll, to destroy this article. He ministreth the very Sacramentes of Christ vnto the destruction of this article: and so doth he all other ceremonies, and his absolution, penaunce, purgatorie, dispensations, pardōs, vowes, with all disguisings. The Pope preacheth that Christ is come to do away sinnes, yet not in the flesh but in water, salt, oyle, cādles, bowes, asshes, friers coates, and monkes cowles, and in the vowes of thē that forswere matrimonie to keepe whores, and swere beggerie, to possesse all the treasure, riches, wealth & pleasures of the world: and haue vowed obedience, to disobey with authoritie, all the lawes both of God and man. For in these hypocritish and false sacrifices, teacheth he vs to trust for the forgiuenes of sinnes, & not in Christes flesh.

Doctrine that is of God.

Doctrine that is of the deuill.

The Popes doctrine of Christ.

Ye are of God litle childrē, and haue ouercome them. For greater is he that is in you, then he that is in the world.

He that dwelleth in you, and worketh in you through fayth, is greater then he whiche dwelleth and worketh in them through vnbelefe. And in hys strength, ye abyde by your profession, and cōfesse your Lord Iesus, how that he is come in the flesh and hath purged the sinne of all that beleue in his flesh. And through that fayth ye ouercome them in the very tormentes of death. So that neither their iugglinges, neither their pleasures, neither their thyrst nynges, or their tormentes, or the very death wherewith they slay your bodies, can preuayle agaynst you.

God is the worker in vs by fayth that we haue in him.

They be of the world, and therfore they speake of the world, and the world attēdeth vnto them. We bee of God: and hee that knoweth God heareth vs. And he that is not of God heareth vs not. And hereby we know the spirit of truth and the spirite of errour.

There be and euer shalbe two generations in the world: one of the deuill, which naturally hearken vnto the false Apostles of the deuill, because they speake so agreable vnto their naturall complection. And an other of God, which hearken vnto the true Apostles of God, & consent vnto their doctrine. And this is a sure rule to iudge spirites with all, that we iudge them to haue the spirite of truth, which hearkē vnto ẏ true doctrine of Christes Apostles: & them to haue the spirite of errour which hearken vnto worldly and deuilish doctrine, abhorryng the preachyng

Two generations in the world.

ching of the Apostles. And looke bether the Popes doctrine bee worldly or no, if pride and couetousnes be worldly, yea and lecherie to. For what other is all his doctrine then of benefices, promotions, dignities, bysshoprikes, cardinallshyps, vicarages, parsonages, prebendes, chaunge of bisshoprikes, and resignyng of benefices, of vnions, pluralities, totquots, and that which cõmeth once into their handes, may not out agayn: yea and of whores and concubines, and of captiuyng of consciences for couetousnes, & all that hearken to that doctrine abhorre the doctrine of the Apostles and persecute it, and them that preach it.

The Popes doctrine is worldly.

Dearely beloued let vs loue one an other, for loue is of God. And all that loue are borne of God, and knowe God. And he that loueth not, knoweth not God: for God is loue.

John singeth his old song agayne, and teacheth an infallible and sure token which we may see and feele at our fingers endes, and therby be out of all doubt, that our fayth is vnfayned and that we knowe God and be borne of God, and that we hearkẽ vnto the doctrine of the Apostles purely and godly & not of any curiositie, to seke glorie and honour therein vnto our selues, & to make a cloke therof to couer our couetousnes, and filthy lustes. whiche token is, if we loue one an other. For the loue of a mans neighbour vnfaynedly springeth out of the vnfayned knowledge of God in Christes bloud. By which knowledge we be borne of God & loue God and our neighbours for his sake. And so he that loueth hys neighbour vnfaynedly, is sure of him selfe, that he knoweth God, and is of God vnfaynedly. And contrarywise, he that loueth not, knoweth not God. For God in Christes bloud is such a loue that if a man saw it, it were impossible that he should not breake out into the loue of God agayne & of his neighbour for his sake.

He that loueth God, is borne of God.

The fountaine of loue.

Herein appeared the loue of God vnto vs warde, because God set his onely sonne into the world, that we should liue through hym. Herein is loue: not that we loued God, but that he loued vs, and sent hys sonne, a satisfaction for our synnes.

If a man had once felt within in his conscience the fierce wrath of God towarde sinners and the terrible & most cruell damnation that the law threatneth: and then beheld with the eyes of a strong fayth, the mercy, fauour and grace the takyng away of the damnation of the law and restoryng agayne of life, frely offred vs in Christs bloud, he should perceaue loue, and so much the more, that it was shewed vs, when we were sinners and enemies to God. Roma. 5. and that without all deseruyngs, without our endeuouryng, enforcyng and preparyng our selues, and without all good motions, qualities & properties of our frewill. But when our hartes were as dead vnto all good worckyng, as the mẽbers of him whose soule is departed, whiche thyng to proue, and to stoppe the blasphemous mouthes of all our aduersaries, I will of innumerable textes rehearse one in the beginnyng of the second chapter to the Ephes. where Paule sayth thus. Ye were dead in trespasse & sinne in which ye walked accordyng to the course of the world and after the gouernour that ruleth in the ayre, the spirite that worketh in the children of vnbeleke, amõg which we also had our conuersation in tyme past, in the lustes of our flesh: and fulfilled the lustes of the flesh and of the mynde (so that the flesh and the mynde were agreed both to sinne, and the mynde consented as well as the flesh) and were by nature the children of wrath, as well as other. But God beyng rich in mercy, through the great loue wherwith he loued vs, euen whẽ we were dead in sinne, hath quickened vs with Christ: for by grace are ye saued: and with hym hath rayled vs vp and with him hath made vs sit in heauenly thynges through Jesus Christ, for to shew in tyme to come the exceeding riches of his grace, in kyndnes to vs ward in Jesus Christ. For by grace are ye saued through fayth, & that not of your selues: for it is the gift of God, and commeth not of workes, lest any man should bost him selfe. But we are his workemanshyp created in Christ Jesu vnto good workes, vnto whiche God ordeined vs before that we shuld walke in them. The text is playne, we were stone dead and without lyfe or power to do or consent to good. The whole nature of vs was captiue vnder the deuill and led at his will. And we were as wicked as the deuill now is (Except that hee now sinneth agayne

God first loued vs before we could loue hym.

Ephes. 2.

Herein appeareth the great and louing mercy of almightie God toward vs, when we were yet sinners.

the

the holy ghost) and we consented vnto sinne, with soule and body and hated the law of God. But God of his grace onely quickened vs in Christ, and raysed vs out of that death and made vs sit with Christ in heauenly thynges. That is, he set our hartes at rest and made vs sit fast in the lyfe of Christes doctrine, and vnmouoable frō the loue of Christ. And finally we are in this our second byrth Gods workemāshyp and creation in Christ: so that as hee which is yet vnmade, hath no life nor power to worke, no more had we till we were made agayne in Christ. The preachyng of mercy in Christ quickened our hartes through faith, wrought by the spirit of Christ which God powred into our hartes, yer we wist.

Dearely beloued, if God so loued vs, then ought we loue one an other.

If we felt the loue of God in Christes blood, we could not but loue agayne, not onely God and Christ, but also all that are bought with Christes blood. If we loue God for the pleasures that we receaue, then loue we our selues. But if we loue hym to do hym pleasure agayne: that can we no otherwise do, then in louing our neighbours for his sake, them that are good, to continue them in their goodnes, & them that are euill, to draw them to good. Loue is the instrument wherewith sayth maketh vs Gods sonnes & fashioneth vs lyke the image of God, and certifieth vs that we so are. And therfore commaundeth Christ. Math. v. Loue your enemyes, Bleſſe the that curse you, pray for them that persecute you, that ye may be the sonnes of your heauenly father, whiche maketh his sunne rise ouer good and bad, and sendeth his rayne vpon iust and vniust: ye whiche made the sunne of his mercy shyne vpō vs and sent the rayne of the blood of his deare and onely childe vpon our soules, to quicken vs and to make vs se loue to loue agayne.

Loue maketh vs the sonnes of God.

No man hath at any tyme sene God. If we loue one an other God dwelleth in vs, and his loue is perfect in vs.

No man hath sene God.

Though we can not see God, yet if we loue one an other, we be sure that he abydeth in vs, and that his loue is perfect in vs: that is, that we loue hym vnfaynedly. For, to loue God truly & to giue him thankes, is onely to loue our neighbour for his sake. For vppon his person thou canst bestow no benefite. And for as much as we neuer saw God, let vs make no image of him nor doe hym any imageseruice after our own imagination, but let vs go to the scripture that hath sene hym, and there wete what fashion he is of and what service he wilbe serued with. Blind reason sayth God is a serued post and wil be serued with a candle. But Scripture sayth God is loue & wilbe serued with loue. If thou loue thy neighbour thē art thou the image of God thy self, and he dwelleth in the liuing temple of thine hart. And thy louing of thy neighbour for hys sake, is hys seruice and worshyp in the spirite, and a candle that burneth before hym in thyne hart and casteth out the light of good workes before the world, & draweth all to God, and maketh his enemyes leaue their euill, and come and worshyp him also.

The scripture hath sene God.

Hereby we know that we abyde in him, and he in vs. For he hath giuen vs of his spirite.

He that hath not Christes spirit, the same is none of his. Roma. 8. If we haue the spirite of God, then are we sure. But how shall we know whether we haue the spirite? Aske John and he will say, if we loue one an other.

By this badge of loue, we are knowē to haue the spirite of God.

And we haue sene and do testifie that the father hath sent hys sonne, the sauiour of the worlde. Whosoeuer confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowne and beleued the loue that God hath to vs.

First the Apostles taught no fables, but that they saw and receaued of God by the witnesse of his spirite. Secondaryly John ascēdeth vp steppe higher, from loue to fayth, and sayth he that beleueth that Iesus is Gods sonne, hath God in hym. And I doubt not but the Pope and his defēders will answere John and say, then the deuil hath God in hym, and is also in God. For other fayth then such as the deuill hath, felt they neuer any. But John preuenteth them, we haue knowē and beleued the loue that God hath to vs. That is, we beleue not onely with story fayth, as men beleue old Chronicles, but we beleue the loue and mercy that GOD

He that beleueth that Iesus is Gods sonne, hath God in hym.

shewed vs, and put our trust and confidence therein (And so taketh Scripture beleue) we beleue that Jesus is the sonne of God, made man and slayne for our sinnes, which is a token of great loue. And that loue beleue we & trust therto. where Paule sayth. i. Cor. xij. No man can cal Jesus Lord except the holy ghost had taught hym. But thorough the holy ghost he meaneth not with the mouth onely, but in the hart with vnfayned fayth, putting his hope & trust in the Lordshyp which he hath ouer sinne, damnation, hell, and death. For so could no man call Jesus Lord, except the holy ghost had taught hym, as Christ saith Math. xvi. flesh & blood shewed thee not that.

But yet how shall I see my fayth: I must come downe to loue agayne, & thence to the workes of loue, yer I can see my faith. Not alway but sometime thou shalt feele thy fayth without the outward deede, as in great aduersitie and persecution when the deuil assaulteth thee with desperation, and layeth thy sinnes before thee, & would beare the in hād that God had cast the away and left the succourles, for thy synnes sake. Then commeth fayth forth with her shielde, and turneth backe agayne the dartes of the deuill, and aunswereth: Nay for Jesus is ỹ sonne of God: yea and my very God and my very Lord, and hath takē away my sinnes & all dānation. And this trouble & aduersitie which is come vpō me by settyng of thee and on of thy lymmes, is onely to make me feele the mercy of my father and his power and helpe within in my soule, and to slay the rest of the poyson which remaineth in the flesh.

Fayth taketh hold of Christes death and deserupng.

God is loue and he that abydeth in loue, abydeth in God, and God in hym.

This haue we heard aboue and it is easie to be vnderstand.

Herefore is loue perfect with vs, that we should haue confidence in the day of Iudgement.

Howsoeuer this text sounde, this me thinketh should be the meanyng: that we should prouoke eche other to loue, and euer haue those examples of edifieng before our eyes that should most moue vs to loue. For perfite loue seruеth to make a man bold, because it is the kepyng of the cōmaundements. And therfore he that is perfect in loue, when hee seith hym selfe yet in this worlde to be vnto his neyghbour as God is vnto hym, and to be lyke hys heauenly father in all example of kyndnesse, is bold in the presence of God: yea though he come to iudge synners. when on the other side, they that continue euer in their wickednes & grow not in loue, fall often. And therefore their cōscience euer accuseth them and putteth them in feare, by the reason of the fresh memory of the offence, that they can not at once be bold, though they haue neuer so great promises of mercy.

Loue maketh the faythfull & Christian man to be bold.

There is no feare in loue. But perfect loue casteth out feare. For feare hath paynefulnes. He therefore that feareth, is not perfect in loue.

Loue is not paynefull but maketh all thyng easie and pleasaunt: feare of punishmēt for ỹ trespasse newly committed is paynefull: Therfore where loue is perfect there is no such feare. Loue is the fulfillyng of all commaundementes. And therfore where loue is perfect, there is no sinne. And where conscience doth not accuse of sinne, there is faith bold to go into God & to stand before hym, and looke hym in the face, and to coniure him by all his mercies, and to aske the petitions of his desire. Lacke of loue is the breakyng of the commaundements and cause of sinne. And where the conscience accuseth of sinne, their fayth is abashed, dismayed, ashamed & affrayed to go in, for feare of rebuke. Loue therefore seruеth to make a man bold in the day of iudgement and in all temptations.

Loue.

John speaketh not generally of all maner feare, but of that onely whiche the conscience of sinne putteth a man in. For diuers feares there be that accompany loue and grow as the doth. The more a woman loueth her child, the more she careth for it and feareth lest ought should chaunce it a misse. Euen so the more we loue our brethren, the more we care for them, and feare lest any temptation should trouble them. As Paule sayth. ij. Cor. xj. who is sicke and I am not sicke: who is offended or hurt and mine hart burneth not: How cared he for Timothe, for Titus, and for all that were weake, & for the Corinthians, Galathiās, and for all congregations: and how diligently wrote he to them in his absence: and the more

Feare.

If we loue our brethrē the are we carefull for them.

we

The more we loue God, the more diligent we are to do his will.

we loue God, the more diligent and circumspect are we, that we offēde hym not. And tell me I pray thee, whosoeuer hast had experience, what a payne and grief, yea and what a freasyng coresey is it vnto the hart of a true louer of God, to here the poyson generation of vipers, the pestilent sect of hypocritish Pharisens, wittingly and willingly to blaspheme and rayle on the open and manifest truth of the holy ghost?

If ye will see how bold loue is: go to Moyses, Exod. 32. and Numeri. 14. And there behold how hee coniureth God and amōg all sayth: Forgiue this people or put me out of the booke that thou hast written. As who should say, they be thy people and thou commaūdest me to lōke them. And for thy sake I loue them and teach them and care for them, as a mother that had borne them and loue them no lesse then my selfe. wherfore if thou loue me as thou promisest me, then saue them with me: or if not, thē cast me away with them, and let me haue such part as they take. And Paule sayd asmuch. Roma. ix. Looke vpō worldly loue, and see what pageantes she playeth now and then and how dronken a thyng it is: and be sure, where the loue of God is perfect, she will not onely go betwene bodely death and her louer, but also betwene hym and hell. If a man would take of this, that a man might be so perfect in this lyfe, that he might not be perfecter, it would not folow. For though the spirite at a tyme get the vpper hand of the flesh, & wynneth her selt to God, that she can not tell whether she be in the body or no: yet the flesh will pull her downe agayn and not let her continue, and now and thē plucke of some of her feathers, for mountyng so hygh againe. For Moses fell through vnbelefe well inough after that feruentnes.

Where perfect loue is there is no feare.

We loue hym, becauſe he loued vs firſt.

We deserue not ỹ loue of God first, but he deserueth our loue, and loueth vs first, to wynne vs and to make vs his frendes of his enemyes. And as soone as we beleue his loue, we loue agayne. And so fayth is mother of all loue. And as great as my fayth is so great is loue, though fayth can not be perfectly seue, but through the workes of loue and in the fire of temptation.

Fayth is the mother of loue.

If a man say, I loue God, and hateth his brother: he is a lyer. For how cā he that loueth not his brother whom he seeth, Joue God whō he seeth not? And this commaūdemēt haue we of him: that he which loueth God, louc his brother also.

A sure rule

To loue a mans neighbour in God is a sure rule to know that we loue God: and not to loue him, is a sure token that we loue not God: and to hate our neighbour is to hate God. For to loue God is to do hys commaundements as Christ sayth John. xv. ye are my louers if ye do those thinges which I haue commaūded you: and the commaūdemēt is to loue our neighbours: then he that loueth not his neighbour, loueth not God. And likewise to hate the commaundement, is to hate God that commaunded it: and the cōmaundement is to loue our neighbours: hee then that hateth his brother whō God biddeth hym loue, hateth God.

If we loue God, we must do his commaundementes, & his commaundement is to loue our neygh bours.

The fift Chapter.

ALl that beleue that Iesus is Christe are borne of God. And al that loue him whiche begat, loue hym that is begotten of him. In this wee knowe that wee loue the sonnes of God, when we loue God and kepe his commaundementes. For this is the loue of God that we kepe his commaundementes.

This is a sure cōclusion that we be borne of God through fayth. And that fayth maketh vs Gods sonnes, in that we beleue that Jesus is Christ: as the first chapter of John also testifieth, hee gaue them power to be the sonnes of God, in that they beleued in his name.

Fayth maketh vs Gods sonnes.

What it is to beleue that Jesus is Christe, may bee vnderstand by that which is aboue rehearsed. It is a farre other thyng then as the deuill beleued it agaynst his will and to hys greate payne, or as they beleue it which to fulfil their sinne, enuie the glory of Christ and persecute his Gospell, forbydding to preach it or to read in it. To beleue that Jesus is Christe, is to beleue in Christ: that is, to beleue earnestly, and to put all thy trust therein, and to lay the price of thy soule therupon: that the sonne of Marie whom the aungell cōmaunded to be called Jesus because he

What it is to beleue that Jesus is Christ.

Iesus the true Messias and the Sauiour of the world from their sinnes.

shuld saue his people frō their sinnes, is that Christ, that Messias, and that annoynted whiche God promised the fathers shuld come and bielle all nations and annoynt them with the oyle of his spirite, & with mercy and grace, and to deliuer them frō death of their soules, whiche is the consentyng to sinne, and to make them a lyue with consentyng vnto the law of God, and in certifiyng thē that they be the sonnes of God: And to put the whole trust in all that he suffred in his flesshe for thy sake and in all promises of mercy that are in hym and that thou be full persuaded that there is no other name vnder heauen giuen vnto men to be saued frō sinne by, or to purchase forgiuenesse of the least synne that euer was cōmitted.

All that loue God loue all that beleue in him.

An other conclusion is this: whosoeuer loueth God, loueth all that beleue in God. For all that loue hym that begetteth, loue them that are begotten of him: and all that beleue in God are begotten of God through that belefe, and made his sonnes: thē al that loue God, loue all that beleue in God.

He that loueth God, loueth also the sonnes of God.

An other conclusion is this. When we loue God and his law, thē we loue the sonnes of God. Which is this wise proued: The loue of God, is to keepe the law of God, by the text before and after the law of G O D is to loue our neighbours & therfore if we loue God in keepyng his lawes we must needes loue the sonnes of God.

But Iohn should seme to be a very negligēt disputer to many men in that he here certifieth vs of the loue of our neighbours by the loue of God, when aboue hee certifieth vs that we loue God because we loue our neighbours. Hee semeth to doe as I heard once a great Clerke in Oxford stand halfe an houre in a pulpit to proue that Christ was a true Prophet by the testimonie of Iohn Baptist and an other halfe houre to proue Iohn ỳ Baptist a true Prophet by the authoritie of Christ, as we say clawe me, clawe thee: and as euery theie might lightly proue him selfe a true man, in bearyng recorde to an other as false as he and takyng recorde of the same agayne. Which kynde of disputyng schole men call *Petitio principij*, the prouyng of two certaine thynges, eche by the other, and is no prouyng at all, as our holy father proueth the authoritie of Scripture by hys decrees (for the Scripture is not autentike but as his decrees admit it) & to make his decrees shyne and appeare glorious, and to obtaine authoritie, he alleageth the Scripture after his iugglyng maner, to make fooles starke mad.

But it is not so here, for both the demonstrations are certaine, both the proffe of the loue of God and his law by the loue of my neighbour, and the proofe of the loue of my neighbour by the loue of God and his law. For whē ỳ. thynges are so ioyned together that they can not be separated, then the presence of the one vttereth the presence of the other, whether soeuer thou first seest. As if I see fire I am sure that some thyng doth burne. And if I smell burnyng, I am certified of fire. Euen so the loue of God is the cause why I loue my neighbour: and my loue toward my neighbour is the effect of the loue of God. And these two loues are euer inseperable, so that whether soeuer I feele first, the same certifieth me of the other.

The loue of God and the loue of my neighbour are inseperable.

Iohn calleth the loue of a mās neighbour the deedes of loue, after the Hebrue speach, as to helpe at neede. For the deede declareth what the man is within. Neither can my loue to God & fayth be seene to the world, saue thorough the workes. And by the workes doth Christ commaunde vs to iudge. So that if a mā haue euill workes and continueth therin, he loueth not God nor knoweth God, no though he call hym selfe master doctour, or Gods vicare. Neither vnderstandeth he Gods word for all his high diuinitie: but is in all hys preachyng an hypocrite, a false prophet, and a lyer though hys preachyng please the world neuer so well. Neuertheles a man is certified that he loueth God yer he come at the worke, by the testimonie of the spirite which is giuē him in earnest. The spirite sayth Paule. Roma. viij. testifieth vnto our spirite, that we be the sonnes of God: and then it testifieth that we beleue in God: for thorough fayth are we sonnes. And then it certifieth me that I loue God. For fayth and loue are inseparable. The spirite thorough fayth certifieth my conscience that my sinnes are forgiuē, and I receaued vnder grace and made the very sonne of God, and beloued of God. And thē naturally myne hart breaketh out into the loue of God agayne, & I seke how to vtter my loue, and to do God some pleasure. And because I can neither do seruice or pleasure vnto his owne person, my neighbour is set before me, to do God seruice and pleasure in him &

Workes set forth & declare fayth.

to

To doe good to my neighbour is to do God good ſeruice.

to be to him as Chriſt is to me, becauſe he is my brother, bought with Chriſts bloud as I am. And I conſent vnto that law, and loue it yer I come at the dede, and long after the dede. And then whē I loue my neighbour in the deede accordyng to this law, I am ſure that I loue hym truly. Or els if I examined not my loue by this law, I might be deceaued. For ſome loue their neighbours for pleaſure, profite, glorie and for their doyng ſeruice onely, as our ſpiritualtie loue vs, and of that bleſſed loue, do their buſie cure to keepe vs in darkenes: which loue is a ſigne that a man hateth God and hys neighbour therto, and loueth him ſelfe onely. But Gods law is that I ſhould abſteine from myne owne pleaſure and profite, and become my neighbours ſeruaunt, and beſtow lyfe and goodes vpō hym, after the example of Chriſt. Wherfore if I loue my neighbour out of the loue of Chriſt and after the example of hys law, I am ſure that I loue him truly.

And his commaundementes are not greuous. For all that is borne of God ouercommeth the worlde: and this is the victory that ouercommeth the world, euē our faith.

To loue is not paynefull: the commaundementes are but loue: therfore they be not greuous, becauſe loue maketh the commaundements eaſie. The ſeruice that a mother doth vnto her child is not greuous, becauſe ſhe loueth it. But if ſhe ſhould do the tenth part vnto one that ſhe loued not, her hart would braſt for impacience. Unto a mā that feeleth not the loue of Chriſt it is as impoſſible to keepe the commaundementes, as for a Camell to enter through the eye of a nedle. But impoſſible is poſſible and eaſie to, where the loue of Chriſt is beleued. For it followeth, all that are borne of God, ouercome the worlde: that is to wete, the deuill which is the ruler of the worlde: and his diſciples which haue their luſt in hys gouernaunce & cōſent to ſinne, both in body and ſoule, and giue them ſelues to folow their luſtes without reſiſtence: and their owne fleſh which alſo cōſenteth to ſinne, do they ouercome with al that moueth to ſinne. By what victory? Verely through fayth. For if our ſoules be truly vnderſet with ſure hope and truſt, and continuall meditations of Chriſtes loue, ſhewed alreadi, and of ſuccour, helpe and aſſiſtence that is promiſed in his name, and with the continuall memorie of their examples which in tymes paſt haue fought through fayth and ouercome: thē were it impoſſible for the worlde with all his chiualrie, to ouerthrow vs with any aſſault or with any ordinaunce that hee could ſhoote agaynſt vs. For if ỳ fayth & meditation were euer preſent in vs, then loue thorough that fayth, ſhould eaſily ouercome what ſoeuer peril thou couldeſt imagine. Read in the Bible and ſee what conqueſtes fayth hath made, both in doyng & alſo ſufferyng. The xj. chapter vnto the Hebrues miniſtreth the examples aboundauntly. How mighty was Dauid when hee came to fight, and how ouercame hee thorough fayth? And how mightyer was he when he came to ſufferyng, as in the perſecution of the kyng Saul? In ſo much that when he had his moſt mortall enemy kyng Saul, that twelfe yeares perſecuted him againſt al right, in his handes to haue done what hee would with him, through faith he touched hym not, nor ſuffred any man els to do, though he was yet all his lyfe a man of warre and accuſtomed to murther and ſhedyng of bloud. For he beleued that God ſhould auenge hym on his vnrighteous kyng, vpō whom it was not lawfull to auēge himſelfe.

The conqueſtes of fayth.

A goodly ſimilitude.

All that are borne of God ouercome the worlde.

Who is it that ouercommeth the world, but he that beleueth that Ieſus is the ſonne of God?

If to beleue that Jeſus is Gods ſonne be to ouercome the worlde, then our Prelates vnderſtand not what belief is, which affirme that the beſt belefe and the worſt mā in the worlde may ſtand together.

This is he that came by water and bloud Ieſus Chriſt: not by water onely but by water and bloud. And it is the ſpirite that teſtifieth, becauſe the ſpirite is truth. For there are three that beare witneſſe in heauen. The father, the worde, and the holy ghoſt. And theſe three are one. And there are three which beare recorde in earth the ſpirite water and bloud, and theſe three are one.

Chriſt had three witneſſes.

Chriſt came with three witneſſes, water, bloud and ſpirite. He ordeined the Sacrament of Baptiſme to be hys wit-

witnesse vnto vs. And he ordeined the Sacramēt of his bloud, to be his witnes vnto vs. And he powreth his spirite into the harts of his, to testifie and to make them feele that the testimonie of those two Sacramēts are true. And the testimonie of these three is, as it after followeth, that we haue euerlastyng life in the sonne of God. And these iij. are one full witnes sufficiēt at the most that the law requireth, whiche sayth ij. or. iij. at the most is one full sufficient witnes. But alas we are not taught to take the Sacramēts for witnesses, but for imageseruice, & to fore the worke of them to God, with such a minde as the old heathen offred sacrifices of beastes vnto their Gods. So that what soeuer testifieth vnto vs, that we haue euerlastyng lyfe in Christ, that mouth haue they stopped with a leuended maunchet of their Pharisaicall glosses.

The true doctrine of the Sacramentes is away from vs.

If we receaue the witnesse of mē, the witnesse of God is greater. For this is the witnesse that God hath borne of his sonne.

If the witnesse of men, so they be iij. is to be receaued, much more is the witnesse of God to be receaued. Now the witnesse that these iij. water bloud, & spirite beare, is the witnesse of God & therfore the more to be beleued.

He that beleueth in the sonne of God hath witnes in him selfe. And he that beleueth not God, maketh him a lyer, becawse he doth not beleue the witnesse that God hath testified of his sonne. And this is the witnesse, that God hath giuen vs eternall lyfe: and this lyfe is in hys sonne. He that hath the sonne, hath lyfe. And he that hath not the sonne of God, hath not life.

The faythfull haue the true witnes of God in their harts

The true beleuers haue the testimonie of God in their hartes, & they glorifie God witnessing that hee is true. They haue the kingdome of God within them and the temple of God within them, and God in that temple, & haue the sonne of God & lyfe through hym. And in that temple they seke God, and offer for their sinnes ỹ sacrifice of Christes bloud, and the fatte of his mercies in the fire of their prayers, and in the confidence of that sacrifice go in boldly to God their father.

But the vnbeleuers blaspheme God and make him false, describyng him after the complection of their lyeing nature. And because they be so full stuffed with lyes that they cā receaue nothing els, they looke for the kyngdome of God in outward thynges and seeke God in a temple of stone where they offer their imageseruice and the fate of their holy bedes: in confidence wher of they go into God and trust to haue euerlastyng lyfe. And though the text testifieth that this lyfe is onely in the sonne, yet they will come at no sonne shynyng but as vncleane byrdes hate the light.

The vnfaythfull, worshyp God in imageseruice and outward Popery.

These thynges haue I written vnto you that beleue in the name of the sonne of God, that ye may know that ye haue euerlasting life, & that ye may beleue in the sonne of God.

The Apostles haue not the sayth of the Apostles neither do they know and therefore they rayle on it.

They that haue the sayth of Christes Apostles, know that they haue eternal lyfe. For the spirite testifieth vnto their spirites that they are ỹ sonnes of God. Roma. viij. and receaued vnder grace. Our Doctours say they can not know whether they be in the state of grace: therefore they haue not the sayth of the Apostles. And that they know it not, is the cause whey they rayle on it.

This is the confidence that we haue in hym, that if we aske ought accordyng to his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we aske of hym.

To aske in Christes name what it is.

Christ sayth Math. vij. aske & it shal be geuen you. And John in the. xvj. chap. whatsoeuer ye aske in my name, he shall giue it you. To aske in ỹ name of Jesu Christ & accordyng to his will be both one, and are nothyng elles but to aske the thynges contayned in the promises and Testamēt of God to vs warde, that God wilbe our father and care for vs both in body and in soule: and if we sinne of frailtie & repent forgiue vs, and minister vs all thynges necessarie vnto this life, & kepe vs that we be not ouercome of euill &c. Now if they which beleue in Christ are bold with God that he heareth them & sure that he graunteth their petitions, it followeth that they whiche are not bold that he heareth them nor sure that hee graunteth their petitions, do not beleue in Christ. They that go to dead Saints with which they neuer speake

nor

Such as lacke fayth in Christ wander they wot not whether.

not wotte where they be, be not bold that God wil heare them, nor sure that he will graunt their petitions therfore they beleue not in Christ. That they be neither bold nor sure, appeareth first by their deedes, and secondarely by their owne confession: for they say what should God heare them or graūt them ought seing they be vnworthy, yea and they confirme it with a similitude of worldly wisedome, that they should be put backe for their malapertnes, and fare the worse, as if a rude felow shuld breake vp into the kyngs priuie chamber, and presse vnto his owne person without knockyng or speakyng to any other officer: so that they beleue it an augmentyng of sinne, to go to God thē selues in the cōfidēce of Christes bloud as he bad them.

If a man see his brother sinne a sinne not vnto death, let him aske: and he shall giue hym life for them that sinne not vnto death. There is a sinne vnto death, and for it say I not that thou shouldest pray. All vnrighteousnes is sinne. And there is a sinne not to death.

The sinne to ỹ death.

whatsoeuer sinne we see in ỹ world, let vs pray and not dispayre. For God is the God of mercy. But for the sinne to death whiche is resistyng grace and fightyng against mercy and open blasphemyng of the holy ghost, affirmyng that Christs miracles are done in Beelsabub, and his doctrine to be of the deuill, I thinke that no Christen man if he perceaue it, can otherwise pray, then as Paule prayed for Alexander the Coppersmith the .ij. Timo. the last: that God would reward hym accordyng vnto his workes. They that go backe agayne after they know the truth, and giue them selues willingly to sinne, for to folow it and persecute the doctrine of truth by profession to mayntein falshead for their glorie and vauntage, are remedylesse: as ye may see. Hebr. vj. and .x. Balaam so sinned: the false Prophetes in the old Testament so sinned the Pharisees so sinned: Alexander so sinned: & now many so sinne: folowyng their pride & couetousnes.

We know that all that are borne of God sinne not: But he that is borne of God kepeth him self, and the wicked touche hym not.

As thou readest in the third chapter, they that are borne of God can not sinne, for the sede of God kepeth them. They cannot cast of the yocke of Christ and consent to cōtinue in sinne nor refuse his doctrine, nor persecute it, for to quench it or to mayntein any thyng contrary vnto it. But in whatsoeuer captiuitie they be in ỹ flesh, their harts yeld not: but imagine to breake lowse and to escape, and flye away, vnto the partie & standart of their Lord Christ. And as men of warre they euer keepe watche and prepare them selues vnto warre, and put on the armure of God, the which is Gods word, the shield of fayth, the helmet of hope, and harnesse thē selues with the meditation of those thynges which Christ suffred for vs, & with the examples of all the Saintes that folowed him, and thinke earnestly that it is their part to lyue as purely as the best & come after as fast as they can. And yet in all their workes they knowledge them selues sinners vnfaynedly, as long as one iote of the perfectnes that was in ỹ deedes of Christ, is lackyng in theirs. So that the deuill can not touch the hartes of them, neither with pride or vayne glorie of pure lyuing, neither to make them consentyng vnto the flesh in grosse sinnes, if at a tyme they be taken tardy & ketche a fall. Whatsoeuer chaunce them, the deuill can ketch no hold of them, to keepe them still in captiuitie: but they will breake lose agayne, and repent and do penaunce, to chast their flesh that they come no more vnder ỹ deuils clawes.

All that are borne of God cā not sinne.

The armour of a Christen man.

We know that we be of God, and that the whole world is set on mischief.

They that beleue: that is to say, put their trust in Christ, see both their owne glorious state in God, and also the wretched estate of ỹ world in their wickednes. But the worlde as they knowe not God, nor the glory of the sonnes of God: Euen so they see not their owne miserable estate in wickednes and damnation vnder the law of God, but the worse they are, the bolder they be and the surer of themselues, the further from repentaūce and the more standyng in their owne conceites, for the darkenes that is in them. And therfore say our Doctours, a man can not knowe whether hee be in the state of grace or no nor needeth to care therfore. And they be therefore the blynd leaders of the blynd.

The world seeth not the thynges that are of God.

We

We know that the sonne of God is come, and hath giuen vs vnderstandyng to know him that is true: and we be in the truth thorough Iesus Christ. He is very God and eternall lyfe.

Christ onelye is the fountaine and fulnes of all good giftes.

Christ is all and the fountaine of all and of his fulnesse receaue we all. And as hee powreth the giftes of his grace vpon them that beleue in hym so he giueth them vnderstanding to know the very God, and that they be in the very God and that they haue obtained that through his purchasing: and leaueth not his sheepe in darkenes. And the same Iesu Christ is very God and eternall life: God and eternall lyfe was he from the begynnyng, and became man for the great loue he had to vs, for to bryng vs vnto his eternall life. And he that hath any other way thether, whether his own workes or other mēs, or workes of ceremonies, or sacraments, or merites of Saintes, or of ought saue Iesu Christ onely, shall neuer come thether. The world seith the Pope, and seith that they which be in the Pope, be Lordes in this world: and therfore they care to be in the Pope: but whether they be in God or not they say, it is not necessarie to know.

He that seketh any other way to eternall saluation, then by Christ, shal neuer come there.

Litle children beware of Images.

Serue none Image in your harts.

Idolatrie is Greeke, and the English is imageseruice: And an Idolater is also Greke, and the English an imageseruaunt. Be not Idolaters nor committe Idolatrie, that is be none image seruauntes, nor do any imageseruice, but beware of scruyng all maner images. And thinke it not inough to haue put all the Images of false Gods out of the way, if ye now set vp the Image of very God and of his true Saints in their rowmes, to doe the same seruice vnto thē, which ye dyd vnto the other. For ye may do as strong imageseruice vnto the Image of GOD and of hys Saintes, as vnto the Images of false Gods: yea thou maist commit as great Idolatrie to God, and yet before none outward Image, but before the image which thou hast fained of God in thine hart, as thou mayst before an outward Image of the deuil. The Iewes in the tēple of God where was none Image of God, dyd as great imageseruice to God, as the heathen vnto their false Gods: yea the Iewes in doing to God the thynges which God commaunded them, dyd committe worse Idolatrie & sinned more grieuously agaynst God, thē ỹ heathē did in offering vnto their false Goddes, which thyng to be true, the Prophetes testifie. For when the Iewes dyd their ceremonies and sacrifices: the meanyng & signification lost, and the cause forgotten which God ordeined them for: to flatter and please God with the glorioustes of the deede in it selfe, and to purchase ought of him for the costlynes or propernes of the present, what other made they of God in their imaginatiō, then a child whom if he crye or be displeased, men stil with a popet, or if we will haue hym to doe ought, make him an horse of a sticke.

Idolatrie.

Idolater.

As great Idolatry may be cōmitted to the Image of a Saint as was by the Gentiles committed vnto Idoles.

Ceremonies.

Sacrifices.

If thou bryng a bolle of bloud and set it before God, to flatter hym, to stroke hym, and to fory and claw hym, as he were an horse, and imaginest that he hath pleasure and delectation therin, what better makest thou of God, then a butchers dogge? If thou bryng the fat of thy beastes to God, for the same imaginatiō, what makest thou of God, but one that had neede of grease to grease shoes or sineere bootes? If thou burnest bloud and fatte together to please God, what other thyng doest thou make of God, then one that had lust to smell to burnt flotesse?

Grosse worshypping of God.

God commaunded a curtesie of all first ripe frutes to be offered; not to be an imageseruice, but a witnesse and testimony that he had made them grow, that the people shuld not forget God, but thinke on his benefites and loue him and of loue kepe his commaundementes. And likewise if any had sinned agaynst Gods law God commaunded that they should repēt, and then bryng a beast and slye it and offer the bloud and ỹ fat of the inwardes: not to make satisfaction, but to testifie onely that God was pleased, and had of his mercy at the repentaunce of the hart forgiuen the sinne. The sacrifices of bloud were ordeined partly to be a secret prophesyeng of Christes bloudshedyng, & partly to be a testimonie and certifyeng of our hartes, that the sinne was forgiuen and peace made betwene vs and God, and not to be a satisfaction. For that were imageseruice, and to make an image of God.

We read in the hystories that when a loue day or a truce was made betwene man and man the couenauntes were rehearsed: and vppon that, they slue beastes in a memoriall and remembraūce of the appointemēt onely. And

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so were the sacrifices signes and memorials onely, that God was at one with vs. For the Iew could beleue no wordes though an aungell had spoke, without a toke, as we hold vp our fingers and clappe handes. And likewise whatsoeuer they were bidde to do, they must haue had a toke of remembraunce, though it had ben but a ring of a rush, as it is to see in the Bible.

The Iewes could beleue nothyng without tokes.

Euen so our images, reliques, ceremonies and Sacramentes were our memorials & signes of remembraunce onely. And he that giueth in his hart more to them then that, is an imageseruaunt. But when God is a spirite and worshypped in the spirite, we for lacke of fayth, beyng spiritelesse, and hauyng no power to desire of God any spiritual thing, serue God in the body, with imagined seruice, for such worldly thinges as our profession is to desire. Who kisseth a relique or beholdeth an image for loue of the Saintes liuyng, to folow the example? May we will fast the Saintes Euens & go barefoote vnto their Images and take payne, to obtaine greater pleasure in the world, and to purchase worldly thyngs as to mainteine the body in lustes that the soule can not once wishe for power to liue as the Saintes liued or to long for the life to come. If we went in pilgrimage to kepe the remembraunce of the Saintes liuing in minde for our exãple, and fasted and went barefoote to tame ỹ flesh that it should not lust after such worldly thinges whiche we now desire of the Saintes, then did our fastyng and pilgrimage goyng serue vs, yea & the Saint were yet our seruaunt to edifie vs in Christ with the remembraunce of his life left behind, to preach and to prouoke vs to folow the example. For our bodely seruice can be no seruice vnto the Saint which is a spirite, except we imagine him to be an Image.

Sacraments and ceremonies were ordeined onely for remembraunces.

Idolatry.

Saint white must haue a chese once in a yeare, and that of the greatest sorte which yet eateth no cheese. It shalbe giuen vnto the poore in her name say they. First that to be false we see with our eyes. Secõdarely Christ cõmaundeth to care for the poore, and giue thẽ all that we may spare in his name: saying that what is giuen them is geuen him, and what is denyed them is denyed him. If the law of Christ be written in thine hart, why distributest thou not vnto thy brethren with thine own hãdes, in the name of thy Sauiour Iesu Christ which dyed both for them & thee, as thou hast vowed and promised to him in thy Baptisme.

We ought to be trãse and to distribute to our poore brethren, such as God hath sent vs.

It is giuen vnto Saint whites chapleyne. Saint whites chapleyne hath a stipend already sufficient for a Christen man, and ought to receaue no more, but therwith to be content and to be an example of despising couetousnes. Moreouer that Priest that would folow the lyuyng of Iesu Christ as Saint white did, and teach his Parisshens to do so, were a right chaplayne of Christ. And they haue a promise to be fead & clothed as well as euer was their master in the name of Christ. And so be they and euer were, so that they nede not to begge in the name of saint white.

Superstitious Popery are Idolatry.

What shall Saint white do for thee againe for that great cheese? (for I wot well it is not giuen for nought) Giue aboundaunce of milke to make butter and chese? All we that beleue in Christ, are the sonnes of God, and God hath promised to care for vs, as much as we care for the keepyng of his cõmaundements, and hath promised that we shal receaue what soeuer we aske to his honour and our nede, of his hãd. If then we be the natural sonnes of God, why runne we from our father, a beggyng to Saint white? Saint white sendeth no rayne vppon the earth nor maketh the sunne shyne thereon nor maketh the grasse grow. Neither is there any Gods worde that he will now do so much for vs at her requeste. But God hath promised if we will keepe hys lawes to doe so much for vs at our own requeste, for the bloud of his sonne Iesu. what other thing then is thy seruing of Saint white, thẽ lacke of faith & trust to Godward in Christs name, and a false fayth of thine owne fayning to Saint whiteward for thine imageseruice or seruyng her with cheese, as though she were a bodely thyng? And like disputatiõ is it of all other saintes.

In all our needes wee must call vpon God in the name of Iesu Christ & he will heare vs.

And as we worship the Saintes with imageseruice to obtaine temporal thinges: euen so worship we God. And as the Iewes turned their sacrifices vnto imageseruice whiche were giuen thẽ of God to be signes to moue them to serue God in the spirite: Euen so haue we our Sacramentes. And for an exãple let vs take the Masse, which after the Popes abuse of it, is the most damnable imageseruice that euer was sence it began. Christ accordyng to the testimonie of the Scripture, made in

The masse as the pope vseth it is damnable Idolatrie.

the dayes of his flesh, satisfaction for al the sinne of them that had or should be leue in his name, & obtained that they should be the sonnes of God, and taken from vnder the damnation of the law and put vnder grace and mercy, & that God should henceforth deale with them as a mercyful father dealeth with his children that runne not away from him, no though ought be at a tyme chaunced amisse: but tary euer still by their father and by his doctrine, & confesse their trespasse, and promise henceforth to inforce them selues vnto the vttermost of their power that they doe no more so negligently. And this purchase made he with the thinges whiche he suffered in his flesh, & with the strōg prayers which he prayed. And to kepe his Testamēt, euer fresh in minde, that it were not forgot, he left with vs the Sacrament or signe of his body and bloud, to strength our faith and to certifie our cōscience, that our sinnes were forgeuen alloone as we repented and had reconciled our selues vnto our brethren: and to arme our soules, through the continuall remembraunce of Christes death, vnto the despising of the world, mortifying of the flesh, & quenching of the lustes and thyrst of worldly thinges. As they which haue dayly conuersation with the sicke and miserable and are present at the deathes of men, are moued to defie the world, and the lustes therof.

We must euer cleaue vnto God and submit our selues to his mercy.

And as Christ had institute the Sacrament of his body and bloud, so the Bishoppes in processe of time, set signes of all the rest of Christes passion, in the ornamentes and gestures of the Masse: so that the whole passion was dayly described before our eyes, as though we had presently looked vppon it.

The masse at the first was a declaration of Christes passion.

And that thou mayst see for what cause they came vnto the Sacrament, they reconciled them selues ech one to other, if any man had offēded his brother, ere they were admitted into the congregation or body of Christ to be members of ech other knit together in one fayth and loue to eate the Lordes Supper (as Paule calleth it) for the cōgregatiō thus gathered is called Christes body and Christ their head. And likewise if a man had ben taken in opē sinne, agaynst the profession of his Baptisme, he was rebuked openly. And he confessed his sinne openly, and asked forgiuenes of God and of the congregation whom he had offended with the

1. Cor. 11. 1. Cor. 10. and 12. Ephe. 1.

example of his euill deede: and tooke penaunce as they call it, of the congregation, that is, certaine discreet iniunctiōs how he should liue and order him selfe in tyme to come & tame his flesh, for the auoyding of the sayd vice: because his confession and repentaunce which he semed to haue, should be none hypocrisie, but an earnest thing. For if an open sinner be founde among vs, we must immediatly amende him or cast him out of the congregation with defiaunce and detestation of his sinne, as thou seist how quickly Paule cast out the Corinthian, that kept his fathers wife, and when he was warned would not amend. Or els if we suffer such to be among vs vnrebuked, we can not but at once fall from the constancie of our profession, and laughe and haue delectation and cōsent vnto their sinne, as it is come to passe throughout all Christendome. which is ten thousand tymes more abhominable then if we sinned our selues. For the best man in the world that hateth sinne, might at a tyme throughe frayltie of the flesh be drawne to sinne. But it is altogether deuilish and a sure token that the spirit of Christ is not in vs, nor the profession of our Baptisme written in the hart, if we laughe at an other mans sinnes, though we our selues abstaine for shame or feare of hell or for what so euer imagination it be, or that we be so blind that we see no other sinne in vs, then our outward deedes. And the penaunce enioyned frayle persons that could not rule them selues was vnder the authority of the Curate, and the sad and discrete mē of the Parish, to release part or all at a tyme if necessitie required, or when they sawe the person so growne in perfectnes that he neded it not. But see wherto it is now come, & after what maner our holy father that is at Rome dispenseth withall togeather? And see what our Bishops officers do, and where the authoritie of the Curate and of the Parish is become. If in ten Parishes round there be not one learned and discret to helpe the other, thē the deuil hath a great swynge among vs: that the Bishops officers that dwell so farre of, must abuse vs as they do. And if within a Diocese or an whole land, we can finde no shift, but that the Pope that dwelleth at the deuill in hell, must thus mocke vs, what a stroke thinke ye hath Sathan among vs? And all is because we be hipocrites and loue not the way of truth, for all

What penaunce was.

Grenous sinne, not passed vpō.

Discipline vsed in the primatiue Church.

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our pretendyng the contrarie.

The description of the parces of the masse

And to begyn withall, they sayd Cõfiteor, and knowledged them selues to be sinners. And then the Priest prayed in generall for all estates and degrees and for encrease of grace, and in especially, if neede required: vnto whiche prayers the people hackened and sayd Amen. And then the Gospell and glad tydinges of forgiuenes of sinnes was preached, to styre our fayth. And then the Sacrament was ministred for the confirmation of the fayth of the Gospell, and of the Testament made betweene God and vs of forgiuenes of sinnes in Christes bloud, for our repẽtaunce and faith: as ye see how after all bargaynes there is a signe therof made, either clapping of hãdes, or bowyng a peny or a groate, or a peece of gold, or giuing some earnest, and as I shewed you, how after a truse made they slewe beastes, for a confirmation. And then men departed, euery man to his busines, full certified that their sinnes were forgiuen, and armed with the remembraunce of Christes passion and death for the mortifieng of the flesh all the day after. And in all these was neither the Sacrament, neither other ceremonies of the Masse, imageseruice to God, and holy deedes to make satisfaction for our sinnes, or to purchase such worldly thinges as the Gospell teacheth vs to dispise. And now compare this vse of the Masse to ours, and see whether the Masse be not become the most damnable Idolatrie & image seruice that euer was in the world.

The abhominable vse of the masse

We neuer reconcile our selues vnto our brethren which we haue offended: we receaue vnto our Masse open sinners, the couetous, the extorcioners, the aduliter, the backbiter, the common whore, and the whore keper, whiche haue no part in Christ by ỹ Scripture, ye such are suffred to say the Masse, as the vse is now to speake, ye such are we cõpelled with the sword to take for our pastors and Curates of our soules and not so hardy to rebuke them. Neither do they repent and confesse their sinnes, and promise amendement, or submit them selues to holesome iniunctiõs for the aduoyding of such sinnes, and tamyng of their flesh. We say Confiteor and knowledge our selues to be sinners in Latin, but neuer repent in English. The Priest prayeth in Latin and saith euermore a still Masse, as we say. For though he sing and streine his throate to cry loude vnto them that be by him, yet as long as no man woteth what he prayeth, or whether he blesse or curse, he is dome and spechles. And so in that part we abide fruteles and vntaught how to pray vnto God. And the Gospell is song or layd in Latine onely and no preachyng of repentaũce toward the law & fayth toward Christ had. And therfore abide we euer faythles and without studieng to amẽd our liuinges. And of the ceremonies of the Masse we haue no other imagination, then that they be an holy seruice vnto God which he receaueth of our hands and hath great delectation in them and that we purchase great fauour of God with them, as we do of great men here in the world with gifres and presẽtes. In so much that if ỹ Priest sayd Masse without those vestimentes or left the other ceremonies vndone, we should all quake for feare, & thinke that there were a sinne cõmitted enough to sinke vs all and that the priest for his labour were worthy to be put in the Popes purgatory & there to be brent to ashes.

And of the very Sacrament it selfe we know no other thyng then that we come thether to see an vnseable miracle, which they affirme, the aungels in heauen haue no power to do: Sed solis Presbyteris, quibus sic congruit, vt sumãt nec dent cæteris: how that bread is turned into the body, and wine into the bloud of Christ, to mocke our seyng, smellyng, feelyng and tasting, which is a very strong fayth, and more a great deale (I thinke) then the text compelleth a man to. Neuertheles it were somewhat yet, if they had bene as louyng, kinde, carefull and diligent to teach the people to repent, and to beleue in the bloud of Christ for the forgeuenes of their sinnes vnto the glory of the mercy of God & of his exceedyng loue to vs, and vnto the profite of our soules, & vpon that preachyng to haue ministred the Sacrament as a memoriall, remembraunce, signe, token, earnest, the seale of an obligatiõ and clappyng of handes together for the assuraunce of the promise of God, to quiet, stablish and certifie our consciẽces, and to put vs out of all wauerying & doubt that our sinnes were forgeuen vs and God become our father & at one with vs, for which cause onely Christ ordeined it: as they were zelous and feruent to mainteine the opinion of so turning bread and wine into the body & bloud of Christ, that it ceaseth to be bread and wine in nature, vnto their owne glory

The abuse of the Sacrament.

and profite, without helpe of Scripture, but with sutle Argumentes of sophistrie and with crafty wiles. First with taking away halfe the sacramēt, lest if the people should haue dronke the blond of Christ, they should haue smelled the sauour and felte the tast of wine, and so haue bene to weake to beleue that there had bene no wine. And secondarily when they durst not robbe the people of all the Sacrament, they yet tooke away common bread, and imagined maunchetes which may not be handled, and in sight haue no similitude of bread, and in eatyng very litle tast, if there be any at all. And thyrdly whom they could not catch with those crafres, against him they disputed with the sword. For when they had taken away the signification and very intent of the Sacrament, to stablish the eare confession, their merites, deseruynges, iustifieng of workes and like inuētion vnto their own glory and profit: what had the Sacramēt bene, if they had not made of that opinion an article of the fayth? But now when they haue destroyed for the nonce that fayth which profited, and haue set vp with wiles, sutiltie, falsehead, guile and with violēce, that fayth which profiteth not, we haue good cause to iudge and examine the doctrine of the spirites, whether it be grounded vpon Gods word or no.

Halfe of the Sacrament kept from the lay people.

But I aske, wherfore we beleue that Christes body and his blond is there present? verely as many heades as many wittes, euery man hath his meaning. we take paynes to come thether to see straunge holy gestures, wherof, say they to their shame, who knoweth the meanyng ye or of the other disguising; and to heare straūge holy voyces, wherof, say I also that no man knoweth the vnderstanding: and to looke vpon the Sacrament: and all to obteine worldly thinges, for that seruice. why may not a man desire worldly thinges of God? Yes, we ought to aske of God onely sufficiency of all worldly things, as we do spirituall thinges, yet not for bodily seruice, when God is a spirite: but for the goodnesse and mercy of our father and for the truth of his promise and deseruinges of his sonne. And so when we do men bodily seruice, we ought to looke for our wages of God: lest if hee moue not the hartes of our masters, we be shrewdly payed: & like wise when we lende or bargen, we ought to desire God for payment, lest through our negligence he forget vs, & the appointementes be not truly kept. Some there be yet, that aske heauen: but for bodyly seruice, whiche is lyke abhomination.

But who commeth thether with repentaunce and faith, for to obtaine forgeuenesse of his sinnes, and with purpose to walke in the life of penaūce for the taming of the flesh that he sinne no more: and to stablish his hart in that purpose, and to arme his soule agaynst all that mone to the contrary, and whē he goeth home is certified in hys cōscience, through that signe and token, that his sinnes are forgeuen him: as Noe was certified by the signe of the rayne bow that the world should no more be ouerrunne with water: and as Abraham was certified by the signe of Circumcisiō that God would fulfill to him and his offspring all the mercies that he had promised: and as Abraham Genesis. xv. when he asked a signe to be sure that he should possesse that land of Canaan, was certified through the signe that God gaue him therof, and of the foure hundred yeares that his posteritie should be in thraldome in Egypt & of their deliueraunce: and as Gedeon was certified by the signe of his Fleese, of the victory that God had promised him: and as many other that beleued in God, were certified by the signes that God gaue them, of the promises which God made them? Verely no mā. For our Prelates which lay for them selues, compelle intrare, compell not vs to enter into any such feast nor will suffer any such meate to be set before vs: for feare of ouerthrowyng the foundation of their false buildyng whereof springeth so great glory and profit vnto them, which foundation to builde their lyes vpon, they could neuer haue layd, except they had first thrust this doctrine of our soules health cleane out of knowledge. And as soone as they had blinded ỳ light, they became leaders in darkenesse: and made of the Masse imageseruice: so that the straūge holy gestures, and the straunge holy voyces, and straunge holy vestures, with all other straunge holy ceremonies, must be meritorious workes to deserue lōg life, health, riches, honour, fauour, dignitie and aboundaūce of all that we haue, forsakyng our baptisme, & to arme vs from bearing of the crosse with Christ. And they haue made of it a pill of two contrary operations: so that the same medicine that preserueth our soules from purgatory, doth purge

The fruteful and profitable doctrine of the Sacramentes are kept from vs.

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the body of houſe, lãdes, rentes, goods and money, that it is made as bare as Iob and as baulde as a Cout. And the light that rebuketh them, they call ſeditious, that it maketh the ſubiectes to riſe againſt their Princes. Which thing the hypocrites layed ſometyme vnto the Prophetes, as ye may ſee in the old Teſtamẽt. And at laſt they layed it vnto Chriſtes charge, as ye may ſee in the Goſpell, and to the charge of the Apoſtles, as ye may ſee in the Actes. But at all ſuch tymes, the hypocrites them ſelues ſtyred vp ſuch a ſword to mainteine their falſehead, that euermore a great part of the world periſhed through their owne miſcheuous incenſing and prouokyng Princes to battayle.

Theſe hypocrites layd to Wickleffes charge (and do yet) that his doctrine cauſed inſurrection: but they, to quench the truth of hys preachyng, ſlew the right kyng, and ſet vp iij. falſe kynges a row: by which miſcheuous ſedition, they cauſed halfe England to be ſlayne vp, and brought the Realme into ſuch ruine and deſolatiõ that M. More could ſay in his Vtopia, that as Engliſhmen were wont to eate ſhepe, euen ſo their ſhepe now eate vp them by whole Parriſhes at once, beſides other inconueniencies that he then ſaw. And ſo the hipocrites ſay now likewiſe: that gods word cauſeth inſurrection: but ye ſhall ſee ſhortly that theſe hypocrites them ſelues after their old wont and examples in quẽchyng ẏ truth that vttereth their iugglyng, ſhall cauſe all realmes Chriſten to riſe one agaynſt an other, and ſome agaynſt them ſelues. Ye ſhall ſee thẽ runne out before the yeare come about, that whiche they haue bene in bruwyng (as I haue marked) aboue this doſen yeares. &c.

¶ This much I haue ſayd becauſe of them that deceaue you, to geue you an occaſion to iudge the ſpirites.

The Teſtament of maſter William Tracie Eſquier; expounded by William Tyndall. Wherein thou ſhalt perceiue with what charitie the Chaunceler of Worceter burned, when he tooke vp the dead carkaſſe and made aſhes of it after it was buried. 1535.

¶ To the Reader.

THou ſhalt vnderſtãd moſt deare Reader that after William Tyndall was ſo Iudaſly betrayed by an Engliſheman, a Scholer of Louayne, whoſe name is Philippes, there were certaine thinges of his doyng found: which he had entended to haue put forth to the furtheraunce of Gods word amõg which was this Teſtament of M. Tracie expounded by him ſelf, whereunto was annexed the expoſitiõ of the ſame of Iohn Frithes doyng and owne hand writyng, whiche I haue cauſed to bee put in Printe, to the intent that all the world ſhould ſee how earneſtly the Cannoniſtes and ſpirituall lawyers (whiche be the chief rulers vnder Biſhops in euery Dioces, in ſo much that in euery Cathedrall Churche the Deane Chaũcelor and Archdeacon are cõmonly doctours or Bachelers of law) do endeuour them ſelues iuſtly to iudge and ſpiritually to geue ſentẽce according to charitie vpon all the actes and dedes done of their Dioceſſanes, after the exãple of the Chaunceler of Worceter, which after M. Tracie was buried (of pure zeale & loue hardly) tooke vp the dead carkaſſe and burnt it, wherefore he did it, it ſhall euidently appeare to the Reader in this little treatiſe, read it therfore, I beſech thee & iudge the ſpirites of our ſpiritualitie, and pray that the ſpirite of him that raiſed vp Chriſt, may once inhabite them, and mollifie their hartes, and ſo illumine thẽ, that they may both ſee and ſhew true light, & no lõger to reſiſt God nor his truth. Amẽ.

The Teſtament it ſelfe.

In the name of God. Amẽ.

I William Tracie of Todyngton in the Countie of Glocester Eſquier, make my Teſtamẽt and

laste will, as hereafter followeth.

¶ First, and before all other thyng, I cõmit me vnto God, & to his mercy, trustyng without any doubt or mistrust, that by his grace and the merites of Jesus Christ, and by the vertue of his passiõ, and of his resurrection, I haue & shall haue remission of my sinnes, and resurrectiõ of body and soule, accordyng as it is written Job. xix. I beleue that my redemer lyueth, and that in the last day I shal rise out of the earth, and in my flesh shall see my Sauiour, this my hope is layd vp in my bosome.

And as touching the wealth of my soule, the fayth ẏ I haue taken & rehearsed, is sufficient (as I suppose) wt̃out any other mans woorke, or workes. My grounde and my belefe is, that there is but one God and one medaitour betwene God and man, whiche is Jesus Christ. So that I doe except none in heauen nor in earth to be my mediatour betwen me & God, but onely Jesus Christ, all other be but petitioners in receiuyng of grace, but none able to geue influence of grace. And therfore will I bestow no part of my goodes for that intent that any man should say, or do, to helpe my soule: for therein I trust onely to the promise of God, he that beleueth & is baptised shalbe saued, and he that beleueth not shalbe damned, Marke, the last Chapter.

And touchyng the burying of my body, it auayleth me not what be done therto, wherein S. Augustine *De cura agenda pro mortuis* sayth, that they are rather the solace of them that liue thẽ the wealth or cõfort of thẽ that are departed, and therfore I remit it onely to the discretion of myne executours.

And touchyng the distribution of my temporall goodes, my purpose is by the grace of God, to bestow them to be accepted as fruites of fayth, So that I do not suppose that my merite be, by good bestowyng of them, but my merite is the fayth of Jesus Christ onely, by whiche fayth such workes are good accordyng to the wordes of our Lord, Mat. xxv. I was hongry, and thou gauest me to eate, and it foloweth, that ye haue done to the least of my brethrẽ ye haue done to me, &c. and euer we should cõsider the true sentẽce, that a good worke maketh not a good man, but a good man maketh a good woorke, for fayth maketh the man both good and righteous, for a righteous man lyueth by fayth. Rom. i. and what soeuer springeth not out of fayth, is sinne. Rom. xiiij.

And all my tẽporall goodes that I haue not geuen, or deliuered, or not geuen by writing of mine own hand bearing the date of this present writyng I do leaue and geue to Margarete my wife, and to Richard my sonne which I make mine executours, witnes this myne owne hand, the x. day of October, in the xxij. yeare of the raigne of kyng Henry the eight. 1531.

Tyndall.

Tyndall.

A deſcrip-tiō of God.

NOw let vs examine the partes of this Teſtament ſentence by ſentēce. Firſt to commit our ſelues to God aboue all, is the firſt of all preceptes, & the firſt ſtone in the foundatiō of our faith, that we beleue & put our truſt in one God, one all true, one almighty, all good, & all mercifull, cleaning faſt to his truth, might, mercy, and goodnes, ſurely certified & fully perſuaded, that he is our God, yea ours, & to vs all true, without all falſhead & guile & can not fayle in his promiſes. And to vs almighty, that his will can not be let to fulfill all ỹ truth that he hath promiſed vs. And to vs all good, and all mercyfull, what ſoeuer we haue done, and how ſoeuer greuouſly we haue treſpaſſed, ſo that we come to hym the way that he hath appointed, which way is Jeſus Chriſt onely, as we ſhal ſee folowingly. This firſt clauſe then, is the firſt commaūdement, or at the leaſt, the firſt ſentēce in the firſt commaundement, and the firſt Article of our Crede.

Jeſus Chriſt the onely way to his father.

And that this truſt and confidēce in the mercy of God is thorough Jeſus Chriſt, is the ſecōd article of our Credē confirmed and teſtified throughout all ſcripture. That Chriſt bringeth vs into this grace, Paule proueth. Rom. v. ſaying. Juſtified by fayth we are at peace with God, through Jeſus Chriſt our Lord: by whom we haue an entryng in vnto this grace in which we ſtand. And Epheſ. iij. By whom ſayth Paule we haue a bold entring in, thorough the fayth that is in him: and in the ſecond of the ſayd Epiſtle, By him we haue an entring in vnto the father, and a litle before in the ſame Chapter, he is our peace. And John in the firſt Chapter. Behold the Lambe of God whiche taketh away the ſinne of the world, which ſinne was the buſh that ſtopped the entryng in, and kept vs out, & the ſword wherewith was kept the entryng vnto the tree of lyfe from Adam and all his offspryng.

And in the ſecond of the firſt of Peter, which bare our ſinnes in his body, and by whoſe ſtripes we are made whole. By whom we haue redemptiō through his bloud euen the forgeuenes of our ſinnes, Colloſ. i. & Epheſ. i. And Rom. iij. He was deliuered for our ſinnes and roſe agayne for our iuſtifyeng.

And concernyng the reſurrection, it is an article of our fayth, and proued there ſufficiently, and that it ſhalbe by the power of Chriſt, is alſo the open Scripture.

The beleef of the reſurrection is an article of our faith

John vj. This is the will of my father which ſent me, that I loſe nothing of all that he hath geuen me, but that I rayſe it vp agayne in the laſt day, and agayn, I am the reſurrectiō. John. xi.

Fayth is ſufficient to iuſtifie vs.

That this liuely fayth is ſufficient to iuſtification without addyng to of any more helpe, is this wiſe proued: The promiſer is God of whom Paul ſayth, Rom. viij. If God be on our ſide what matter maketh it who be agaynſt vs, he is thereto all good, all mercyfull, all true, and all mighty, wherfore ſufficiēt to be beleued by his othe, moreouer Chriſt in whom the promiſe is made hath receaued all power in heauen and in earth. Math. the laſt.

He hath alſo a perpetuall Prieſthode, and therfore able perpetually to ſaue. Heb. vij.

Chriſt the onely mediatour betwene God and man.

And that there is but one mediatour Chriſt, as Paul. i. Tim. ij. And by that word vnderſtand an attonemaker, a peace maker and bringer into grace and fauour, hauyng full power ſo to do. And that Chriſt is ſo, is proued at the full. It is written John. iij. The father loueth the ſonne, and hath geuē all into his hand.

And he that beleueth the ſonne hath euerlaſtyng lyfe and he that beleueth not the ſonne ſhall not ſee lyfe, but the wrath of God bydeth vpon hym. All things are geuē me of my father. Luke x. And all who ſoeuer call on the name of the Lord ſhalbe ſaued. Actes. ij. Of his fulnes haue we al receaued, Joh. i. There is no other name geuen to mā in which we muſt be ſaued. Actes. iiij. And agayne, vnto his name beare all the Prophets record, that by his name ſhall all that beleue in him receaue remiſſion. Actes. x. In hym dwelleth all the fulnes of God bodely. Colloſ. ij. All what ſoeuer my father hath are myne. John. xvj. what ſoeuer ye aſke in my name that will I do for you John. xiiij. One Lord, one fayth, one Baptiſme, one God and father of all, which is aboue all, through all and in you all. Epheſ. iiij. There is but one whoſe ſeruaunt I am, to do his will. But one that ſhall pay me my wages, there is but one to whom I am boūde, Ergo, but one that hath power ouer me to dāne or ſaue me, I will adde to this Paules Argument Galat. iij. G O D

Argumẽts prouyng our ſalua-tion in Chriſt.

ſware vnto Abraham. cccc. yeare before the law was geuen, that we ſhould be ſaued by Chriſt. Ergo, the law geuen cccc. yeares after can not diſanull that couenaunt, So diſpute I: Chriſt whẽ he had ſuffered his paſſiõ, and was riſen agayne and entred into his glory, was ſufficient for his Apoſtles, without any other meane or helpe, Ergo, the holynes of no Saint ſince hath diminiſhed ought of that his power, but that he is as full ſufficient now: for the promiſe is as deepely made to vs as to them. Moreouer the treaſure of his mercy was layde vp in Chriſt for all that ſhould beleue, yer the worlde was made, Ergo, nothyng that hath happened ſence hath chaunged the purpoſe of the inuuariable God.

The falſe fayth of the downe falling ſinner.

Moreuer to exclude the blynd imagination falſely called fayth, of them that geue them ſelues to vice without reſiſtence, affirmyng, that they haue no power to do otherwiſe, but that God hath ſo made them, and therfore muſt ſaue them, they not entendyng or purpoſing to mende their liuyng, but ſinning with whole conſent and full luſt, he declareth what fayth he meaneth by. maner of wayes. Firſt by that he ſaith, who ſoeuer beleueth and is Baptiſed, ſhalbe ſaued. By which wordes he declareth euidently, that he meaneth that faith, that is in the promiſe made vpon the appointmẽt betweene God and vs, that we ſhould kepe his law to the vttermoſt of our power, that is, he that beleueth in Chriſt for the remiſſion of ſinne, and is Baptiſed to do the will of Chriſt, and to kepe his law, of loue, & to mortify the fleſh, that man ſhalbe ſaued: and ſo is the imagination of theſe ſwyne that will not leaue wallowyng thẽ ſelues in euery myre and puddell, cleane excluded: for God neuer made promiſe but vpon an appointment or couenaunt vnder whiche who ſoeuer will not come can be no partaker of the promiſe. True fayth in Chriſt, geueth power to loue the law of God: for it is written Iohn the firſt, He gaue them power to be the ſonnes of God in that they beleue in his name. Now to be the ſonne of God, is to loue righteouſnes, and hate vnrighteouſnes and ſo to be like thy father. Haſt thou then no power to loue the law? ſo haſt thou no fayth in Chriſtes bloud. And Rom. iij. We ſet vp or maintaine the law thorough fayth, why ſo? for the preachyng of fayth miniſtreth the ſpirit. Gala. iij. And ij. Cor. iij. And the ſpirite lowſeth the bandes of Sathan, & geueth power to loue the law, and alſo to do it.

Fayth in the promiſe betweene God and vs ſaueth our ſoules.

Gods promiſes haue couenaũtes annexed vnto them, the breakers wherof are excluded from the promiſe.

For fayth Paul Rom. viij. if the ſpirite of him that rayſed vp Jeſus dwell in you, then will he that rayſed vp Jeſus quickẽ your mortall bodyes by the meanes of his ſpirite dwelling in you.

In obiection of our aduerſaries againſt iuſtificatiõ by fayth.

A well (wilt thou ſay) if I muſt profeſſe the law and worke, Ergo, fayth alone ſaueth me not. Be not deceaued with ſophiſtrie: but withdraw thyne eares from wordes and conſider the thyng in thyne hart. Fayth iuſtifieth thee: that is bringeth remiſſion of all ſinnes, and ſetteth thee in the ſtate of grace before all workes, and getteth thee power to worke yer thou couldeſt worke, but if thou wilt not go backe agayne, but continue in grace, and come to that ſaluation and glorious reſurrection of Chriſt, thou muſt worke and ioyne workes to thy fayth in will, and dede to, if thou haue tyme and leaſure, and as oft as thou falleſt ſet thee on thy fayth agayn without helpe of workes. And although when thou art reconciled & reſtored to grace, woorkes be required: yet is not that reconcilyng and grace the benefite of the workes that folow: but cleane contrary, that forgeuenes of thy ſinnes and reſtoryng to fauour deſerue the workes that folow. Though whẽ the kyng (after that ſentence of death is geuen vpõ a murtherer) hath pardoned hym, at the requeſt of ſome of his frendes, workes be required of him that he hencefoorth kepe the kynges lawes, if he will continue in his graces fauour, in which he now ſtandeth, yet the benefite of his lyfe procedeth not of the deſeruyng of the workes that folow, but of the kynges goodnes, and fauour of his frẽdes, yea and that benefite and gift of his life deſerue the workes that folow. Though the father chaſtiſe the child, yet is the child no leſſe bounde to obey, and to do the will of the father. If when the father pardoneth it, the workes that folow deſerue that fauour, then muſt the woorkes that followed the correction haue deſerued fauour alſo: and then was the father vnrighteous to chaſtiſe it. All what ſoeuer thou art able to do, to pleaſe God with all, is thy duty to do, though thou haddeſt neuer ſinned, if it be thy dutie how can it then be the deſeruyng of the mercy and grace that wẽt before? Now that mercy, was the benefite of God thy father through the deſeruing of ỹ Lord Chriſt, which hath bought thee with ỹ price of his bloud.

A compendious declaration of our iuſtification by fayth.

A ſimilitude of an earthly kyng pardonyng a condemned perſon.

And

And agayne when he sayth that he purposeth to bestow his good, to be accepted as fruites of faith, it is evident that hee meaneth that lyuyng sayth which professeth the law of God, and is the mother of all good workes, yea and nurse therto.

An other cauillation whiche they might make in the second part, where he admitteth no other mediatour but Christe onely, nor will geue of hys goodes, to bynde any man to any fayned obseruaunce for the helpe of hys soule, whē he were whole in the kingdome of Christ cleane deliuered both body and soule from the dominion of Sathan (as the Scripture testifieth all that dye in Christ to be) is this, they will say, that he held that none should pray for him saue Christ, and that we be not bound to pray one for an other, nor ought to desire the prayers of an other man: that he excludeth, in that he sayth all other be but petitioners. By which wordes he plainly cōfesseth that other may and ought for to pray, and that we may and ought to desire other to pray for vs: but meaneth that we may not put our trust and confidence in their prayer, as though they gaue of them selues that which they desire for vs in their petitions, and so geue them the thankes, & ascribe to their merites that which is geuen vs in the name of our master Christ, at the deseruynges of his bloud. Christ is my Lord, & hath deserued and also obteined power, to geue me all that can be desired for me. And al that other desire for me: this is desired in Christes name & genē at the merites of his bloud. All the honour then, trust, confidēce, and thankes, perteyne to him also. Some will haply say, how should I desire an other to pray for me, and not trust to his prayer. Verely euen as I desire my neighbour to helpe me at my neede, and yet trust not to him. Christ hath commaūded vs to loue ech other. Now when I go or desire helpe, I put my trust in God, and complayne to God first, and say, Loe father, I go to my brother, to aske helpe in thy name, prepare the hart of him agaynst I come: that hee may pitie me and helpe me for thy sake &c. Now if my brother remember his duty & helpe me, I receaued it of God, and geue God the thankes which moued the hart of my brother & gaue my brother a courage to helpe me & wherwith to do it, and so hath holpe me by my brother. And I loue my brother agayne and say: Loe father I went to my brother in thy name, and he hath holpe me for thy sake: wherfore O father be thou as mercyful to him at his nede, as he hath ben to me for thy sake, at my nede. Loe now as my brother dyd his dutie when he holpe me, so do I my dutie when I praye for hym agayne: and as I might not haue put my trust and cōfidence in my brothers helpe, so may he not in my prayers. I am sure that God will helpe me by his promise, but am not sure that my brother wil helpe me, though it be his dutie, so am I sure that God will heare me what soeuer I aske in Christes name by his promise, but am not sure that my brother will pray for me, or that he hath a good hart to God.

No. But the Saintes in heauen cā not but pray and be hard, no more can the Saintes in earth, but pray and be heard neither. Moses, Samuell, Dauid, Noye, Elias, Elizeus, Esayas, Daniell, and all the Prophetes prayed and were heard: yet was none of those wicked that would not put their trust in God, accordyng to their doctrine and preachyng partaker of their prayers in the end. And as damnable as it is for the poore to trust in the riches of the richest vpon earth, so damnable is it also to leaue the couenaunt made in Christes bloud, and to trust in the saint of heauē. They that be in heauē know the elect that trust in Christes bloud & professe the law of God and for them onely pray: and these wicked Idolaters whiche haue no trust in the couenaunt of God, nor serue God in the spirite nor in the Gospell of Christes bloud, but after their blind Imagination, chosing them euery man a sondry Saint to be their Mediatour, to trust to and to be saued by their merites, do the Saintes abhorre and defie. And their prayers and offeringes, are to the Saintes as acceptable and pleasaunt, as was the prayer and the offeryng of Symon Magus to Peter. Act. viij.

Moreouer the Saintes in their most combraunce are most comforted & most able to comfort other, as Paule testifieth. i. Cor. i. In so much that S. Stephen and S. James prayed for them that slue them, S. Martine preached & comforted his desperate brethren euen vnto the last breath, & likewise (as stories make mention) dyd innumerable mo. Yea and I haue knowen of simple vnlearned persons & that of some that were great sinners which at the houre

The prayer of the faythfull for his brother taking effect, thankes therefore must wholly bee attributed to the geuer.

All our helpe is frō aboue, for man can not helpe but when God prepareth hys hart.

Praying to Saintes is damnable.

Saintes abhorre thē that pray vnto them.

of death haue fallen flat on the bloud of Christ, and geuen no rowme to other mens either prayers or preachynges: but haue as stronglye trusted in Christes bloud, as euer dyd Peter or Paul, and haue therto preached it to other, & exhorted other so mightily that an aungell of heauen could not mende them. Who then should resiste God that he might not geue the same grace to M. Tracie, which was a learned man, and better sene in the workes of S. Austē. yr. yeare before hee dyed, then euer I knew Doctour in England, but that hee must then faint and shrincke, whē most neede is to be strong, & feare the Popes Purgatory & trust to the prayer of Priestes dearely payd for? I dare say that he prayed for the Priestes whē he dyed, that God would conuert a great many of them, and if hee had knowen of any good man amōg them that had neede, he would haue geuen, and if hee had knowen of any lacke of priestes, he would haue geuē to mainteine moe: But now sence there be no then inough, & haue more then euery man a sufficient liuyng, how should he haue geuē them but to hyre their prayers of pure mistrust in Christs bloud? If robbyng of widowes houses vnder pretence of long prayers be damnable. Math. xxiij. Then is it damnable also for widowes to suffer them selues to be robbed by the long pattering of hypocrites, through mistrust in Christes bloud: yea and is it not damnable to maintеine such abhomination? Now when this dānation is spread ouer all, how can we geue thē that haue inough already, or how can they that haue inough already take more vnder the name of praying, & not harden the people more in this dānable dannation.

M. Tracie studious in S. Austen.

And concernyng the burieng of his body he allegeth S. Austen, neither is there any man (thinke I) so mad to affirme that the outward pompe of the body should helpe the soule. Moreouer what greater signe of infidelitie is there, then to care at the tyme of death, with what pompe the carkasse shalbe caried to the graue? He denieth not but that a Christen man should be honorablie buried namely for the honour and hope of the resurrection, and therefore committed that care to his deare executours his sonne and his wife, which he wist would in that part do sufficiēt, & leaue nothyng of the vse of the countrey vndone, but the abuse.

Burials must be celebrated honorably for the hope of our resurrection.

And that bestowyng of a great part of his goodes (while he yet lyued) vpon the poore, to be thankefull for the mercy receiued, without byyng and sellyng with God, that is, without bynding those poore vnto any other appointed prayers then God hath bound vs already, one to pray for an other, one to helpe an other, as he hath helped vs, but pacientlye abidyng for the blessynges that God hath appoynted vnto all maner good workes, trustyng faythfully to his promise, thanking (as ye may see by his wordes) the bloud of Christ for the reward promised to hys woorkes and not the goodnes of the workes as though he had done more then his dutie, or all that: And assigned by writyng vnto whom an other part should be distributed, also geuyng the rest to hys executours, that no strife should be, whiche executours were by right the heyres of all that was left to thē: These things I say are signes euident not onely of a good Christen mā, but also of a perfect Christen man, and of such a one as needed not to be agast and desperate for feare of the paynfull paynes of Purgatory, whiche who so feareth as they fayne it can not but vterly abhorre death: seyng that Christ is there no longer thy Lord, after he hath brought thee thether, but art excluded from his satisfaction, and must satisfie for thy selfe alone, and that with sufferyng payne onely, or els taryeng the satisfieng of them that shall neuer satisfie inough for them selues, or gapyng for the Popes pardons, whiche haue so great doubtes and daungers, what in the mynde and entent of the graunter, and what in the purchaser, yer they can be truly obteyned with all due circumstaūces, and much lesse certitude that they haue any authoritie at all. Paule thirsted to be dissolued & to be with Christ: Stephen desired Christ to take his spirite, the Prophetes also desired God to take their soules from them, and all the Saintes went with a lusty courage to death, neither fearyng or teachyng vs to feare any such crudelitie. Where hath the Churche then gotten authoritie to binde vs from beyng so perfite, from hauyng any such fayth in the goodnes of God our Father, and Lorde Christ, and to make such perfitnes and fayth of all heresies the greatest?

One must pray for an other, and one helpe an other.

A true Christian feareth not the Popes Purgatory.

Salomō saith in the xxx. of his Prouerbes, three things are insaciable and the fourth sayth neuer, It is inough. But there is a sitt called dame auarice, with

Couetous-nes pretely discribed.

with as greedy a gutte, as melting a maw, as wyde a throate, as gaping a mouth, and with as rauening teeth as the best, which the more she eateth the hongryer she is. An vnquiet euill neuer at rest, a blynd monster and a surmising beast, fearyng at the fall of euery leafe. *Quid non mortalia pectora cogis, auri sacra fames!* what doth not that holy hunger compell them that loue this world inordinatly, to committe: might that deuils belye be once full, truth should haue audience, and wordes be construed a right, and take in the same sence as they be ment.

Though it seme not impossible haply that there might be a place, where the soules might be kept for a space, to be taught and instruct: yet that there should be such a Jayle as they Jangle, and such fashious as they fayne, is playne impossible and repugnaunt to the Scripture: for when a man is trāslated vterly out of the kyngdome of Sathan, and so confirmed in grace that he can not sinne, so burnyng in loue that his lust can not be plucked from Gods will, and beyng partaker with vs of all the promises of God and vnder the commaundemētes: what could be denyed hym in that deepe innocencie of hys most kynde father, that hath left no mercy vnpromised, and askyng it thereto in the name of his sonne Jesus, the child of his hartes lust, whiche is our Lord & hath left no mercy vndeserued for vs: namely when GOD hath swore that he will put of righteousnes, and be to vs a father, and that of all mercy, and hath slayne his most deare sonne Jesus, to confirme hys othe.

God graunteth all thynges to the faythfull.

Finally seyng that Christes loue taketh all to the best, and nothing is here that may not be wel vnderstanded (the circumstances declaryng in what sence all was ment) they ought to haue interpreted it charitably, if ought had bene founde doubtefull or seemyng to sound amysse. Moreouer if any thyng had ben therin that could not haue ben taken well, yet their part had bene to haue interprete it as spoken of idlenes of the head, by the reason of sickenesse, for as much as the man was vertuous, wise, and well learned, and of good fame, and report, and sounde in the fayth whyle he was a lyue. But if they say he was suspect when he was a lyue, then is their doyng so much the worsse, and to bee thought that they feared hys doctrine when hee was a lyue, and mistrusted their owne part, their consciēces testifyeng to them that he held no other doctrine thē that was true, seyng they then neither spake nor wrote agaynst him, nor brought hym to any examinatiō. Besides that, some mery felowes will thinke, that they ought first to haue sent to him to wyt whether he would haue reuoked, yet they had so despitefully burnt the dead body, that could not aunswere for it selfe, nor interprete his wordes, how he ment them, namely the man beyng of so worshypfull and aunciēt a blood. But here will I make at end desiryng ỳ reader to loke on this thing with indifferent eyes, and iudge whether I haue expoūded the wordes of this Testamēt as they should seme to signifie, or not, iudge also whether the maker therof seme not by his worke both vertuous and godly: whiche if it so bee, thinke that he was the worsse bycause the dead body was burnt to ashes, but rather learne to know the great desyre that hypocrites haue to finde one craft or other to dase the truth with, & cause it to be counted for heresie of the simple and vnlearned people whiche are so ignorant they can not spye theyr sutteltie, it must nedes be heresie that toucheth any thyng their rotten byle they wil haue it so who soeuer say nay: onely the eternall God must be prayed to night & day to amende them in whose power it onely lyeth. who also graunt thē once earnestly to thirst his true doctrine contained in the sweete and pure fountaines of hys Scriptures and in his pathes to direct their wayes.

Baptistes burne both quicke and dead if they touch their roten sores.

AMEN.

Here endeth the Exposition of Master Tracies will, by William Tyndall.

the right inſtitution and vſage of the Sacramentes of Baptiſme, and the Sacrament of the body and bloud of our Sauiour Ieſu Chriſt.

Compiled by William Tyndall.

TO vnderſtād the pith of ỹ Sacramētes, how they came vp, & the very meanyng of them, we muſt conſider diligently the maners & faſhions of the Hebrues, which were a people of great grauitie & ſadneſſe, and earneſt in all their doynges, if any notable thyng chaunced among them, ſo that they not onely wrote, but also ſet vp pillers, and markes, & diuers ſignes to teſtifie the ſame vnto their poſteritie, and named the places where the thynges were done, with ſuch names as could not but keepe the dedes in memorie. As Jacob called the place where he ſaw God face to face, Pheniell, that is, Gods face. And the place where the Egyptians mourned for Jacob ſeuē dayes, the people of the countrey called Abell Miram, (that is) the lamentation of the Egyptians, to the intent that ſuch names ſhould kepe the geſtes and ſtories in minde.

Writtinges and monuments preſerue the memory of notable doynges.

Gene. 32.

Gene. 50.

And likewiſe in all their couenaunts they not onely promiſed one to another and ſware theron, but alſo ſet vp ſignes and tokens therof, and gaue the places names to keepe the thyng in minde. And they vſed therto ſuch circumſtaunces, proteſtations, ſolemne faſhions and ceremonies, to confirme the couenaūtes, and to teſtifie that they were made with great earneſt aduiſe and deliberation, to the intent that it ſhould be to much ſhame, and to much abhomination both before God and man, to breake them euer after.

A ſure bande of all couenaūtes amōgſt the Jewes.

As Abraham Geneſ. 21. when he made a couenaunt of peace with Abimeleck kyng of the Philiſtines, after they had eaten and dronke together, and ſworne, hee put ſeuen Lambes by them ſelues, and Abimelecke receiued them of his hand, to teſtifie that he there had digged a certaine well, and that the right therof pertained to hym. And he called the well Beer Seba: the well of Swearyng, or the well of ſeuē, becauſe of the oth, & of the ſeuē lambes, and by that title did Abraham his children chalenge it many hundred yeares after. And when Jacob & Laban made a couenaunt together Geneſ. 31. they caſt vp an heape of ſtones in witneſſe, and called it Giliad, the heape of witneſſe, and they bound ech other for thē and their poſteritie, that neither part ſhould paſſe the heape to the others countreyward, to hurt or conquer their land: and Laban boūd Jacob alſo, that he ſhould take no other wiues beſides his daughters, to vexe them. And of all that couenaunt, they made that heape a witnes, calling it the witneſſeheape, that their children ſhould enquire the cauſe of the name, & their father ſhould declare vnto them the hiſtory. And ſuch faſhions, as they vſe among them ſelues, did God alſo vſe to theimward in all his notable dedes, whether of mercy in deliuering them, or of wrath in puniſhing their diſobedience and trāſgreſſion, in all his promiſes to them, and couenaūtes made betwene them and hym.

Gene. 21.

The well of ſwearing or the well of ſeuen.

Gene. 31.

A heape of ſtones was a ſufficient bande for all couenaūtes.

As when after the generall floude God made a couenaunt with Noe and all mankind & alſo withall liuing creatures, that he would no more drowne the world he gaue them the rayne bow to be a ſigne of the promiſes, and for to make it the better beleued, and to kepe it in mynde for euer, he ſayd, when I bryng cloudes vpon the earth, I will put my bow in the cloudes, and will looke on it, and remembre the euerlaſtyng couenaunt made betwene God and all liuing creatures.

Gene. 9.

The rainebow a pledge of Gods promiſe.

And Abram, (whiche ſignifieth an excellent father) he named Abraham, the father of a great multitude of people, becauſe he had promiſed to make hym euen ſo, and that his ſeede ſhould be as the Starres, & as the ſand of the Sea innumerable, and that name gaue he him as a ſeale of the promiſe to confirme it, and to ſtrengthen the fayth of Abrahā and his poſteritie, and to kepe the promiſe in minde, that they might haue wherewith to binde God and to coniure him, as Moyſes and the holy Prophetes euer do, holdyng hym faſt to his owne promiſe, and binding him with his owne wordes, and bringyng forth the obligation and ſeale therof, in all tymes of neceſſitie and temptation.

Gene. 17.

The bleſſing of God to Abrahā

After that he made a couenaūt with Abraham to be his God, and the God

of his posteritie, and their shield & defender, and Abraham promised for him and his seede to be his people, and to beleue and trust in him, & to kepe hys commaundementes, which couenaunt God caused to be written in the flesh of Abraham, and in the males of all hys posteritie, commaundyng the males to be Circumcised the eight day, or to be slayne: whiche Circumcision was the seale and obligation of the sayd couenaũt, to kepe it in minde, and to testifie that it was an earnest thyng, wherby God chalenged them to be his people and required the keppyng of his lawes of them, and fayth to trust in him onely and in no other thyng for helpe and succour, and all that can be nedeful and necessarie for man, And wherby he cõdemned the disobediẽt and rebellious, and punished them, and whereby also the godly chalenged hym to be theyr God and father, and to helpe and succour them at neede, and to minister all thyngs vnto them accordyng to all his promises.

Circumcision the seale of Gods couenaunt with vs.

And though the seale of this couenaunt were not written in the flesh of the females, yet it serued the womankynd, bound them to God, to trust in him, and to kepe his lawes, as well as it dyd the men children, & the womankynd not Circumcised in the flesh, yet through the helpe of the signe written in the males louyng Gods law, & trustyng wholly in hym, were truly Circumcised in the hart and soule before God. And as the mayde children beleuyng and louyng God, whereunto the outward Circumcision bounde them, were truly Circumcised before God: Euen so the males hauyng the flesshe Circumcised, yet not beleuyng, nor louyng God (whereunto the outward Circumcision bounde them) were vncircumcised before God, and God not bounde to them, but had good right therby to punish them: so that neither Circumcision, or to be vncircumcised, is ought worth (as S. Paule sayth Rom. 2.) saue for the keping of the law for if Circumcision helpe not to keepe the law, so serueth it for nought, but for to condemne. And as the womankind vncircumcised were in as good case, as the males that were Circumcised: euen so the infãtes of ỹ maydẽs, which dyed vncircumcised, were in as good case, as the infantes of males whiche dyed Circumcised. And in as good case by the same rule were the men children that dyed before the eight day: or els let them tell, why the couenaũt made betwene God and Abraham saued the manchilde as soone as it was borne, yea as soone as it had lyfe in the mothers wombe for the couenaunt, that God would be God of Abrahãs seede, went ouer the frute, as soone as it had life and thẽ there is no reason, but that the couenaunt must nedes pertayne to the males, as soone as to the females. Wherfore the couenaunt must needes saue the males vnto the eight day and then the couenaunt was, that the ruler shoulde slay the males onely, if their frẽdes did not Circumcise them, not that the Circumcision saued them, but to testify the couenaunt onely. And then it foloweth, that the infantes that dye vnbaptised of vs Christen, that would baptise them at due tyme, and teach them to beleue in Christ, are in as good case as these that dye Baptised, for as the couenaunt made to the faith of Abraham, went ouer his seede, as sone as it had life, & before the signe was put on them: euen so must needes the couenaunt made to all that beleue in Christes blond, go ouer that sede as soone as it hath lyfe in the mothers wombe, before the signe be put on it. For it is the couenaunt onely, and not the signe that saueth vs, though the signe be commaunded to be put on at due tyme, to styre vp fayth of the couenaunt that saueth vs: and in stede of Circũcision came our Baptisme: wher by we be receaued into the Religiõ of Christ and made partaker of his passion, and members of his Churche, and whereby we are bounde to beleue in Christ, and in the father through hym, for the remission of sinnes, and to kepe the law of Christ, & to loue eche other, as he loued vs, & whereby (if we thus beleue and loue) we callyng God to be our father, and to do his will, shall receaue remission of our sinnes through the merites of Jesu Christ hys sonne, as he hath promised. So now by baptisme we be bounde to God, and God to vs, and the bond and seale of the couenaũt is writtẽ in our flesh, by which seale or writting God chalengeth faith and loue, vnder payne of iust damnation. And we (if we beleue and loue) chalenge (as it is aboue rehearsed) all mercy, and what soeuer we neede, or els God must be an vntrue God. And God hath bound vs Christen men to receaue this signe for our infirmities sake, to be a witnes betwene hym and vs, and also to put this signe vpon our

Gods promise reacheth to all Abrahams posteritie.

Baptisme to vs is as Circumcisiõ was to the Jewes

Rom. 2.

childrē not bindyng vs to any appointed time, but as it shal seme to vs most conuenient, to bring them to the knowledge of God the father, and of Christ, and of their dutie to God and his law. And as the Circūcised in the flesh and not in the hart, hath no part in Gods good promises: euen so they that bee baptised in the flesh, and not in hart hath no part in Christes bloud. And as the Circumcised in the hart and not in the flesh, had part in Gods good promises: Euen so a Turke vnbaptised (because he either knoweth not, that he ought to haue it, or cannot for tyrānie, if he beleue in Christ, and loue as Christ did and taught, then hath he his part in Christes bloud.

And thongh the outward Circumcision, by the whiche God chalengeth them to do him seruice, yea whether they would or not, and by the whiche they were taught to beleue in God, & in the seede of Abraham, that should come, and blesse all the world, and to loue the law, and certified them also on the other side, of the good will of God, if they so did, thought (I say) it was the chief and most principall signe, (for so are such ceremonies called in the Hebrue, because they yet signifie other things, then appeareth to the outward sence,) yet God gaue thē diuers other signes, both to styre vp fayth in the promise made thē, and also to kepe the benefite of the mercy of God in minde.

Exod.13. As in Exodus. 13. all the first borne both of mā and beast are sanctified and dedicated vnto the Lord for a remembraunce, that the Lord slue all the first borne of Egypt. This did God commaund to be obserued, that their childrē should aske why: and he cōmaunded their fathers to teach their childrē, whē they should aske what was ment thereby.

Exod.20. Also Exodus. 20. the Saboth is cōmaunded to be obserued, to be a signe, and to testifie that God had sanctified, and dedicated or chosen them, that they shuld be his people to kepe his lawes, & that he would be their God to kepe them, and to testifie also, that God hath created all thynges of nought in sixe dayes, and rested the seuenth.

Nume.10. Also Nume. x. where almighty God commaunded the childrē of Israell to blow a trompet, when they entered in to battell agaynst their enemies, and promised that they should be thought vppon before the Lord their God, and saued from their enemyes.

And likewise in their solēne feastes God commaūded them to blow trompettes ouer the sacrifice, to be a signe vnto them, that God would thinke on them accordyng to the couenaūt, made in the bloud of the sacrifice. Loe the trō pets were commaunded to be blowen, not that God delighted in the noyse of the trompettes, but in the faith of hys people.

Nume.15. Also Nume. 15. the Israelites are cōmaunded to make yelow gardes vpon their garmentes, to put them in remēbraunce to kepe his commaūdements, that they should do nothing after their own imagination, nor obserue any fashion, that pleased their owne eyes. wherby ye see that ceremonies are not a seruice to God, but a seruice to man, to put him in minde of the couenaunt, and to styre vp fayth and loue, which are Gods spirituall sacrifices in mans hart &c.

Iosua.4. And Iehosua 4. when the water of Iordane had geuen place, to go ouer by dry ground, God commaunded Iehosua, to take xij. stones out of the bottom of Iordan, and to pitch them on the land, to kepe the deede in memorie, & commaūded when the childrē should aske what the stones meant, that their father should teach them.

3.Reg.11. In the 3. of kynges. 11. Ahiah the Prophet tare the clocke of Ieroboam in xij. peces, and bad him take x. in signe, that he should raigne ouer x. of the tribes.

4.Reg.13. In 4. Reg. 13. Elisens made Iohab kyng of Israell open a windoow Eastward toward the Syrians, and made him to shoote out an arrow, and sayd it is the arrow of victory thorough the Lord agaynst the Syrians: and that did he to stablishe the kynges fayth in God, that he should with Gods helpe ouercome the Syrias, and then he bad the kyng smite the ground with an arrow, and the kyng smote it thrise wher by hee prophecied and certified the kyng that hee shoūld thrise ouercome the Syrians.

Esay.20. And Esayas in his xx. chapter was commaunded to goe naked and barefoote, to be a signe that Egypt, in whō the childrē of Israell trusted, should be so caried away of Nabuchadnezzar.

Ierem.27. And Jeremias 27. commeth among the people with bondes and chaynes put about his necke, and sheweth them vnto all the kyngs of those countreys, in token that they must be vnder the yoke of Nabuchadnezzar kyng of Babilon.

dēd. God so vsed to giue them signes, that they would not beleue without signes, as ye may see not onely in the old Testament, but also in the new. How the Jewes asked Christ saying, what signe doest thou shew vs? &c.

And Paule. 1. Cor. 1. the Jewes asked signes.

Luke. 1. Also Zacharias John Baptistes father asked a signe, and the aungel gaue it him.

Luke. 1. Christes mother also asked a signe, and the aungell gaue her Elizabeth to a signe.

Luke. 2. And vnto the shepheardes gaue the aungell a signe, as ye read, Luke. 2.

Exod. 12. And Exod. 12. God gaue the children of Jsrael the signe of Pesah, which we call the Easter Lambe, for a signe that the time was come, that the children of Jsrael should be deliuered out of Egypt. And therfore God sent Moyses and Aaron to them, whiche wrought many miracles among them, to stire vp their faith to the promise of that deliueraunce, agaynst the manifold and sore temptations to the contrarie, thorough the most straight and greuous bondage & mercyelesse oppressiō. And in that most specially, that Pharao was waxed ten tymes worse to them, after the comming of Moses and Aaron thē before, yet in the last night in which he had promised to smite the first borne of

Exod. 12. Egypt, both of man and of beast, and to deliuer them, he commaunded them to take for euery house a Lambe, or a kidde, and to slay them, and to strike the doore postes with the bloud, to bee a signe to them, and a seale of the promise that God would deliuer thē that night, both out of the handes of Pharao, and also from the smitting of the aūgell, that went about all Egypt and slue the first borne in euery house.

The institution of ỹ Paschall lambe. And this signe Pesah, beside that it was a seale of the promise to be deliuered the same night, to stablish ỹ fayth, and commaunded to be obserued euer after yearely, to keepe the benefite in memorie, it was also a verie prophecie of the passion of Christ, describyng the verie maner and fashion of his death, and the effect & vertue thereof also. Jn whose stede is the Sacrament of the body & bloud of Christ come, as Baptisme in the roome or stede of Circumcision.

To see how Christ was prophecied and described therin, cōsider & marke, how that the kidde or Lambe must be without spot or blemish, and so was Christ onely of all mākind, in the sight of God and of his law. Jt must be taken vp the tēth day of the first moneth, which is ỹ x. day of ỹ first new mone in March, for so coūt they their monethes frō the new Moone, & there begin in ỹ tyme of March with vs. And the same day came Christ to Jerusalem, there to be offered, and to suffer his passion.

Jt must be offered the xiiij. day of the same moneth at night, and the same houre begā Christ his passion, he was the same houre betrayed, and persecuted all night, and taken in the morning early. The feare of death was the same houre vppon him, neither slept he any more after, but went immediatly, as soone as he had comforted his Disciples, into the place where he was taken, to abide his persecuters, where also he swete water and bloud, of very agonie conceiued of his passiō so nighe at hand.

Christes death figured by the Paschall lambe. The bloud stricken on the postes saued thē, that they were not plagued with the Egyptians, & deliuered them out of the captiuitie of Pharao. And the bloud of Christ strickē on the postes of our consciences, deliuereth vs from the captiuitie of Pharao the deuill, and smitting of his aūgels &c. There might not a bone thereof be broken, no more were there of Christes, though the ij. that were hanged with him, had either of them his legges & his armes brokē.

Moreouer that it was a very prophecie of ỹ death of Christ, & of the vertue of his passion, it is made the more manifest by the woordes of Christ him selfe. Luke. 22. for the night before hys passion, when he had eaten Pesah with his Disciples, he sayd, Jl will no more eate of it henceforth, till it be fulfilled in the kyngdome of G O D. As who should say. This memoriall, which we yearely haue hetherto obserued, was once fulfilled in the kyngdome of this world, when your fathers were deliuered out of bondage and seruitude of the Egyptians. But it hath yet an other signification hetherto vnknowen vnto you, which must be fulfilled spiritually in the kingdome of God, by my passion that is at hand, and bloud that now shall shortly be shed, by the which ye shalbe deliuered out of the power of Sathan, sinne, and hell, & made heyres of the kyngdome of heauen. Neither was it the lambes bloud, that deliuered you then. For what regarde hath God in the bloud of shepe and calues? but the bloud of Christ, (whom that

Luke. 22.

Christes exposition of ỹ Paschall lambe.

lambe figured, and described his innocencie, pureness, and obedience to hys father, and compassion to mankynde ward, whose feble nature he had put on with all the infirmities of the same, (saue sinne) did then deliuer you, to bryng you to the fayth of this deliuerance, and to make you through faith partakers therof.

The scriptures of God are full of hidden misteries.

Many things there be in the Scripture whiche haue a carnall fulfillyng, euen there where they be spoken, or done, and yet haue an other spirituall signification, to be fulfilled long after in Christ and his kyngdome, and yet neuer knowen till the thyng be done.

Nume. 21. Iohn. 3.

As the Serpent of Brasse, which Moses hãged vp in the wildernes, though it tooke effect carnally in the wildernes, yet it so describeth the liftyng vp of Christ vpon the crosse, & the vertue of his passion, that no tõg could better declare it thẽ make the hart feele it.

If ye aske, why they may not be knowen, till they be done, and what prophecie may helpe: I aunswere. If men dyd vnderstand them before they were done, they would endeuour to let the fulfillyng of them, and when the significatiõ is fulfilled, then to see how playnly it was described in the Scripture, doth exceedyngly cõfirme the fayth thereof, and make it better to be vnderstand.

How the Paschall lambe was spiritually fulfilled in the kyngdome of heauen.

And when this Pesah was fulfilled spirituallie in the kyngdome of heauẽ, by the death and bloud heedyng of Christ, it ended there. And in ỹ roome therof (cõcernyng that spirituall significatiõ) came the signe of the Sacramẽt of the body and bloud of our Sauiour Christ, as Baptisme came in stede of Circũcision, thyngs more easie, & lesse paynefull and tedious to be obserued, and more gentle to prouoke and entise the Heathen. For as the lambe describeth the death of Christ to come, and the maner of his passion, by which we should be deliuered: euen so doth the ceremonie of the body and bloud of Christ testifie vnto vs, that he hath giuen him selfe to death for vs, and redemed vs already, if we beleue, and cleue fast to the profession of our Baptisme, to walke therin, or will (if any tempest had driuen vs out of the right course) returne to the right way agayne.

The institution of ỹ Sacramẽt of ỹ body & bloud of our Sauiour Christ.

The Paschall lambe & the death and sacrifice of Christes body & bloud compared together.

This to be so, the wordes of the Institutiõ declare, which are these. 1. Cor. 11. The Lord Jesus the night that he was betrayed, tooke bread and gaue thankes and brake it and sayd: Take, eate, this is my body that shalbe giuen for you: this doe in remembraunce of me. And likewise he tooke the cup whẽ Supper was done, saying. This cup is the new Testamẽt in my bloud, this do as often as ye shall drinke it, in the remembraunce of me. Here ye see by these woordes that it was ordeined to kepe the death of Christ in minde, and to testifie, that his body was giuẽ and his bloud shed for vs. And Luke. 22. This is my body that is giuẽ for you: do this in remembraunce of me. And this cup is the new Testament in my bloud, whiche shalbe shed for you. Loe here ye see agayne that it was instituted to kepe ỹ death of Christ in minde, and to testifie wherfore he dyed, euẽ to saue vs from sinne, death, and hell, that we should seeke none other meanes to be deliuered with: for there is none other name for vs to be saued by, but onely by the name of Jesus. Actes. 4. And as the children of Israell stong of the fiery Serpents, could haue none other remedy to saue them from present death, then to go and behold the brasen Serpent hanged vp by Moses in the wildernes, whiche lookyng on onely healed them: Euen so if the styng of death whiche is sinne haue wounded their soule, with the worksyng of the law in the consciences, there is none other remedy, then to runne to Christ, which shed his bloud hangyng vpon the Crosse, and to his euerlastyng Testament, and mercyfull promise, that it was shed for vs, for the remissiõ of our sinnes. If thou be stong with conscience of sinne, & the Cockatrice of thy poysoned nature, hath beheld her selfe in the glasse of the righteous law of GOD, there is none other salue for remedie, thẽ to runne to Christ immediatly, and to the father through him, And to say: father I haue sinned agaynst thee and thy godly, holy, and righteous law, & agaynst my brother, whom I ought of all right to loue for thy sake, as well as my selfe, forgeue me O father for thy sonne Jesus Christes sake, according to thy most mercyfull promises & Testament, & I will alke my brother forgiuenes (if the peace I meane be not made already) and will make to my power such satisfaction to hym as shall seme right in his eyes, if he be reasonable or as the congregatiõ shall assigne, or faythfull men thereunto appointed by the congregation, or such as I and he will agree vpon, and will endeuour my self to do so no more with the helpe

The chiefe and onely cause of the institution of the Sacrament.

Acte. 4.

1. Cor. 11.

In all afflictions we must resort to Christ.

&

We must be ordered by the congregation.

of thy grace. And will submit my selfe to the wholesome ordinaunce of the cõgregation, accordyng the doctrine of thy sonne Jesus and of his faithful Apostles. For there is none other name giuen vnder heauen, wherby we shalbe saued, but onely the name of Jesus.

Only by the name of Jesus Christ commeth our saluation. Actes. 4.

Hereof ye see, that the Sacramẽt is an absolutiõ of our sinnes, as often as we receiue it, where it is truly taught and vnderstand, and receiued a right.

The nature of the Sacramẽt of the Supper of our Lord.

Hereof ye see also, that as the Hebrues wrote their stories, in couenaũts and signes, giuyng their signes such names as could not but keepe them in mynde: so God the father dyd follow the example of the people (or they folowyng hym) and commaunded hys promises, couenaunts, and prophecies to be written in gestures, signes, and ceremonies, geuyng them names, that could not but kepe his couenauntes in mynde. Euen so Christ wrote the couenaunt of his body & bloud, in bread and wine, geuyng thẽ that name, that ought to keepe couenaunt in remembraunce.

Sacraments were first ordeined by God to kepe hys couenantes and promises in remẽbraunce.

Sacramentes are no stories to keepe Christes couenaunts in memory.

And hereof ye see, that our Sacraments are bodyes of stories onely, and that there is none other vertue in thẽ, thẽ to testifie and exhibite to the senses and vnderstanding the couenauntes & promises made in Christs bloud. And here ye see that where the Sacramẽts or ceremonies, are not rightly vnderstãd there they be cleane vnprofitable.

Circumcisiõ without fayth auayled nothing

And as the Circumcisiõ in the flesh, their hartes still vncircumcised, hating the law of God and beleuyng in their owne imaginations, were Circumcised to their damnation.

Baptisme wont fayth auayleth nothyng.

And as, the Baptised in the flesh onely, the hart still vncleane, neither beleuyng in Christ for the forgeuenes of their sinnes, neither louyng their neighbour for Christes sake, are Baptised also vnto their greater damnatiõ. (For though God haue right to al mẽ, because he hath created and made mã: yet to all such persons by reason of the signe and badge, and of their owne cõsent, graunt, and promise, he hath more right to the callyng of them to the keepyng of his law, if they trust in hym onely, or to damne them, bicause when they know their duety, or might if they would, (the signe mouyng them and giuyng them an occasiõ to aske the rather) and yet do it not.) Euẽ so all that come to the Sacrament for any other purpose, then it was ordeined and instituted for, (that is to say) to seke absolution of their sinnes, with a set purpose to sinne no more, as nigh as they cã, & to cal to memorie ỹ benefite of the passiõ of Christ, with ỹ meditatiõ to weaken the flesh, & to stregth the spirite agaynst her, & to giue thankes agayne, (that is to say) to call to mynde, how much hee is bounde to loue his neighbour, to helpe his neede, and to beare his infirmitie and to forgeue him, if he haue offended, and desire forgeuenes, promising to amẽde, whereunto Christ bindeth all that wilbe partakers of his bloud. All such as are not thus prepared, come to their greater damnation. I passe ouer with silence the wicked & damnable doctrine of these seruauntes of Mammon, whiche for lucre peruert the true vse of the Sacrament, and hide it from the people for theyr gayne, teachyng it to be a sacrifice, instituted of God to helpe the soules of the dead in Purgatorie, and that it wil make men rich, and bring them to such promotion, as Christ neuer promised his Disciples, but forbad it them.

Some will say: This Sacrament needed not, Baptisme is inough, Baptisme, is a receiuyng into Religiõ, and there is the couenauntes made, what we shall do, and what we shall haue. And baptisme is a signe, wherby God hath right to vs, and we to God, and to Christ, and wherby euery man hath right to call other to do their dueties, and to rebuke them that will not. Neither our saluation so greatly standeth in that or any other Sacrament, that we could not be saued without them, by preachyng the word onely. Neuertheless God hath written his will, to haue his benefites kept in memorie, to his glorie and our benefite, and namely this benefite of all benefites, wherin onely the pith of our saluation resteth: therfore though the effect of it be signified by Baptisme, and though we be baptised to beleue in ỹ death of Christ, and to dye with him, by the mortifieng of the flesh: yet doth this Sacrament through ỹ rehearsing of the couenaũt, and breakyng of the bread, and powryng out of wine, much more lyuely expresse the whole storie, & kept it better in memorie, by dayly repeatyng therof, and hath more might and vehemencie to heale the conscience stong with fresh sinne. For the nature of mã is so weake, so feble, and so fraile, that he can not but sinne, as there is no mã that liueth and sinneth not.

Baptisme and the Sacrament of Christes body and bloud are both necessary.

The Sacrament of Baptisme what it worketh in vs.

The Sacrament of the body & bloud of Christ, what it worketh in vs.

And when he is so fallen then the

Marke. 16.

The law driueth a sinner to desperatiō.

The deuill enemy to man.

The flesh enemy to man.

The impenitent and wilfull sinner feeleth not the wrath of God in his law.

The law, the flesh & the deuill are three great enemyes vnto man.

Why the Sacramentes were chiefly ordeined by God.

God hath cōmaunded his Sacramentes to be had in dayly vse & the cause why.

The Sacrament of Christes body & bloud is a sure token of Christes promise of our saluation in his death.

law looketh vpon him with so terrible a countenaunce, & so thundereth in hys eares, that he dare not abide, but turneth his backe and to go, but the enemie still allayleth him on the other side, to persuade him that GOD hath cast him away, saying: they that be Gods haue power to kepe his law, thou hast not, but breakest them: Ergo, thou art a cast away & a damned creature, and hell gapeth, and setteth opē her mouth to deuoure him, & the flesh also wrestleth with the spirit to kepe him down, and to take prisoner, and to stoppe his mouth that he crie no more vpon her, that she might sinne at pleasure without all feare.

The careles swyne that consent vnto sinne, feele not these thinges neither the hypocrites that haue put a visard on their face of the law, and make her looke with such a coūtenaunce as pleaseth thē, but the poore folkes that haue the eyes open, and consent, and fayne would do the law, they feele that can not be expressed with toung. Neither is there liuyng any man, that feeleth the vertue and power of the bloud of Christ, whiche hath not first felt the strong paynes of hell.

Seyng then that this mā is so sicke, so prone and ready to fall, and so cruelly inuaded, whē he hath sinned, of the feende, the flesh, and the law, that he is oft put to flight, and feared and made to runne away from his father. Therfore hath the God of all mercy and of his infinite pitie and bottomlesse compassion set vp this Sacrament, as a signe on an high hill, whence it may be sene on euery side a farre and neare, to call againe them that be fled and runne away. And with this Sacramēt he (as it were) clocketh to them, as an henne doth for her chickens, together them vnder the wynges of his mercy. And hath commaunded his Sacrament to be had in continuall vse to put them in mynde of mercy, layd vp for them in Christes bloud, and to witnesse and testifie it vnto them, and to be the seale therof. For the Sacrament doth much more vehemētly print lyuely the fayth, and make it sinke down into the hart, then do bare wordes onely. As a man is more sure of that he heareth, seeth, feeleth, smelleth, and tasteth then that he heareth onely.

Now when the wordes of the Testament and promises are spoken ouer the bread. This is my body that shalbe broken for you. This is my bloud that shalbe shed, for you, they confirme the fayth, but much more when the Sacrament is sene with the eyes, & the bread broken, the wine poured out or looked on: and yet more when I tast it and smell it. As ye see when a man maketh promise to an other with light wordes betwene them selues, and as they departed, hee to whom the promise is made, beginneth to doubt, whether the other spake earnestly or mocked, and doubteth whether he will remember his promise to bide by it or not. But when any man speaketh with aduisement and deliberation, the wordes are thē more credible: but yet if he sweare, it confirmeth the thyng more, and yet the more, if he strake handes, if he geue earnest, if he call record, if he geue his hād writing, and seale it: so is the promise more, and more beleued, for the hart gathereth: Lo he spake with aduisement, deliberation, and good sadnes, he clapped handes, called recordes, and put to his hand and seale, the man cannot be so fayne without the feare of God, as to deny all this: Shame shall make him bide by his promise, though he were such a man, that I could not compell him, if he would deny it. If a young mā breake a ryng betwene him and a mayde, doth not the fact testifie, & make a presumption to all men, that his hart meant, as his wordes spake.

Manoha Sampsones father when he had sene an aungell, Iud. 13. he sayd to his wife, we shal surely dye, because we haue sene the Lord. But his wife gathered other comfort of the circumstaunces, and sayd, if the Lord would kill vs, he would not haue receaued such offerings of our hands, nor shewed vs such thynges as he hath, nor told vs of thynges to come. Euen so our harts gather of the circūstaunces, protestatiōs, and other miracles of God, good argumentes and reasons, to stablish our weake fayth with all, such as we could not gather at bare wordes onely. Iudi. 13.

A brief collection of the promises.

And this we dispute, God sent his sonne in our nature, & made him feele all our infirmities, that moue vs to sinne, and named him Iesus (that is to say) Sauiour because he should saue his people from their sinnes. Math. 1. And after his death he sent his Apostles to preach the thynges or tydynges, and to thrust it in at the eares of vs, & set vp a Sacrament of it, to testifie it to be a seale of it, to thrust it in, not at the eares onely, by the rehearsing of the Math. 1.

pro-

promises and Testament ouer it, neither at our eyes onely in beholdynge it, but beate it in throughout our feelyng, tastyng and smellyng also, and to be repeated dayly, & to be ministred to vs. He would not (thinke we) make halfe so much a do with vs, if he loued vs not, or if he would not haue vs fayne come, and be as mercyfull to vs, as he was to his fredes in the old tyme, that fell and rose agayne. God so then vsed the Jewes, (to whom all ceremonyes were first giuen, and from whom they came to vs) euen such fashions as they vsed among them selues in all his promises and couenauntes, not for his necessitie, but for ours, that such thynges should be a witnes and testimonie, betwene him and vs, to cõfirme the fayth of his promise, that we should not waner nor doubt in them, when we looke on the seales of his obligations, wherwith he hath bound him selfe. And to keepe the promises and couenauntes better in mynde, and to make them the more deepe sinke in our hartes, and to be more earnestly regarded; and that we should aske what such thynges ment, and why God cõmaunded them to be obserued, that ignorannce should not excuse, if we know not what we ought to do & beleue, for naturall reason ought to teach vs, that ỹ outward, corporall & bodily thyng can not helpe the spirituall soule, and that GOD hath not delectation in such fantasie. Now if we were diligent to search for the good will of God, and would aske what such ceremonies meant, It were impossible, but then God, (which hath promised, Math. 7. If we seeke we shal finde,) would send vs true interpreters of his signes or Sacramentes.

Math. 7.

To an ignorant and vnfaithfull person the Sacramentes and ceremonies are sinne.

Idolatry what it is.

The spirituall and right seruyng of God what it is.

And he that beyng of a lawfull age obserueth a ceremonie, and knoweth not the entent, to him is the ceremonie not onely vnprofitable, but also hurtfull, and cause of sinne. In that he is not carefull, and diligent to search for it, and he there obserueth them with a false fayth of his owne imagination, thinking as all Idolaters do, and euer haue done, that the outward woorke is a sacrifice and seruice to God. The same therfore sinneth yet more deeper and more damnable: Neither is Idolatrie any other thyng then to beleue that a visible ceremonie is a seruice to the inuisible God whose seruice is spirituall as he is a spirite, and is none other thyng then to know that all is of hym and to trust in hym onely for all thynges and to loue him for his great goodnes and mercy aboue all, and our neighbours as our selues for his sake: vnto which spirituall seruyng of God, and to leade vs to the same, the old ceremonies were ordeined.

These be now sufficient concernyng the entent and vse of the ceremonies & how they came vp. Now let vs consider the wordes of this Testament and promises as they be rehearsed of the three Euangelistes Mathew, Marke, and Luke & of the Apostle Paule. For John whiche wrote last touched nothyng that was sufficiently declared of other Math in the 26. thus sayth, when they were eatyng Jesus tooke bread & gaue thankes and brake and gaue hys Disciples, and sayd, take, eate this is my body: And he tooke the cup and thanked and gaue it them, saying: Drinke ye all of this, for this is my bloud, whiche is of the new Testament ỹ that is shed for many for the remission of sinnes. First ye see by these wordes that the body was giuen to death, and the bloud shed for the remissiõ of sinnes and that for many. But who are these many? Verely they that turne to GOD to beleue in hym onely and to endeuour them selues to keepe his law from hence forth. which many, yet in respect of thẽ that loue not the law, are but very few, and euen that little flocke that gaue them selues wholy to follow Christ, wherfore if any man thinke hee beleue in Christ, and haue not the law written in his hart to consent, that his dutie is to loue hys brother for Christ sake as Christ loued him and to endeuour him selfe so to do, The fayth of that same man is vayne and built vppon sand of of his own imagination and not vpon the rocke of Gods word: for his worde vnto which he hath bound himselfe is, that they onely which turne to God to keepe his lawes shall haue mercy for Christes sake. Drinke of it all for it is my bloud of the new Testament, for it is (that is to say) the drinke that is in the cup, or if ye list the cup is my bloud of the new Testament takyng the cup for drinke, by a maner of speaking vsed in all tounges as when we say. I haue dronke a cup of wine, we take there the cuppe for the wyne. My bloud of this new Testamẽt, that is to say my bloud for whose shedding sake this new Testament and couenaũt is made to you, for the forgeuenes of sinne.

Math. 26. Marke. 14. Luke. 22. 1. Cor. 11.

The institution of the Sacramentes of Christes body and bloud.

Who they are that receaue the benefite of Christes death.

The cup of the bloud of Christ what it is.

The old Testament made betwene God and your fathers in mount Sy-

nai in whiche, life was promised to thē onely that kept it, and to the breakers, death, wrath and vengeance, and to be accursed, and no mētion made of mercy whiche was confirmed with bloud,

Exod.24. Exodus. 24. Moyses offered halfe the bloud to God and sprinkled the people with the other halfe to cōfirme the couenaunt and to bynde both parties: neither was there any couenaūt made that was not confirmed with bloud as

Hebr.9. it is rehearsed Hebrues the 9. And as we see in the bookes of Moses, whose custome of bloudshedding was not onely to confirme those old couenauntes, but also to be a prophecie of the bloud that should be shed to confirme this Testament. That old cruell & fearefull testamēt, which drew ỹ people away, so that they durst not abyde the voyce

The great & mercyfull differēce betwene the old Testament & the new. of thunder, nor the terrible sight of the fire, but went and stode a farre of, was cōfirmed with the bloud of calues. But this new and gentle Testament which calleth agayne and promiseth mercy to all that will amend: And as it is a better Testamēt, so is it confirmed with a better bloud to make men see loue, to loue agayne, and to be a greater confirmation of the loue promised. For if he

The great mercy of God to mā kynd. gaue vs his sonne what will he deny vs? If God so loued vs whē we were sinners and knew him not, that hee gaue his sonne for vs, how much more loueth he vs now whē we loue agayn and would fayne kepe his cōmaundementes? In the old couenaunts the people were sprinckled with bloud of calues without in their bodies to bynd thē to keepe the law, els we were boūd to iust damnatiō for the breakyng of it.

Here it is sayd, drinke of it euery one, that your soules within may bee sprinkled and washed thorough fayth with the bloud of the sonne of God for the forgeuenes of sinne and to be partakers of a more easie and kynde Testament, vnder which if you sinne thorough fragilitie you shalbe warned louingly & receiued to mercy if you will turne agayne and amend.

Marke. 14. Marke in the. 14. And as they dyd eate, Iesus tooke bread, and when hee had geuen thākes, he brake it, & gaue it to them & sayd, Take, eate, this is my body: and he tooke the cup and when he had geuē thākes, he tooke it to thē, & they al dranke of it: And he said to thē, this is my bloud of ỹ new Testament, whiche is shed for many. This is all one with Mathew as is afore sayd.

Luke.22. Luke in the 22. And he tooke bread & when he had geuen thankes, he brake it and gaue to them, saying. This is my body which is giuen for you, this do in remembraunce of me, Likewise also, when he had supped he tooke the cup, saying: This cuppe is the new Testament in my bloud which is shed for you.

Here is also to be noted that ỹ cause of the institution was to be a memorial to testifie that Christes body was giuē and his bloud shed for vs. And agayne where Mathew & Marke sayd, this is my bloud in the new Testament. Luke sayth. This cup is the new testamēt in my bloud whiche shalbe shed for you. This is a straunge speakyng & far frō the vse of our toung, to call the signe & confirmation by the name of the thing that is signified & confirmed. The Testament is that Christes bloud is shed for our sinnes. And Christ sayth. This cup is that testament, signifieng thereby that ỹ thing that is meant by this ceremony is that we beleue that his bloud shedding is the remissiō of our sinnes, which is the very Testament.

The cause of the institution of ỹ Sacramēt of Christes body.

The signe of the body of Christ is called by the name of Christes body, whiche is there signified.

Paul. 1. Cor. 11. saith on this maner. That which I deliuered vnto you I receaued of the Lord. For the Lorde Iesus the same night in the whiche he was betrayed, tooke bread, and when he had geuen thankes he brake it and said. Take ye and eate, this is my body which is broken for you: this do in remembraūce of me: After the same maner also he tooke the cup when he had supped saying. This cup is the new Testament in my bloud: this do as oftē as ye drinke it in the remēbraūce of me. For as often as ye shall eate this bread and drinke this cup ye shall shewe the Lordes death vntill he come. 1.Cor.11.

As Mathew and Marke agree in these wordes. So do Lucas and Paul. And as it is aboue declared vppon the wordes of Luke, and so here by oft repeatyng one thyng. This do in remembraunce of me. This cup is the new Testament in my bloud. This do as oft as ye drinke it in the remembraunce of me. Agayne, as oft as ye shall eate of this bread and drinke of this cup, so oft ye must declare the Lordes death. By this oftē repeatyng (I say) ye may euidently perceaue, the cause, entēt, and whole purpose of the institution of this Sacrament was to testifie and confirme the fayth of the Testament made in the death of Christ, how that for his sake our sinnes shalbe forgeuen.

So, do this in the remembraunce of me, that is to say, Take bread & wyne and rehearse the couenaunt, and testa-

ment

ment ouer them, How that my body was broken and my bloud shed for many and thē geue them to the people to eate and drinke to be a signe and earnest, and the seale of the Testament, & crie vpon them without ceasling to beleue in me onely for the remission of sinnes and not to dispayre how weake soeuer they be, onely if they hang on me and desire power to keepe the law after my doctrine and example of my lyfe and do more and be sory bycause they cannot do that good thyng which they would.

1.Cor.11. For sayth Paul who soeuer shall eate of this bread or drinke of the cup of the Lord vnworthely shalbe giltie of the body and bloud of the Lord, that is to say, whoso receaueth the Sacrament of the body and bloud of Christ with an vncleane hart not forsaking the old lustes of the flesh. For purposing to folow Christ, and to loue his neighbour as onely Christ was to hym mercyfull. The same sinneth agaynst the body & bloud of Christ. In that hee maketh a mocke of the earnest death of Christ, & Hebr.10. as it is written Hebrues the. 10. treadeth Christ vnder foote and counteth the bloud of the Testament wherwith he was sāctified as an vnholy thyng, & doth dishonour to the spirite of grace.

What the Sacramēt meaneth & why the same was instituted. Of this ye may perceaue agayne what the Sacrament meaneth & what the entent of the ordinaunce was, and how such ceremonies came vp, and whence they had their begynnyng and what the frute thereof is, and what is therin to hy sought: And though this were inough so that I might here wel cease, yet because the vnquiet scrupulous and superstitious nature of man wholy giuen to Idolatrie hath styred vp such traditions about this one Sacrament most specially: I cannot but speake therof somewhat more and declare what my conscience thinketh in this matter.

There are iij. opinīōs about the Sacramēt of the body and bloud of Christ. Ye shall vnderstand therfore that there is great dissention and three opinions about the woordes of Christ where he sayth in pronouncyng the testament ouer the bread This is my body: And in pronouncyng it ouer the wyne This is my bloud. One part say, that these woordes This is my body: This is my bloud compell vs to beleue vnder payne of damnation that the bread and wyne are chaunged into the very body and bloud of Christ really. As the water at Cana Galilee was turned into very wyne.

The first opinion.

The second part sayth, we be not bound to beleue that bread and wyne are chaunged but onely that his body and bloud are there presently. The second opinion.

The thyrd say, we be bound by these woordes onely to beleue that Christes body was broken and hys bloudshed for the remissiō of our sinnes and that there is no other satisfaction for sinne then the death and passion of Christ. The thyrd opinion.

The first say these woordes This is my body: This is my bloud compell vs to beleue, that thynges there shewed, are the very body and bloud of Christ really. But bread and wyne say they cannot be Christes naturall body: therfore the bread and wyne, are chaunged turned, altered and transubstantiated, into the very body & bloud of Christ, And they of this opinion haue buried them selues in seekyng subtilties and similitudes to proue how the very body and bloud might be there vnder the similitude of bread and wine onely, the very bread and wyne beyng thus trā-substantiated. And these men haue ben so occupyed in slaying, all that wil not captiue their wits to beleue them: that they neuer taught nor vnderstode that the Sacrament is an absolution to all that therby beleue in the body & bloud of Christ. A declaration made by them of the first opinō aboue mentioned.

The second part graunt, with the first, that the woordes compel vs to beleue that the things shewed in the Sacrament are the very body and bloud of Christ. But where the first say bread and wine cannot be the very body and bloud of Christ: There they vary and dissent from them, affirming that bread and wine may and also is Christes body really and very bloud of Christ: and say that it is as true to say that bread is Christes body and that wyne is hys bloud as it is true to say Christ beyng a very mā is also very God. And they say, as the Godhead and manhode in Christ are in such maner coupled togegether that mā is very God and God very man: Euen so the very body and the bread are so coupled that it is as true to say that bread is the body of Christ and the bloud so annexed there with the wyne, that it is euen as true to say that the wyne is Christes bloud. A declaratiō of them of the secōd opinion aboue mentioned.

The first though they haue slayne so many, in and for the defence of their opinion, yet they are ready to receiue the second sort to fellowshyp, not greatly stryuyng with them or abhorryng the presence of bread and wyne with the very body and bloud so that they yet

by that meanes may keepe hym there still, and hope to sell hym as deare as before, and also some to bye hym and not to minish the price.

A declaration of thē of the third opinion aboue mentioned.

The thyrd sort affirme, that the wordes meane no more but onely that we beleue by the thyngs that are there shewed that Christes body was brokē and his bloud shed for our sinnes, if we will forsake our sinnes & turne to God to kepe his law. And they say that these sayinges, This is my body: and This is my bloud, shewyng bread & wyne are true as Christ meant them, and as the people of that countrey (to whō Christ spake) were accustomed to vnderstand such wordes, and as the Scripture vseth in a thousand places to speake. As when one of vs sayth, I haue dronke a cup of good wyne, that saying is true as the mā meant: that he dranke wyne onely and not the cup: whiche wordes happely, in some other nations eares, would sound that he dranke the cuppe. And as when we say of a child. This is such a mans very face: the wordes are true as the maner of our land is to vnderstand them, that the face of the one is very like the other, And as whē we say he gaue me his fayth and hys truth in my hand, the wordes are true as we vnderstand them that he stroke handes with me, or gaue earnest in signe or token that he would byde by his promise, For the fayth of a mā doth alway rest in his soule, and cannot be giuen out though we giues signes and tokens of them. Euen so (say they) we haue a thousād examples in the Scripture, where signes are named with names of thynges signified by them. As Jacob called the place where hee saw the Lord face to face. Phenyell that is Gods face, when he saw the Lord face to face. Now it is true to say of that field that it is Gods face, though it be not his very face. The same field was so called to signifie that Jacob there saw God face to face.

Gene. 32.

The chief hold and principall ancre that the two first haue, is these words, This is my body: This is my bloud. Unto these the third aunswereth as is aboue sayd, other textes they alledge for them selues, whiche not onely do not strength their cause, but rather make it worse. As in ẏ sixt of John which they draw and wrest to the carnall and fleshly eating of Christes body in ẏ mouth, when it onely meaneth of this eatyng by fayth. For when Christ sayd except ye eate the flesh of the sonne of mā and drinke hys bloud ye haue no lyfe in you. This cannot be vnderstanded of the Sacrament. For Abraham had life and all the old holy fathers, Christes mother, Elizabeth, Zacharias, John Baptist, Symeon, Anna, and all the Apostles, had lyfe already by fayth in Christ: Of which not one had eatē hys flesh and dronke his bloud with theyr bodily mouthes, But truth it is, that the righteous liueth by his fayth: Ergo, to beleue and trust in Christes bloud is the eatyng that there was meant, as the texte well proueth, if they say we graunt that life commeth by faith: but we all that beleue must be Baptised to keepe the law and to keepe the couenaunt in mynde: Euen so all that lyueth by fayth must receiue the Sacrament. I aunswere. The Sacrament is a confirmation to weake consciences, and in no wise to be despised, howbeit many haue lyued by fayth in the wildernes, whiche in. 20. 30. or 40. yeares haue not receiued the Sacramēt. Notwithstanding this Oration is nothing to the purpose. For Christ spake to the blinde and vnbeleuyng Jewes, testifieng to them that they could haue no lyfe, excepte they should first eate his flesh and drinke his bloud: Ergo, this eatyng and drinkyng is meant onely of that thyng, that first bryngeth lyfe into the soule and that is faith by your owne confession. And therfore must it be vnderstand of fayth onely, and not of the Sacrament.

Iohn. 6.

Papistes are the wresters of Scriptures.

The Sacramentes are confirmations to weake consciences.

Fayth encreaseth by the worthy receiuyng of the Sacramentes.

And Mathew the last, I am with you alwayes euen vnto the end of the world, which may well be vnderstand, and so was it of old Doctours that by his spirituall beyng with vs by fayth, and in his spirite and so may that text of Mathew 18. be vnderstand where two or thre are gathered together in my name there am I in the middest of them. There is many tymes ij. or three good men that mete together in Christes name where the Sacramēt is not. And Paule, Ephes. 3. boweth his knees for the Ephesians to God, that he would geue thē his riches to be strenghthened with his spirite that Christ may dwell in their hartes thorough fayth. where the hart then beleueth in Christ, there dwelleth Christ in the hart: though there be no bread in the hart, neither yet in the maw.

Math. 28.

Math. 18.

Ephe. 3.

The two first partes takyng the old Doctours to be on their side. I aunswere many of the old doctours spake so mystically that they seme sometimes

The olde Doctours vary in their opinion of the Sacramēt.

to

to affirme playnly that it is but bread and wyne onely concernyng the substaunce. And that it is a figure of the body and bloud of Christ onely & some tyme that it is his very body & bloud, therfore it were nedelesse to wade any further herein.

In aunswere to them of the second opinion.

And vnto them of the second opinio that the bread is his very body, I aunswere ye must remember that the old Doctours, as earnestly call it a sacrifice as they do Christes body. But that ye denye: And say with the Epistle to the Hebrues that he was but once sacrificed for altogether whē he offered & sacrificed him selfe to the father for our sinnes, and can now no more be sacrificed. Christ dieth no more now and therfore is no more sacrificed. Neither do we properly offer him to God. But he in his mortall flesh offered himselfe for vs to GOD the father and purchased therewith a generall pardon for euer.

Christ once sacrificed is a sacrifice for euer.

The doctrine of the Papistes.

And now doth God the father proffer him and giueth him to vs. And the Priestes in Gods stede proferre hym and giue hym vnto the people for a remission and absolution of their sinnes dayly, if they by the mouyng and styrryng of the Sacramēt beleue in the body and bloud of Christ.

Papistes be agreued with such as consent not to their grosse opinion.

Wherfore ye ought of no right to be angry with them of the thyrd opinion though they denie the Doctors, where they seme to say that the Sacrament is the very body of Christ. As they be not angrie with you, when ye deny them, where they as earnestly affirme that it is a sacrifice. Neuertheless they aunswere that Doctours call it a sacrifice onely because it is the memoriall, the earnest and seale of that euerlasting sacrifice offered once for all. And euen so say they that the Doctours called the Sacrament the body & bloud of Christ after the same maner onely, because it is the memoriall, the earnest and seale of body and bloud, as the vse of Scriptures is to call signes by the names of thynges signified therby.

Signes cōmonly called by the name of thynges signified therby.

And vnto them of the first opinion I aunswere with the same reason that it is impossible that the Sacrament should be a very sacrifice. For neither the sacrifices of the old law which prophecied the sacrifising of Christ, neither yet our redemption was fulfilled at night. For if the Scriptures and prophecies were then fulfilled and we thē redemed. Christ dyed on the morow in vayne and false are the Apostles and Euangelistes that preache hys body breakyng and bloud sheddyng vnder Pontius Pylate by the persecution of Cayphas and Annas, to bee our redemption.

Note this worthy & true argument following.

Moreouer for all the breakyng and deuidyng of the Sacrament of his body among his Apostles. His body abode still alyue and for all the pouryng out of the Sacrament of his bloud of the pot into the cup, and out of the cup into the mouthes and belyes of his Disciples: hee blede as fresh on the morow, as though he had blede then nothyng at all.

He was verely much more easely sacrificed that night in the breakyng & diuidyng of the bread and pouring out of wyne, then he was on the morow. The Sacrament was that night no doubt but a description of his passiō to come. And it is now a memorial of his passiō past. He instituted the maner of the Sacrament then, and taught hys Disciples also, that they after vnderstode when he was risen agayne, and not then, as they neuer had capacitie to vnderstand hym when he spake of his death. For they then imagined carnally of Christ (as the Iewes yet do, that Christ should neuer dye as he dyd, not concernyng his Godhead but should lyue euer bodily as he now doth concernyng his resurrection.

All the doctors with one accorde call the Sacrament a sacrifice.

Wherfore seyng that all the Doctors with one accorde cal the Sacrament so earnestly a sacrifice they cannot otherwise vnderstand them that they so say after the vse of the Scripture onely, but because it is the memoriall of the sacrifice of his death & bloudsheddyng. Why should they then of right be offended if we vnderstand the Doctours after the same maner whē they call it his body and bloud? And that they so call it after the vse of the Scripture because that it is onely a memoriall of his body and bloud.

Papistes should be indifferent in iudgementes as Prote-stants are.

Transubstantiatiō was a worde vsed among the olde Doctours.

As concernyng the transubstantiation: I thinke that such a speech was among the old Doctours though they that came after vnderstode thē amisse. Their hartes were grosse, through busiyng thē selues to much with worldly businesse, for the bread and wyne are but onely bread & wine till the wordes of the Testament bee rehearsed ouer them, & then they ceasse to be any more bread & wyne in the hartes of the true beleuers, for the hart after these words once spoken thinketh onely vppon the couenaunt made in the body and bloud of Christ and through fayth eateth hys

body

body and drinketh his blood, though the eyes and other sences perceaue nothyng but bread and wyne. As when a man sometyme seeketh for a text in the Bible he seeth paper and inke and the figure of letters: yet his hart not once thinketh of any other thyng thē on the wordes and sence of his text. And therof no doubt came vp this transubstantiation through false vnderstandyng.

Another thyng is this, none of those wicked heretickes which denied Christ to be very God, or any of them that denyed Christ to bee man or to haue a very body saue a phātastical body dyd cast the true beleuers in the teth at any time, of the fayth of Christes body present in their Sacrament euery where, which thing is not like but they would haue done, if that opinion had thē bene a generall article of the fayth.

An effectual and good Argument.

Neither was there any heresie or diuersitie of opinion or disputyng about the matter till the Pope had gathered a Councell to confirme this transubstāciation: wherfore it is most likely that this opinion came vp by thē of latter dayes.

The Pope confirming transubstantiatiō, did purchase hys own gayne to the ouerthrow of the right vse of Christes Sacrament.

Furthermore all the law and Prophetes, all that Christ dyd, or can yet do, is to bring vs to beleue in him, and in God the father through him, for the remissiō of sinnes, & to bring vs vnto that (whiche immediatly foloweth out of that belefe) to loue our neighbours for hys sake as he loued vs. Wherfore if Christ did put his bodilie presence in the Sacrament and would we should beleue it: It is done onely to bring vs to this fayth. Now is this fayth no where lesse had, then where that opinion is most strong neither so cruelly persecuted of Jew or Turke, as of thē that most feruently defend that opiniō. True fayth maketh a man to loue hys brother, but that opinion maketh them to hate and slay their brethren that better beleue in Christ, then they of that opinion do, and that murther do they for feare of losyng that they haue gotten through that opinion.

The common persuasion of Papistes.

Item, they of this opiniō in stede of teachyng vs to beleue in Christ, teach vs to serue Christe with bodily seruice, which thing is nought els but Idolatry. For they preach that all the ceremonies of the Masse are a seruice to God, by reason of the bodily workes to obtayne forgeuenes of sinnes therby, and to deserue & merite therewith. And yet Christ is now a spiritual substaunce with his father hauyng also a spirituall body and with the father to be worshypped, in spirite onely. And his seruice in the spirite is onely to beleue in hym for the remissiō of sinne, to call vpon hym, & giue hym thankes & to loue our neighbours for his sake.

Now all workes done to serue man and to bring him to this poynt to put his trust in Christ, are good & acceptable to God: but done for any other purpose they be Idolatry and Imageseruice and make God an Idole or bodily Image.

Agayne seyng the fayth of the Testament in Christes blood is the lyfe of the righteous from the begynnyng of the world to the end: and for as much as the Sacramēt was instituted onely to bring to this lyfe. Now when they which thinke not the body to be presēt in the Sacramēt haue by the preaching and confirmation of the Sacrament obtayned this lyfe or stedfast fayth in Christes blood, and by the dayly vse of the Sacrament are more & more hardned therein and in the loue that springeth thereof: what reasonable cause haue the contrary part (whiche beleue the body present and bread turned into the very body as fleth bones, here, sinewes, nayles & all other, as he was put on the crosse of length and quantitie, I cannot tell what) to rayle on vs as heretickes, hate persecute, and slay vs most cruelly, as enemyes? Christ sayth *Qui contra me non est, mecum est*, He that is not agaynst me is with me. Marke. 9.

Papistes are cruell persecutors.

Now they that beleue in Christ for the remissiō of their sinnes and for his sake loue their foes are not Christes enemies Ergo, they be on Christes side. Why then should they that boast themselues to be Christes frendes: slay thē? Fayth in Christes blood and in the father thorough him is Gods seruice in spirite. And so haue they whiche beleue not the bodily presence serued God a long time, and there to bene holpen by the Sacrament. The other part fallen there from through beleuyng the body present, seruyng God, with bodily seruice (which is Idolatrie) and to make God an Idoll or Image, in that they trust in the goodnes of their woorkes (as they which serue tyrauntes) & not in the goodnes of God through trust in the blood of Christ: Ergo, they that beleue not the bodily presence, (not a litle therto compelled through the wicked Idolatrie of the contrary belefe) are not to be thought so euill as the other would haue them seme to be.

The faithfull are in good state though the wicked iudge the contrary.

Paule

1.Cor.13. Paule teacheth. 1. Cor. 13. that if a man had all other giftes that God can giue man and had not charitie to loue his neighbour, it helpeth not. For all other giftes and the remissiō in Christes blond also are giuen hym of God to bryng hym to loue hys neighbour (which thing had) a mā hath all, which not had, a man hath nothyng.

Phil. 2. And Phil. 2. how swetely and how vehemently cōmaundeth he them to draw all one way to be of one accorde & one mynde or sentence, And to do nothyng of strife or of vayne glory, that is to say of hate or disdayne one of another, or of affectiō to him selfe for to seme glorious, but ech to preferre other thyough meknes and to haue his opinion suspect, and to feare least he hath not obtayned the vnderstandyng, rather thē of presumption to his owne witte to despise & hate the cōtrary party & persecute as a tyraunt. And in the thyrd of the same Paul sayth, let as many as be perfect (that is to say be truly taught) and know the law truly and her office and the office and effect of fayth, and know whiche be good workes before God, and what the intent of them is, let (sayth he) so serue as we be come, procede in one rule, that we may be of one accorde.

Fayth onely iustifieth & what it is to say. Now hetherto we be all come, and this generall rule haue we gotten that fayth onely iustifieth that is to say that the sinne is forgiuen onely for Christes sake: & againe that our duety is to loue our neighbours no lesse then Christ loued vs, wherfore let vs procede forth in this rule & exhort ech other to trust to Christ & to loue ech other as Christ dyd, and in this where in we all agree let vs bewise onely & feruēt and strine who shalbe greatest and go formost.

And in this which is not opened to all parties, let vs be meeke sober and cold and keepe our wisedome secret to our selues and abyde pacietly till God open it to other also.

The cause why the third part say that this worde (is) compelleth vs not to beleue the bodily presence of Christ to be there is this. The Iewes (say they) are wont euer to name the memoriall and signes of thinges with the very name of the thyng signified that the very name might the better keepe the thyng in mynde. As when Iacob Gene. 32. turned home agayne out of Mesopotamia saw the aūgels of God come agaynst hym hee called the place where he saw thē Mahanaim: An host, because his posteritie in tyme to come, when they hard the field whiche was none host yet so called should aske why it was so named, ỳ their elders might thereby haue an occasion to teach that Iacob saw there an host of aungels.

And agayn in the same chapter whē the aungell that wrestled with hym had blessed hym & was departed, Iacob called the name of the place Pheniell Gods face, that the people in time to come should aske why it was called Gods face & their Elders should aunswere because Iacob saw there GOD face to face that the name should keepe the thyng in mynde.

And agayne in the 33. where he had made boughtes, or houses of boughes for his beastes hee named the place Sucoth, that is Boothes. Gene. 33.

Item Gene. 33. He bought a parcell of land and built there an alter and called it, the mighty God of Israell.

Item Gene. 35. the God of Bethell, and Genesis the last chapter Ioseph held a lamentation for his father seuen dayes and the people of the countrey called the name of the place Abell Masrayn the lamentation of the Egyptiās. Now the place was not the lamentation, but so called to kepe the lamentation in memorie. Gene. 35.

Item Exodus xij. the lambe is called Pesah, a passing by, because the aungell dis passe by the houses and hurted not where it was slayne, and the blond striken on the postes: that the name should kepe the thyng in memorie. Exod. 12.

Item Exod. 29. and Leuit. 8. almost euery where the beast offered for sinne is called sinne, whiche vse of speakyng Paule vseth Rom. 9. and 2. Cor. 5. and calleth Christ sinne, whē Christ is neither sinne nor sinnefull, but an acceptable offeryng for sinne, & yet he is called our sinne, because he bare our sinnes on his backe, and because our sinnes are cōsumed and made no sinne in him if we will forsake our sinnes and beleue in Christ for the remission therof. Christ is also called our righteousnes to certifie vs that when we haue no righteousnes of our owne, yet that his righteousnes is giuen vs to make satisfactiō for our vnrighteousnes, if we will beleue it.

Item Exodus the 30. The sinne or sinne offeryng is called Atonemēt, and it was yet but a signe certifieng the cōscience, that the atonement was made and that God had forgiuen the sinne. Exod. 30.

Item Iudicum 10. They called the name Iudi. 10.

name of a certaine Horna, as it were an vtter destructiō. Because that they had vtterly destroyed man woman & child and all that bare life.

Iudi. 15. Item Iudicum 15. the place where Sampson killed mē with an Asse iawe was called Lehy that is Jaw bone, to kepe the acte in mynde.

Iudic. 19. Item Judic. 19. There went a companie out of the tribe of Dan and pitched besides Kyriath Iearym, in Juda, and the place was called euer after, the host of Dan, onely to keepe the thyng in mynde.

1. Reg. 6. Item 1. Reg. 6. A great stone where God slewe fifty thousand was called the great lamētation. In so much that the text sayth they put the Arke on the great lamentation.

1. Reg. 7. Item. 1. Reg. 7. Samuell pitched a stone on an end, and called it the helpe stone, because God had there holpen them and giuen them a great victorie of the Philistines.

3. Reg. 22. Item the last of the 3. of kinges Sedechias came to Achab with a couple of hornes on his head, saying, with these hornes shalt thou slay the Assyrians hee meant not that Achab should take those hornes and goe at the Assyriās: But would that he should beleue onely that as a beast scattereth a cocke of hay with his hornes so should Achab scatter the host of the Assyrians, with his host.

Nume. 6. Item Numeri the. 6. he that voweth abstinence must let his heare grow to keepe his abstinence in mynde, and when his abstinence is out, he is commaunded to shaue the head of his abstinence, and to offer such offerynges as are there appoynted after that he hath shauen of his abstinence. Loe here, the heare is called his abstinēce, and is yet but a memorie of his abstinence.

Ierem. 7. Item Jere. 7. The Prophet was cōmaūded to shere of his abstinence and to cast it away, which abstinence is but his heare.

Ezech. 12. Also Ezechiell 12. God commaunded the Prophet to remoue withall his goodes after such maner as conquerers carie away the people captiue frō countrey to coūtrey, and when he had done. The Lord sayd vnto him, this prophesie is the Capteine or Prince of Jerusalem, when it was but an exāple to him how he should be serued.

A short and effectuall collection of the former argumentes.

Finally where Mathew and Marke say. This cup is my bloud of the new Testament. Paule and Luke say This cup is the new Testament in my bloud. Now must the sence of the woordes of the two first Matthew and Marke be all one with the sences of the woordes of the .ij. last Luke & Paule. The woordes of Luke and Paule are. This cup is the new Testament made in my bloud, or for my bloud sake.

Now the Testament is that hys bloud was shed for our sinnes, but it is impossible that the cup or his bloud should be that promise. Wherfore the sence must be nedes that it is the memoriall and seale of the Testamēt onely. And therefore where Mathew and Marke say. This cuppe is my bloud of the new Testamēt, the sence must nedes be also. That it is the memoriall & seale therof, onely calling after the vse of the Hebrues the signe with ỹ name of that which is signified that is to say, calling the wine whiche onely signifieth the bloud with the name of the bloud. And then it followeth that the bread is called his body after the same maner because it is the signe of his body.

These & like exāples moue the third part to affirme that we be not bound to beleue that the bread is the very body of Christe. Though it be so called, nor that the bread is transubstantiated into the body. No more thē the things here rehearsed are that they be called or transubstantiated into the very things which they be called.

The other will aunswere, though this memoriall were not the thynges whose names they beare yet it wil not follow that it should bee so here in the Sacrament: for they that giue such other names had no power to make the thynges so to be: But Christ is very God and hath power to make his body to be euery thyng and euery where.

An obiection made by ỹ Papistes.

I aunswere, that God cannot make euery of his creatures God, neither cā it bee proued lesse repugnaunce that a creature should bee euery where then that he should be God.

In aunswere to ỹ former obiection.

Moreouer, though God where he appeared to Jacob had pitched a stone on an end and called it Gods face, yet had he not bene any more bound to beleue that it had bene the very face of God then if Jacob had done it. The almightynes of GOD standeth not in that hee is able to do all that our foolish leude thoughtes may Imagine. But because all power is his & of him and that hee doth all he will and hath made all of naught, and can bryng all to naught agayne. And can do all that includeth not cōtrarie to the truth and

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veritie that God hath put in his creatures: and because he can do thynges impossible for man or any other creature to do or to thinke how they shuld be done, therfore he is called the Lord almighty, but because to braule about such possibilitie, or impossibilitie is the lust of Sophisters, and also the desire of the deuill to quench the profession of our Baptisme and to wipe out the Image of Christ out of our hartes, and a thyng endeleese: Therfore I compte it wickednes to wade forth in it, and to giue them that seeke an occasion perpetually to scold. The negatiue may a man hold till they can proue the affirmatiue.

Moreouer, if bread be the very body of Christ, whether abidyng the very body still or transubstantiated, and enioy the glorye of the soule of Christ and also of the Godhead.

It semeth impossible to be auoyded but that whyst was made man & dyed: Also bread, whiche semeth to some a great inconuenience. Howbeit that great proclamation of bread and also that high power of Priestes aboue all aūgels I admit also to auoide all braulyng but one reaō I haue vnto which I cleaue somewhat and it is this.

An excellēt argument.

All that is betwene God and man in the Scripture is for mans necessitie and not for any nede that GOD hath therof: And other spirituall profite can none haue by that fayth in the Sacrament, then to be taught therby to beleue in Christ our Sauiour and to do good to his neighbour now is that beleefe & loue had as well & rather better as is aboue proued without such fayth with it, Ergo, where the Scripture compelleth to no such beleue it is wickednes to make it a necessary article of our fayth, & to slay them that cā not thinke that it ought to be beleued.

Notwithstandyng all these reasons and the damnable Idolatrie which the Papistes haue cōmitted with the Sacrament: yet whether they affirme the body and bloud to bee present with the bread and wyne, or the bread and wyne to be turned and transubstantiated into the body and bloud, I am therewith content (for vnities sake) if they will there cease, and let him be there onely to testifie and confirme the Testament or couenaunt made in Christes bloud and body, for which cause onely Christ instituted the Sacrament. But and if they will rage further with their blind reasons of their subtill sophistrie & deuilish Idolatrie, & say, where Christes bloud is, there is his body and where his body is, there is his soule, & where his soule is, there is his godhead & the trinity, the father, the sonne, & the holy ghost and there men ought to pray and say. O father whiche art present with thy sonne Christ vnder bread & wyne, or in forme of bread & wyne. If (I say) they so raue, thē as the old Prophet for like Idolatrie demeth God to dwel in the temple or to haue pleasure in sacrifice of bloud of goates, shepe & calues: Euē so deny I the body of Christ to be any more in the Sacrament then God was in the goldē calues, which Ieroboham set vp to be prayed to, the one in Bethell and the other in Dan for though God bee present euery where, yet if heauen of heauens can not compasse hym to make hym a dwellyng place (as the Scripture testifieth, and much lesse the temple that was at Ierusalem, how should he haue a dwellyng place in a litle wafer or crome of bread. God dwelleth not in the temple neither did our fathers, which were of the true faith in the old Testamēt pray to God as present in the temple, but the name of God onely was in the tēple 3. of the Kinges 8. and his law and couenauntes and wonderfull deedes were therin writtē in signes and were there preached and testified continually of the true Priestes and Prophetes vnto the people the fathers of the true fayth came thether. 3.Reg.8.

Furthermore of the feruent loue which they had towardes the lawes & couenauntes of God. For the whiche Prophets. Salomō prayed so earnestly vnto the Lord God saying. Here thou O God in heauen thy dwellyng place and do all that the straunger calleth to thee for: that all nations of the earth may know the & feare thy name, as do this people Israell &c.

Read the third booke of kynges the 8. chapter when God delighted onely in the fayth of the offerer, whiche beleued in God onely for all mercy, taking the sacrifice for a sure token and earnest of the mercy of God, certified by that signe, that God loued them, and was at one with them for Christes sake to come. As we should be certified by the Sacrament of God with vs for Christes death that is past. And Christe taught vs in our prayers to looke vp to heauen and say, Our father whiche art in heauē, & he him selfe in all his prayers did lift vp his eyes to heauē to his 3.Reg.8.

father, and so did hee when he instituted the Sacrament and rehearsed the wordes of the couenaunt ouer bread & wyne as it is written Mathew. 26. Marke. 14. Luke. 22. 1. Cor. 11. in these wordes Iesus tooke bread. &c.

Math. 26.
Marke. 14.
Luke. 22.
1. Cor. 11.

Christ though he affirme him selfe to be the sonne of God & his father to be in him, yet he taught not his Disciples to direct the prayer to the father in him but vp to the father in heauen neither lift he vp his eyes or prayer to his father in the Sacramēt but to his father in heauē. I know diuers, & diuers mē know me which loue me as I do thē, yet if I should pray them whē I mete thē in the strete openly they would abhorre me, but if I pray thē where they be appointed to mete me secretly they will here me & accept my request. Euē so though gods presēce be euery where yet will he be prayed so, vp to the place onely where he shall see him, & where he would haue vs for to lōg for to be.

Moreouer if I graunt you that the bloud of Christ is in the cup, it will follow that his body is there also, neither when I graunt that his body is in the bread, or vnder the forme of bread, will it folow that his soule is ther to. Christ made ẏ bread the Sacrament of his body onely wherefore as the bread is no similitude of his bloud. So am I not bound or ought to affirme ẏ his bloud is there presēt. And he did institute the wyne to be the Sacramēt of his bloud onely. And happely it was red wyne, ẏ more louely to represēt it. Now as the wine in no similitude doth represēt the body, so am I not bound or ought to affirme that his body is there present.

Ye say that Christ is so mighty, that though he stode mortall before his Disciples eyes, yet he was able to make ẏ same body ẏ same time to be in the Sacrament immortall, & to be vnder euery litle peece of bread or of the Sacramēt though it be no greater thē a mote in the sonne and that as lōg as great & thicke as he stode before them. If hee were so mighty, why is he not as mighty to make his bloud to bee alone and his body alone? hys bloud, body, and soule were ech alone at his death, and while the body lay in the sepulchre.

Finally Christ said this is my bloud that shalbe shed: Ergo, it is true now, this is my bloud that was shed. Now the bloud of Hayles and the bloud that is in many other places men say is the bloud that was shed, Ergo, that bloud is in the Sacrament if any be, but I am not bound to beleue or ought to affirme, that the bloud that is at Hayles is anymate with the soule of Christ, or that his body is there present.

Wherfore to auoid this endles brauling whiche the deuils no doubt hath stirred vp to turne ẏ eyes of our soules frō the euerlasting couenaūt made vs in Christes bloud & body & to nossell vs in Idolatry, which is trust & confidēce in false worshippyng of God & to quēch first the faith to Christward and thē the loue due to our neighbour therfore me thinketh that the party ẏ hath professed ẏ faith of Christ, & the loue of his neighbour ought of duety to beare ech other as lōg as the other opiniō is not plaine wicked through false Idolatrie nor cōtrary to the saluation that is in Christ, nor agaynst the opē & manifest doctrine of Christ and his Apostles nor contrary to the generall articles of the fayth of the generall Churche of Christ, which are confirmed with open Scripture. In whiche articles neuer a true Church in any land dissenteth.

There be many textes of the Scripture & therefore diuersly expounded of holy doctours & takē in cōtrary sēces, whē no text hath cōtrary sēces in dede or more thē one single sence & yet that hurteth not, neither are ẏ holy doctors therfore heretikes, as the expositiō destroyeth not the faith in Christes blud nor is cōtrary to the opē scripture or generall articles. No more doth it hurt to say that the body & bloud are not in the Sacramēt. Neither doth it helpe to say they be there, but hurt exceedingly, if ye inferre ẏ the soule is there to, and that God must be there prayed to when as our kingdome is not on the earth, euē so we ought not to direct our prayers to any God in earth but vp where our kyngdome is. And whether our redemer & sauiour is gone & there sitteth on the right hand of his father to pray for vs, & to offer our prayers vnto his father & to make thē for his sake acceptable: neither ought he ẏ is bound vnder paine of damnatiō to loue his brother as Christ loued him, to hate to persecute & to slay his brother for blind zeale to any opiniō that neither letteth nor hindereth to saluatiō that is in Christ: As they which pray to God in the Sacramēt not onely do: but also through that opinion, as they haue lost loue to their neighbours: euen so haue they lost the true fayth in ẏ couenaūt made in Christes bloud and body. which couenaunt onely is ẏ which saueth. And to testifie this was the sacramēt institute onely.

¶ FINIS.

A letter of Maiſter Tyndall to M. Fryth.

THe grace and peace of God our father and of Ieſus Chriſt our Lord, be with you Amen. Dearely beloued brother Iohn. I haue heard ſay, how that hypocrites nowe that they haue ouercome that great buſines which letted thē at the leaſt way, haue brought it at a ſtay, they returne to their old nature agayne. The will of God be fulfilled, and that which he hath ordeyned to be ere the world was made, that come, and his glory reigne ouer all.

Dearely beloued, how euer the matter be, commit your ſelfe wholy and onely vnto your moſt louing father, & moſt kinde Lorde, and feare not men that threat, nor truſt men that ſpeake fayre: but truſt him that is true of promiſe, and able to make his worde good. Your cauſe is Chriſtes Goſpell, a light that muſt be fedde with the bloud of fayth. The lampe muſt be dreſſed and ſnuffed dayly, and that oyle poured in euery euening and morning, that the light goe not out. Though we be ſinners, yet is the cauſe right. If when we be bufteted for well doing, we ſuffer paciently and endure, that is acceptable to God: for to that ende we are called. For Chriſt alſo ſuffered for vs, leauing vs an example that we ſhould follow his ſteps, who did no ſinne. Hereby haue we perceaued loue, that he layed downe his lyfe for vs: Therefore we ought alſo to laye downe our liues for the brethern. Reioice and be glad, for great is your reward in heauen. For we ſuffer with him, that we may alſo be glorified with him: Who ſhall chaunge our vile body, that it may be faſhioned like vnto his glorious body, according to the working wherby he is able euen to ſubiect all thinges vnto hym.

1.Pet.2. 1.Ioh.3. Math.5. Rom.8. Phil.3.

Boldnes of ſpirite.

Dearely beloued, be of good courage, and comfort your ſoule with the hope of this high reward, and beare the Image of Chriſt in your mortall body, that it may at his comming be made like to his, immortall: and folow the example of all your other dear brethren, which chooſe to ſuffer in hope of a better reſurrection. Kepe your conſcience pure and vndefiled, and ſay againſt that nothing. Sticke at neceſſarie thinges, and remēber the blaſphemies of the enemies of Chriſt, ſaying: they finde none but that will abiure rather then ſuffer the extremitie. Moreouer, the death of thē that come againe after they haue once denyed, thouh it be accepted with God, and all that beleeue, yet is it not glorious, for the hipocrites ſay, he muſt needes dye, denying helpeth not: But might it haue holpen, they would haue denyed fyue hundred tymes: but ſeing it would not helpe them, therefore of pure pride, and mere malice togither, they ſpeake with their mouthes, that their conſcience knoweth falſe. If you geue your ſelfe, caſt your ſelfe, yelde your ſelfe, commit your ſelfe wholy and onely to your louyng father: then ſhall his power be in you and make you ſtrong, and that ſo ſtrong, that you ſhall feele no payne: which ſhould be to an other preſent death: and his ſpirit ſhall ſpeake in you, and teach you what to aunſwere, according to his promiſe. He ſhall ſet out his trueth by you wonderfully, and worke for you aboue all that your hart can imagine: Yea, & you are not yet dead, though the hipocrites all, with all they can make, haue ſworne your death. *Vna ſalus victis nullam ſperare ſalutem.* To loke for no mans helpe, bringeth the helpe of God to them that ſeeme to be ouercome in the eyes of the hipocrites: Yea it ſhall make God to cary you through thicke and thinne for his truethes ſake, in ſpite of all the enemies of his trueth. There falleth not an heare till his houre be come: and when his houre is come, neceſſitie caryeth vs hence though we be not willing. But if we be willing, then haue we a reward and thanke.

Wounde not conſcience.

Standing vpō thinges neceſſary.

Death after denying, euill ſpoken of by the aduerſaries.

Obedience of God.

To looke for no mās helpe, bringeth Gods helpe.

Conſtancie in ſtāding. Patience in ſuffering.

Feare not threatning therfore, neither be ouercome with ſweete wordes: with which twayne, the hipocrites ſhall aſſayle you. Neither let the perſwaſions of worldly wiſedome beare rule in your hart: No, though they be your frendes that counſayle you. Let Bilney be a warning to you. Let not their diſure beguile your eyes. Let not your body

Bylney.

Perseuerance to the end. Math. 21.

faint. He that endureth to the ende shall be saued. If the payne be aboue your strength, remember: Whatsoeuer, you shall aske in my name, I will geue it you. And pray to your father in that name, and he will ease your payne, or shorten it. The Lord of peace, of hope, and of fayth, be with you. Amen. William Tyndall.

Two Martyrs at Antwerpe. Foure martyrs in Flanders, and one at Luke. Persecutiō at Roane. Fiue Doctours at Paris take for ỹ Gospell.

TWo haue suffered in Antwarpe, *In die sanctæ Crucis*, vnto the great glory of the Gospell: foure at Riselles in Flaunders, and at Luke hath there one at the least suffered, and all ni ỹ same day. At Roan in Fraunce they persecute. And at Paris are fiue doctours taken for the Gospell. See, you are not alone: Be cherefull and remember that among the hard harted in England, there is a number reserued by grace: for whose sakes if neede be, you must be ready to suffer. Syr if you may write, how short so euer it be, forget it not, that we may knowe how it goeth with you, for our hartes ease. The Lord be yet agayne with you, with all his plenteousnes, and fill you ỹ you flow ouer. Amen.

If when you haue read this, you may send it to Adrian, doe I pray you, that he may know how that our hart is with you.

George Ioye at Candelmasse being at Barrow, Printed two leaues of Genesis in a greate forme, and sent one Copy to the King, and an other to the newe Quéene, with a letter to N. for to deliuer them: and to purchase licēce, ỹ he might so goe through all the Bible. Out of that is sprong the noyse of the new Bible: and out of that is the greate seeking for Englishe bookes at all Printers & Booke bynders in Antwarpe, and for an English Priest ỹ shoulde Printe. This chaunced the ix. day of May.

Syr your wife is well content with the will of God, and would not for her sake, haue ỹ glory of God hindred.

William Tyndall.

An other notable and worthy Letter of maister William Tyndall sent to the sayd Iohn Frith, vnder the name of Iacob.

¶ The grace of our Sauiour Iesus, his pacience, mekenes, humblenes, circumspection, and wisedome be with your hart. *Amen.*

An other Letter of W. Tyndall.

DEarely beloued brother Iacob, myne hartes desire in our Sauiour Iesus is, that you arme your selfe with pacience, and be cold, sober, wise and circumspect, & that you keepe you alow by the ground, auoydyng hygh questions that passe the common capacitie. But expounde the law truly, and open the vayle of Moses to condemne all flesh, and proue all mē sinners, and all deedes vnder the law, before mercy haue taken away the condēnation ther of, to be sinne and damnable. And then as a faythfull Minister, set abroch the mercy of our Lord Iesus, and let the wounded cōsciences drinke of the water of him. And then shall your preachyng be with power, and not as the doctrine of the hypocrites: and the spirite of God shall worke with you, and all cōsciences shall beare recorde vnto you, & feele ỹ it is so. And all doctrine that casteth a mist on those two, to shadow and hyde them, I meane the law of God and mercy of Christ, that resist you withall your power. Sacraments without significatiō refuse. If they put significations to them, receiue them, if you see it may helpe though it bee not necessarie.

Hygh questions to be auoyded.

All deedes before they bee iustified by fayth are sinne.

Preathyng the law of God, and mercy of Christ.

Sacramēts with out significations to be refused.

Of the presence of Christes body in the Sacrament, medle as litle as you can, that there appeare no diuision amōg vs. Barnes will be whote agaynst you. The Saxons be sore on the affirmatiue, whether constant or obstinate, I omit it to God. Philippe Melancton is sayd to be with the French king. There be in Antwerpe that say, they saw him come into Paris with arc. and l. horses, and that they spake with hym. If the Frenchmen receiue the worde of God, hee will plant the affirmatiue in them. George Ioye would haue put forth a treatise of the matter, but I haue stopt hym as yet, what he will doe if he get money, I wotte not. I beleue he wold make many realōs litle scruyng to the purpose. My mynde is, that nothyng be put forth till we heare how you shal haue spede. I would haue the right vse preached, and the presence to be an indifferēt thyng, till the matter might be reasoned in peace at laysure, of both parties. If you be required, shew the phrases of the Scripture, and let them talke what they will. For as to beleue ỹ God is euery where, hurteth no mā that worshyp him no where but within, in the hart, in spirite and verity: euē so to beleue that the body of Christ is euery where (though it can not be proued) hurteth no man that worshippeth hym no where saue in the fayth of hys Gospell. You perceiue my minde: how beit if God shew you otherwise, it is free for you to do as he moueth you.

W. Tyndall here beareth with tyme.

By the affirmatiue meaneth he opinion which M. Luther & he Saxōs hold of he Sacrament.

Vbiquetie can not be proued.

I gessed long ago that God would send a dasing into the heades of the spiritualtie, to be catched thē selues in their owne subtiltie, and I trust it is come to passe. And now me thinketh I smell a counsayle to be take, litle for their profites in time to come. But you must vnderstand, that it is not of a pure hart & for loue of the truth, but to aduenge thē selues, and to eate the whores flesh, & to suck the marow of her bones. Wher fore cleaue fast to the rocke of the helpe of God, & commit the end of all things to hym: and if God shall call you, that you may then vse the wisedome of the worldly, as farre as you perceiue the glory of God may come therof, refuse it not: and euer among, thrust in, that the Scripture may bee in the mother toung, and learning set vp in the Vniuersities. But and if ought be required contrary to the glory of God and hys Christ, thē stand fast, and commit your selfe to God, and bee not ouercome of mens persuasions, which happely shal say: we see no other way to bryng in the truth.

Eating the whores flesh, is to spoyle the Popes Churche, onely for ỹ praye and spoyle ther of.

Worldly wisedome so farre as it may serue to Gods glorie, may be vsed.

Brother Iacob, beloued in my hart, there lyeth not in whom I haue so good hope and trust, and in whō myne hart reioyseth and my soule comforteth her selfe, as in you: not the thousand part so much for your learnyng, and what other giftes els you haue, as that you wil crepe alow by the ground, and walke in those thinges that the conscience may feele, and not in the imaginations of the brayne: in feare and not in boldnes: in open necessary things, and not to pronounce or define of hyd secretes, or thynges that neither helpe or hinder whether they be so or no: in vn

Low walkyng.

tie and not in seditious opinions: in so much that if you be sure you know, yet in thinges that may abyde layser, you wil deferre, or say (till other agree with you) me thinke the text requireth this sense or vnderstandyng: yea and that if you be sure that your part be good, and in other hold the contrary, yet if it be a thyng that maketh no matter, you will laugh and let it passe, and referre the thyng to other men, and sticke you stifly and stubburnely in earnest and necessary thynges. And I trust ye be persuaded euē so of me. For I call God to

The vpright hand lyng in the translation of W. Tyndall.

recorde against ỳ day we shall appeare before our Lord Iesus, to geue a reckenyng of our doings, that I neuer altered one sillable of Gods word agaynst my cōscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might be geuen me. Moreouer I take God to recorde to my conscience, that I desire of God to my selfe in this world no more, then that without whiche I can not keepe hys lawes.

Finally, if there were in me any gift that could helpe at hand, & ayde you if nede required: I promise you I would not be farre of, and commit the end to God: my soule is not faynt, though my body be wery. But God hath made me cuill fauoured in this world, and without grace in the sight of mē, speches and rude, dull & slow witted: your parte shalbe to supply that lacketh in me, remembryng, that as lowlynes of

How hart maketh a man hygh with God.

hart shall make you hygh with God, euen so mekenes of wordes shal make you sinke into the hartes of men. Nature geueth age authoritie, but mekenes is the glory of youth, and geueth thē honour. Aboundaunce of loue maketh me excede in bablyng.

Authoritie is the glory of age.

Mekenes is the glory of youth.

Syr as concernyng Purgatory, and many other thinges, if you be demaunded, you may say, if you erre, the spiritualtie hath so led you, & that they haue taught you to beleue as you do. For they preached you all such thynges out of Gods word, and alledged a thousād textes, by reason of which textes you beleued as they taught you. But now you finde thē lyers, and that the textes meane no such thynges, and therfore you can beleue no longer, but are as you were before they taught you, and beleue no such thing. Howbeit you are ready to beleue, if they haue any other way to proue it. For without proue you can not beleue thē, when you haue founde them with so many lyes. &c. If you perceiue wherin we may helpe, other in being still, or doyng somewhat, let vs haue word, and I will do myne vttermost.

Purgatory hath no proue by Scripture.

My Lord of London hath a seruaūt called Iohn Tisen with a red beard, and a blacke reddish head, and was once my scholler, he was sene in Antwerpe, but came not amoyg the Englishmen: whether hee is gone an Embassadour secret, I wote not.

The mighty God of Iacob be with you to supplant his enemies, and geue you the fauour of Ioseph: and the wisedome, & the spirite of Stephen, be with your hart and with your mouth, and teach your lippes what they shall say, and how to aunswere to all thynges. He is our God if we despayre in our selues, and trust in him: and his is the glory. *Amen.* William Tyndall.

¶ I hope our redemption is nigh.

¶ This letter was written, an. 1533. in the moneth of January. whiche letter although it do pretende the name of Iacob, yet vnderstand (good reader) that it was written in very deede to Iohn Frith, as is aboue told thee. For more proue and euidence whereof read Frithes booke of the Sacrament, and there thou shalt finde a certeine place of this Epistle repeted word for word, beginning this: I call God to recorde, agaynst the day, we shall appeare before our Lord Iesus to geue a rekening of our doings, that I neuer altered one sillable of Gods word agaynst my conscience &c. whiche Epistle Iohn Frith him selfe witnesseth that he receaued from Tyndall as in hys testimonie aboue appeareth.

The end of all M. William Tindals workes, newly Imprinted, accordyng to his first copies, which he him selfe set forth. *Gods name be blessed for euer. Amen.*

☞ Here foloweth a short and pithy treatise touching the Lordes Supper, compiled, as some do gather, by M. William Tyndall, because the methode and phrase agree with his, and the tyme of writyng are concurrent, which for thy further instruction & learnyng (gentle Reader) I haue annexed to his workes, lest the Church of God should want any of the paineful trauels of godly men, whose onely care & endeuour was to aduaunce the glory of God, & to further the saluation of Christes flocke committed to their charge.

The Supper of the Lord. After the true meanyng of the vi. of Iohn and the xi. of the first Epistle to the Cor. And incidently in the exposition of the Supper is confuted the Letter of Master More agaynst Iohn Frith.

Anno. 1533. the v. day of April.

When Christ sawe those glottons seekyng theyr bellyes flockyng, so fast vnto him, after his wõted maner (the occasion taken to teach & preach vnto them of the thing now moued) he sayd. Verely verely I say vnto you: ye seeke me not, because ye haue sene my miracles, but because ye haue eaten of the loaues and were well filled. But as for me, I am not commen into this world onely to fill mens bellyes: but to fede and satisfie their soules. Ye take great paines to folow me for the meate of your bellyes: but oh sloughardes, worke, take paynes & labour rather to get that meate that shall neuer perish. For this meate that ye haue sought of me hetherto, perisheth with your bellyes: but the meate that I shall giue you, is spirituall, and may not perish, but abideth for euer, giuyng lyfe euerlastyng. For my father hath consigned and confirmed me with his assured testimonie, to bee that assured sauyng health and earnest peny of euerlastyng life. When the Iewes vnderstode not what Christ meant, biddyng them to woorke and labour for that meate that should neuer perishe, they asked hym, what shal we do, that we might worke the workes of God? supposing that he had spoken of some outward woorke required of them. Wherfore Iesus aũswered, saying. Euẽ this is the worke of God, to beleue and trust in him whõ the father hath sent. Lo, here may ye see that worke of God which he requireth of vs, euen to beleue in Christ. Also cõsider agayn what this meate is, which he bad them here prepare and seeke for, saying: worke, take paynes and seeke for that meate &c. and thou shalt see it none other meate then the belief in Christ: wherfore he cõcludeth, that this meate so oft mencioned, is fayth: of the whiche meate (sayth the Prophet) the iust liueth. Fayth in him is therfore the meate whiche Christ prepareth & dresseth so purely: poulderyng and spicyng it with spirituall Allegories in all this Chapter folowyng, to giue vs euerlastyng life through it.

Iohn. 6.

The Iewes wer blynd and ignorant, & vnderstode not the wordes of Christ.

The true worke that is acceptable before God.

Abacuk. 2.

Then sayd the Iewes vnto hym. What token doest thou whereby we might know that we should beleue in thee? Do somwhat that we might beleue in thee? what thyng workest thou that we might know thee to be God? Thou knowest well inough that our fathers did eate bread or Mãna in the deserte, as it is written, hee gaue them bread from aboue. Iesus aunswered. Verely verely I say vnto you: Moses gaue ye not that bread from heauẽ: for though it fell downe from the ayre: yet was it not heauẽly foode for it dyd but feede the belly: but this bread of God that is descended from heauen (whom my father giueth) refresheth the soule so aboundauntly, that it geueth life vnto the world. When the Iewes vnderstode not this saying, whiche was nought elles then the declaryng of the Gospell (for by the eatyng of this bread hee meant that belefe of this his Gospell) they sayd. Syr, giue vs this bread euermore. Iesus sayd vnto thẽ. I am the bread of life, and who so commeth to me, shall not hunger: & who so beleueth in me shal neuer thyrst. When the Iewes hard Christ say, the bread that descended from heauẽ should giue lyfe to the world: they desired to haue this bread giuen them for euer. And Iesus perceiuing that they vnderstode not the sence of this Gospel: he expoũded vnto them who was this so liuely bread that giueth life to all the world, saying. I am the bread of life, and who so commeth to me, that is to say, who so is graffed and ioyned to me by faith, shall neuer hunger, that is, who so beleueth in me is satisfied. It is fayth therefore that stancheth this hunger and thyrst of the soule. Fayth it is therfore in Christ that filleth our hungry hartes, so that we cã desire none other, if we once eate & drinke him by fayth, that is to say, if we beleue his flesh and body to haue bene broken & his bloud shed for our sinnes. For then are our soules satisfied and we be iustified.

The Iewes desire a signe or token whereby they might beleue that he was Christ.

Psal. 7.

Christ required of the Iewes to haue fayth and trust in hym.

Christ explaneth & sheweth him selfe to the Iewes.

Fayth onely apprehẽdeth Christ and all hys benefites.

Ouer this, it foloweth: But I haue told you this, because ye looke vppon

me, and belene me not, that is, ye be offended that I sayd, he that commeth to me shall neither hunger nor thyrst, seyng that your selues beyng present, be yet both hungry and thyrstie. But this commeth because ye haue sene me with your bodily eyes, and yet see me & beleue not in me: but I speake not of such sight nor commyng, but of the sight of fayth, which who so hath, he shall haue none other desire, he shall not seeke by night to loue an other before whom he would lay his grief. He shal not runne wandering here and there to seke dead stockes and stones: for he is certified by his fayth to whom hee shall cleaue, he is coupled by fayth vnto me his very spouse & liuely foode, the onely treasure of his soule, neuer more to thyrst for any other. This sight of fayth ye haue not, for ye beleue not nor trust in me: wherfore ye vnderstand not how I am the very bread and meate of your soules, that is to say, your faith & hope. And the cause of this your blyndnes is (I will not say ouer hardly to you) that the father hath not drawne you in to the knowledge of me, or els ye had receiued me. For all that the father giueth me, must come vnto me. And as for me, I cast out no mā that commeth to me: For I am not come downe frō heauen to do my will, whiche ye attribute vnto me as vnto eche any other man, for I am verely a very man: & according to that nature I haue a speciall proper will: but much more obediēt to my father, then one of you. For your will oft resisteth and repugneth Gods wil, but so doth mine neuer. I am therfore come downe to doe his will that hath sent me. And to do you to witte what his will is. This (I say) is my fathers will ỹ hath sent me. That of all that he hath giuē me, I lese none: but must rayse hym vp agayne in the last day: and to be playne. This is the will of him that sent me. That who so seeth (that is to know) the sonne and beleueth in him, he shall haue lyfe euerlastyng: and I shall ryse hym vp in ỹ last day. Here may ye see what meate he speaketh of. God sent his sonne into this world, that we might liue thorough him. who liueth by him? They that eate his flesh & drinke his blond. Who eate his flesh & drinke his blond? They that belene his body crucified & his blond shed for their sinnes: these cleaue vnto his gracious fauour. But how could they cleaue thus vnto him except they knew him? And therfore he added saying. Euery man that seeth the sonne, that is to say, vnderstandeth wherfore the sonne was sent into this world and beleueth in him shall haue euerlastyng lyfe.

Christ rebuketh the incredulitie and lacke of fayth in the Iewes

All that the father draw come vnto Christ

Christe came from heauē into earth to fulfill the will of his father.

He ỹ beleueth Christes death to be for the remissiō of his sinnes the same ca teth ỹ flesshe & drinketh the blond of Christ.

Here it appeared to the carnall Iewes that Christ had taken to much vpon him selfe, to say: I am the bread of lyfe, which am come downe frō heauen to giue life to the world wherfore the flesh, that is to say the Iewes now murmured, and not marueiled (as M. More sheweth his owne dreame to an other text folowyng whiche I shall touch anone) they murmured at this saying of Christ. I am the bread which am come from heauen, saying, Is not this Iesus Iosephes sonne whose father & mother we know well inough? How then sayth he, I am come from heauen? Iesus aūswered saying, Murmour not among your selues: Heard ye not what I told you euen now? All that my father giueth me, come to me: your vnbelefe (wherof foloweth this false vnderstanding of my wordes spiritually spoken) compelleth me to tell you one thyng more thē once or twise. This therfore it is: No mā may come to me the onely earnest peny & pledge of your saluatiō, vnlesse my father that sent me draw him: and whō he draweth vnto me, that is, ioyneth vnto me by fayth, him shall I ryse vp in the last day. I wonder that ye take my wordes so straungely, beleuyng them to be some hard ridels, or darke parables, when I say nothyng els, thē that is written in your owne Prophetes, both in Esay, and Jeremy, saying, that all shall be taught of the Lord. Such euē your Prophetes testifie this knowledge to be giuē you of my father: what can be spokē more playnly then to say: what my father giueth me, that commeth to me: or this, no man may come to me, except my father draw him. And yet haue it more manifestly. who so hath heard my father, and is learned of him, he commeth to me as vnto the very onely anker of his saluation. Not that any man hath sene the father, lest peraduenture ye mistake these wordes to heare, and to learne, as though they pertcined to the outward senses, and not rather to the mynde and inward illuminyng of the soule. For no man euer saw the father, although he worke secretly vpon his hart, so that what so euer hee willeth, we must heare and learne. No man (I say) seeth him, but he that is sent of God, as I sayd before

The cause of ỹ Iewes murmur.

Christ reproueth the murmuryng of the Iewes.

Esay. 54. Ierem. 31. Iohn. 6.

¶422.Conf.id

All that do beleue & hope in Christ haue euerlastyng life.

M. More had not the vnderstandyng of the scriptures. 1.Cor.11.

More is a mocker.

The eatyng of the bread of Christ is onely to beleue in Christes death.

How the bread signifieth and sheweth Christes flesh.

of my selfe, he it is that seeth the father. Now therfore say I vnto you, verely, verely, as playnly, ỹ who so beleueth & trusteth in me, he hath life euerlasting. Now haue ye ỹ summe of this my doctrine, euẽ my very gospel ỹ whole tale of all my legacy and message wherfore I am sent into the world. Had M. More vnderstode this short sentence, (who so beleueth in me hath life euerlastyng) & knowne what Paule with the other Apostles preached: especially Paul beyng a yeare & a halfe amõg the Corinthiãs, determinyng not, neither presumyng to haue knowẽ any other thyng to be preached them (as him selfe saith) then Iesus Christ, & that he was crucified. Had M. More vnderstand this point, he should neuer haue thus blasphemed Christ & his sufficiẽt Scriptures, neither haue so belyed his Euãgelistes & holy Apostles, as to say, they wrote not all thinges necessary for our saluation, but left out things of necessitie to be beleued, makyng Gods holy testamẽt insufficient & vnperfite. First reueled vnto our fathers, written oft sence by Moyses, and then by his Prophetes, and at last written both by his holy Euangelistes and Apostles to.

But turne we to Iohn agayne & let More mocke still & lye to. I am ỹ bread of life saith Christ. And no mã denyeth ỹ our fathers & elders did eate Manna in the desert, & yet are they dead. But he that eateth of this bread: that is to say, beleueth in me, he hath life euerlastyng. For it is I that am this liuely bread, which am come from heauen, of whom who so eate by faith, shal neuer dye. Here therfore it is to be noted diligently ỹ Christ meaneth, as euery mã may see, by ỹ eating of this bread none other thyng then the belefe in him self, offred vp for our sinnes: whiche faith onely iustifieth vs. whiche sentence to declare more playnly, & that he would haue it noted more diligently, he repeteth it yet agayn, saying: It is I ỹ am the liuely bread which am come down frõ heauẽ: who so eateth of this bread, shall liue euerlastingly. And to put you cleare out of doubt, I shall shew you in few wordes, what this matter is, & by what wayes I must be the Sauiour & redemer of the world, to giue it this life so oft rehearsed: & therfore now take good heede. This bread which I speake of so much & shall giue it you: it is myne owne flesh: which I must lay forth & pay for the life of ỹ world. Here it is now manifest, that he should suffer death in his own flesh for our redẽptiõ to geue vs this life euerlastyng. Thus now may ye see how Christes flesche, which he called bread, is the spirituall foode & meate of our soules. Whẽ our soules by fayth see God the father not to haue spared his onely so deare beloued sonne, but to haue deliuered him to suffer that ignominious & so paynefull death, to restore vs to lyfe: thẽ haue we eaten his flesh, and dronken his blond, assured firmely of the fauour of God, satisfied & certified of our saluation.

Christes flesh is the spirituall foode of our soules.

After this communication, that he sayd. The bread whiche I shall geue you is my flesh, whiche I shall pay for the lyfe of the world: yet were the carnall Iewes neuer the wiser. For their vnbelief and sturdy hatred, would not suffer the very spirituall sence & mynde of Christes wordes to enter into theyr hartes. They could not se, that Christes flesh broken and crucified, and not bodely eaten, should be our saluation, and this spiritual meate: as our soules to bee fed and certified of the mercy of God, and forgiuenes of our sinnes tho rough his passion: and not for any eatyng of his flesh with our teeth. The more ignorant therfore & fleshly they were, the more fierce were they full of indignatiõ, strivyng one agaynst an other, saying. How may this felow geue vs his flesh to eate it? They stoke fast yet in his flesh before their eyes: those fleshly Iewes. wherfore no marueil though they abhorred the bodely eatyng thereof: although our fleshly Papistes (beyng of the Iewes carnall opinion) yet abhorre it not, neither cease they dayly to crucifie and offer him vp agayne, which was once for euer and all offred as Paule testifieth. And euen here, sith Christ came to teache, to take away all doubt, and to breake strife, he might (his wordes otherwise declared, then he hath & will here after expounde them) haue soluted their question: saying, if he had so ment as More meaneth, that he would haue bene conuayed and conuersed (as our iugglers sleighly can conuaye him with a few woordes) into a singyng loafe: or els (as the Thomisticall Papistes say) bene inuisible with all his dimensioned body vnder the fourme of bread translubstantiated into it. And after a like Thomisticall mystery, the wyne translubstantiated to, into hys bloud so that they should eate his flesh and drinke his bloud after their owne carnall vnderstanding, but yet in an o-

The obstinate & wilfull blyndnes of the Iewes.

The malice of the Iewes, toward our Sauiour Christ.

The carnal Papistes cease not still to offer hym. Hebr.10.

Thomistes be ỹ schole Doctours.

ther forme, to put away all grudge of stomacke. Or sith S. Iohn (if he had vnderstode his maisters minde, and tooke vpon hym to write his wordes) would leaue this Sermon vnto the world to be read: he might now haue deliuered vs and them frō this doubt. But Christ would not so satisfie theyr question: but aunswered. Verely verely I say vnto you: except ye eate the flesshe of the sonne of man and drinke his bloud, ye shall not haue that life in your selues. He that eateth my flesh and drinketh my bloud, hath lyfe euerlasting: and I shall ryse him vp in the last day: for my flesh is very meate and my bloud the very drinke. He saith not here that bread shalbe transubstantiated or conuerted into his body, nor yet the wyne into his bloud. But now cōferre this saying to his purpose at the begynnyng: where he bad them worke for that meate that should neuer perish telling them, that to beleue in hym whom God hath sent, was the worke of God. And who so beleueth in hym should neuer thyrst nor hunger, but haue lyfe euerlastyng. Conferre also this that foloweth and thou shalt see it playne, that his wordes be vnderstand spiritually of the beleefe in his flesh crucified, and his bloud shed, for which beleefe we bee promised euerlastyng lyfe: hym selfe, saying, Who so beleueth in me hath life euerlastyng. Here therfore their questiō (how may this man giue vs his flesh to eate it) is solued: euen when he gaue his body to be broken, & his bloud to be shed. And we eate and drinke it in deede, whē we beleue stedfastly that hee dyed for the remission of our sinnes: Austen and Tertullian to witnesse.

Christ in saying ỹ hys flesh is very meate doth not say that bread shalbe transubstantiated into hys flesh.

Christes wordes are spirituall & not carnall.

But here maketh More his argument agaynst the young man. Because the Iewes marueiled at this saying: My flesh is very meate, and my bloud drinke. And not at this: I am the doore, and the very vyne: therefore this text (sayth he) My flesh is &c. must be vnderstand after the litterall sence, that is to witte: euē as the carnall Iewes vnderstode it, murmuring at it, beyng offended, goyng their wayes frō Christ, for their so carnall vnderstandyng therof. And the other textes. I am the doore, &c. must be vnderstand in an Allegory and spirituall sence, because his hearers marueiled nothyng at the maner of the speach. Loe Christen Reader, here hast thou not a taste: but a great tunne full of Mores mischief and pernicious peruertyng of Gods holy worde: and as thou seist him here falsely & pestilently destroy the pure sence of Gods worde, so doth hee in all other places of hys bookes. First where he sayth they mar ueiled at this Christes saying. My flesh is very meate. &c. that is not so, neither is there any such worde in the text, except More will expounde *Murmurabant, id est, mirabantur*, they murmured, that is to say, they marueiled, as he expoūdeth. *Oportet, id est, expedit & conuenit.* He must dye, or it behoueth him to dye, that is to say, it was expedient and of good cōgruence that he should dye, &c. Thus this Poete may make a man to signifie an Asse, & blacke white to blere the simple eyes. But yet for his Lordly pleasure, let vs graunt him that, they murmured, is as much to say, as they merualed: because perchaunce the one may folow at the other. And then do I aske him: whether Christes Disciples and his Apostles heard him not, & vnderstode him not when he sayd, I am the doore and the vyne: and when hee sayd. My flesh. &c. If he say no, or nay: the Scripture is playne agaynst him. If he say yea, or yes: then yet doe I aske hym whether his Disciples and Apostles thus hearyng and vnderstandyng hys woordes in all these three Chapters wondered and merualed (as More sayth) or murmured (as hath the text) at their maisters speech: what thinke ye, More must aunswere here: Here may ye see whether this old holy vpholder of the Popes Churche is brought: euen to be taken in his owne trappe. For the Disciples and his Apostles neither murmured, nor merualed, nor yet were offended wt this their maister Christes wordes and maner of speech: for they were well acquainted with such phrases: and aunswered their maister Christ when he asked thē, will ye also go hence fro me: Lord sayd they to whom shall we goe? thou hast the wordes of euerlastyng lyfe: and we beleue that thou art Christ the sonne of the liuyng God. Lo M. More, they neither merualled, nor murmured. And why? For because as ye say they vnderstode it in an Allegory sence, and perceiued well that hee meant not of hys materiall body to bee eaten with their teeth, but he meant it of him selfe to be beleued, to be very God and very man hauing flesh and bloud as they had, and yet was he the sonne of the liuyng God. This beleefe gathered they of all hys spirituall sayinges as hym selfe

More recyteth the Scriptures vntruly.

Mores first reason is cōfuted.

Iohn. 6. 15.

Christes Disciples murmured not at hys saying.

Christes wordes were in al thynges to be spiritually vnderstand.

More declareth hys ignorance and wilfull blyndnes.

ſelfe expounded his own wordes, ſay-
ing. My fleſh profiteth nothyng, mea-
nyng, to be eaten: but it is the ſpirite
that giueth this life. And the wordes
that I ſpeake vnto you are ſpirite and
lyfe: ſo that who ſo beleue my fleſh to
be crucified and broken, and my bloud
to be ſhed for his ſinnes, he eateth my
fleſh and drinketh my bloud, and hath
Abacuk. 2. lyfe euerlaſtyng. And this is the lyfe
wherewith the righteous lyue, euen by
fayth.

The ſecond argument of More.

AFter this text thus wiſely proued
to be vnderſtand in the litterall
ſence, with carnall Iewes, and not in
the Allegoricke or ſpirituall ſenſe with
Chriſt & his Apoſtles: the whole ſūme
of Mores confutation of the young mā
ſtandeth vpon this Argument. *A Poſſe
ad Eſſe*. That is to witte, God may do
it, *Ergo*, it is done Chriſt may make his
body in many, or in all places at once,
Ergo, it is in many or in all places at
once. which maner of argumentation,
how falſe and naught it is euery ſophi
ſter, and euery man that hath witte per
The confu tation of his 1. argu ment. ceiueth. A like argument. God may
ſhew More the truth and call him to re-
pentaunce, as he did Paul for perſecu-
tyng his Church: *Ergo*, More is conuer-
ted to God. Or, God may let him run
of an indurate hart with Pharao, and
at laſt take an open and ſodein venge-
aunce vpon him for perſecutyng hys
wordes, and burnyng his poore mem-
bers: *Ergo*, it is done already. M. More
Chriſt in that he is God may doe all things that he will, but yet he will not falſefye hys holy Scriptu res. muſt firſt proue it vs by expreſſe
wordes of holy Scripture, and not by
hys owne vnwritten dreames, that
Chriſtes body is in many places, or in
all places at once: and then though our
reaſon can not reach it, yet our fayth
meaſured and directed with the worde
of fayth will both reach it, receiue it,
and hold it faſt to: not becauſe it is poſ-
ſible to God, and impoſſible to reaſon:
but becauſe the written woorde of our
fayth ſayth it. But whē we read Gods
wordes in mo then xx. places contra-
ry, that his body ſhould be here. More
muſt giue vs leue to beleue his vnwrit
ten vanities (verities I ſhould ſay) at
layſure. Here mayſt thou ſee Chriſten
reader wherefore More would ſo fayne
make thee beleue, that the Apoſtles left
out certeine thynges vnwritten, of ne-
ceſſitie to be beleued, euē to ſtablish the
Popes kyngdome, which ſtandeth of
Mores vnwritten vanities. As of the
preſence of Chriſtes body and makyng
therof in the bread. Of Purgatory, of
inuocation of Saintes, worſhyppyng
of ſtones and ſtockes, pilgrimages, ha
lowyng of bowes and belles, and cre-
pyng to the croſſe &c. If ye will beleue
what ſo euer More can fayne without
the Scripture: then cā this Poete faine
you an other Church thē Chriſtes, and
More is a great ſetter forth of vn-written ve rities. that ye muſt beleue it what ſo euer it
teacheth you, for he hath fained to that,
it cā not erre, though ye ſee it erre and
fight agaynſt it ſelfe a thouſand tymes.
Yea if it tell you blacke is white, good
is bad, and the deuill is God: yet muſt
ye beleue it, or els be burned as here-
tikes. But let vs returne to our pur-
poſe.

To diſpute of Gods almighty abſo-
lute power, what God may do with
his body, it is great folie and no leſſe
preſumption to More, ſith the Pope
whiche is no whole God but halfe a
God by their owne decrees haue de-
creed, no man to diſpute of his power.
But Chriſten Reader be thou content
to know that Gods wil, his word, and
his power be all one and repugne not.
And neither willeth he, nor may not
do any thing includyng repugnaunce,
imperfection, or that ſhould derogate,
miniſh or hurt his glory & his name.
The glory of his Godhead is to bee
preſent and to fill all places at once eſ-
ſencially preſently with his almightie
power, which glory is denyed to any
other creature, him ſelfe ſaying by his
Prophet: I will not giue my glory to Eſay. 42.
any other creature: now therfore ſyth
his māhead is a creature, it cā not haue
this glory onely whiche is appropried
to the Godhead. To attribute to his
manhode that propertie whiche onely
is appropried to hys Godhead is to
confounde both the natures of Chriſt.
what thing ſo euer, is euery where af-
ter the ſayd maner, that muſt nedes be
infinite, without begynnyng and end,
it muſt be one alone, and almightie:
whiche properties onely are appro-
pried vnto the glorious maieſtie of the
Godhead. Wherefore Chriſtes body
may not be in all or in many places at
once. Chriſt him ſelfe ſaying as concer-
ning his manhode. He is leſſe then the
father, but as touchyng his Godhead,
the father & I be both one thyng. And
Paule reciting the Pſalme affirmeth:
Chriſt as concernyng his manhode to
be leſſe then God: or leſſe then aungels
as ſome text hath it? Here it is playne
that all thinges that More imagineth &
fayneth are not poſſible to God, for it

Though the Pope dare not take vpon hym to be God, yet he is cō tented to be named & taken, for halfe a God

Chriſt as touchyng his man hode occu pieth at one tyme but one place, but hys Godhead is in all places at once.
Iohn. 14.
Iohn. 10.
Hebr. 11.

is not poſſible for God to make a creature equall vnto him ſelfe, for it includeth repugnaūce & derogateth his glory. God promiſed & ſwore that all nations ſhould be bleſſed in the death of that promiſed ſeede which was Chriſt. God had determined and decreed it before the worlde was made: *Ergo*, Chriſt muſt needes haue dyed, and not to expoūde this word *Oportet*, as More mynſeth it. For it was ſo neceſſary that the contrary was impoſſible, except More would make God a lyer, which is impoſſible. Hebr. 9. Paule concludeth that Chriſt muſt nedes haue dyed, vſyng this Latine terme *Neceſſe*. Saying: where ſo euer is a Teſtamēt, there muſt the death of the Teſtament maker go betweene: or els the Teſtament is not ratified & ſure, but righteouſnes and remiſſion of ſinnes in Chriſtes bloud is his new Teſtament, whereof he is mediatour: *Ergo*, the Teſtament maker muſt nedes haue died. Weſt not therfore (M. More) this word *Oportet* (though ye finde *Poteſt* for *Oportet* in ſome corrupt copy) vnto your vnſauery ſence. But let *Oportet* ſignifie, he muſt or it behoueth hym to dye. For he tooke our very mortall nature for ý ſame decreed coūcel: himſelfe ſaying. *Oportet exaltari filium hominis. &c.* Iohn. 2. and 12. It behoueth, that the ſonne of mā muſt dye, that euery one that beleueth in him periſh not &c. Here may ye ſee alſo ý it is unpoſſible for God to breake his promiſe. It is impoſſible to God which is that veritie, to be found contrary in his deedes and wordes: as to ſaue them whom he hath damned, or to damne them whom hee hath ſaued, wherefore all thynges imagined of M. Mores brayne are not poſſible to God.

Chriſtes muſt nedes dye, for God had ſo promiſed before.

God may not be found a lyer.

And when More ſayth, that Chriſt had power to let his lyfe and to take it agayne, & therfore not to haue dyed of neceſſitie: I wōder me, that his ſcholemaiſter here fayled him, ſo cunnyng as he maketh him ſelfe therin: which graūteth and affirmeth (as true it is) that with the neceſſary decreed woorkes of Gods forſight and prouidence ſtādeth right wel his free libertie. But M. More ſayth at laſt, if God would tell me that hee would make ech of both their bodyes two (meanyng the young mans body and his) to be in fifteen places at once, I would beleue him, that he wer able to make his wordes true in the bodies of both twayne, and neuer would I ſo much as aſke hym whether hee would glorifie them both firſt or not: but I am ſure glorified or vnglorified, if he ſayd it, he is able to do it. Lo here may ye ſee what a fernēt fayth this old man hath, and what an earneſt mynde to beleue Chriſtes woordes if hee had told him: but I pray you M. More, what and if Chriſt neuer told it you, nor ſaid it, nor neuer would: would ye not be as haſty not to beleue it? If he told it you: I praye you tell vs where you ſpake with hym, and who was by to beare ye recorde: and if you bryng as falſe a ſhrew as your ſelfe to teſtify this thyng: yet by your own doctrine, muſt ye make vs a miracle to confirme your tale, ere we be bound to beleue you: or yet to admit this your argument, God may make his body in many places at once, *Ergo*, it is ſo. Spy ý be to buſie with Gods almighty power, and haue taken to great a burden vppon your weake ſhoulders, ye haue ouerladen your ſelfe with your own harneſſe and weapons: and young Dauid is likely to preuayle agaynſt you with his ſling and ſtone. God hath infatuated your high ſubtill wiſedome. Your crafty conueyaunce is ſpyed. God hath ſent your Church a mete couer for ſuch a cup, euē ſuch a defender as ye take vppon your ſelfe to be, that ſhall let all theyr whole cauſe fall flatte in the myer vnto both your ſhames and vtter cōfuſion. God therfore be praiſed euer. *Amen*.

Gods almightye power is not to be to buſely dealt withall.

More would haue beleued Chriſt if he had talked with hym, what ſoeuer hee had ſaid to him.

Then ſayth M. More, though it ſeemeth repugnaunt both to him & to me, one body to bee in two places at once: yet God ſeeth how to make them ſtand together well inough. This man with his old eyen & ſpectacles ſeeth farre in Gods ſight, and is of his priuey Councel: that knoweth belike by ſome ſecret reuelation how God ſeeth one body to be in many places at once, includyng no repugnaunce. For woorde hath hee none for him in all Scripture no more thē one body to be in al places at once. It implyeth firſt repugnaunce to my ſight and reaſon, that all this worlde ſhould be made of nothyng: and that a virgin ſhould bryng forth a child. But yet, when I ſee it written with the woordes of my faith, which God ſpake: and brought it ſo to paſſe: thē implyeth it no repugnaunce to me at all. For my fayth reacheth it and receiueth it ſtedfaſtly. For I know ý voyce of my herdman: whiche if he ſayd in any place of Scripture that his body ſhould haue ben cōtained vnder the forme of bread & ſo many places at once here, in earth, and alſo abidyng yet ſtill in heauen to. Verely I would haue beleued him, as

More doth but ſcoffe out the matter.

Matters of fayth are repugnaūt to reaſon.

Gods bleſſed will is declared in his Scriptures.

ſoone and as firmely as M. More. And therfore euen yet, if he can ſhew vs but one ſentence truly taken for his part, as we cā do many for the contrary, we muſt giue place. For, as for his vnwrit tē veritīes, & the authority of his Antichriſtes ſinagoge, vnto which (ỹ ſcripture forſaken) hee is now at laſt with ſhame inough cōpelled to flee: they be proued ſtarke lyes and very deuelry.

Then ſayth hee, that ye wot well that many good folke haue vſed in this matter many good fruitefull examples of Gods other workes: not onely miracles, writtē in Scripture. *Vnde Verſus?* (where one I pray ye?) but alſo done by the commō courſe of nature here in earth. If they be done by the common courſe of nature, ſo be they no miracles. And ſome thynges made alſo by mans hand. As one face beholded in diuers glaſſes: and euery peece of one glaſſe broken into twenty. &c. Lorde how this pontificall Poete playeth his part. Becauſe (as he ſaith) we ſee many faces in many glaſſes: therefore may one body be in many places, as though euery ſhadow and ſimilitude repreſenting the body, were a bodely ſubſtāce. But I aſke More, when hee ſeeth hys owne face in ſo many glaſſes, whether all thoſe faces that appeare in the glaſſes be his owne very faces hauing bodely ſubſtaunce, ſkynne, fleſhe & bone, as hath that face, which hath his very mouth noſe eyen &c. wherewith he faceth vs out the truth thus falſely with lyes? And if they be all his very faces, then in very deede there is one body in many places, and he him ſelfe beareth as many faces in one hode. But accordyng to his purpoſe, cuē as they be no very faces, nor thoſe ſo many voyces, ſownes and ſimilitudes, multiplied in the ayre, betwene the glaſſes or other obiect & the body (as the Philoſopher proueth by naturall reaſon) be no very bodyes: no more is it Chriſtes very body: as they would make thee beleue in the bread, in ſo many places at once. But the bread broken and eaten in the Supper monitheth and putteth vs in remembraunce of his death, and ſo exciteth vs to thankes giuyng to laude and prayſe: for the benefite of our redemption, and thus wee there haue Chriſt preſent in the inward eye and ſight of our fayth. We eate his body and drinke hys bloud, that is, we beleue ſurely that hys bodye was crucified for our ſinnes and hys bloud ſhed for our ſaluation.

More tracteleth in his Poetrie.

More fayneth in his Poetrie.

More ſimilitude of faces in the glaſſe proueth no faces in ſubſtaunce.

By fayth we muſt eate and drinke Chriſtes body and blood ſpirituallie.

At laſt note (Chriſten reader) that M. More in the third booke of his confutation of Tyndall the. C. lix. ſide, to proue S. Johns Goſpell vnperfit and inſufficient (for leauing out of ſo neceſſary a point of our faith, as he calleth the laſt Supper of Chriſt his Maūdy) ſayth, that Johu ſpeake nothyng at all of this Sacramēt. And now ſee againe in theſe his letters againſt Frith, how him ſelfe bringeth in John the vj. chap. to impugne Frithes writyng, and to make all for the Sacrament, cuē thus. My fleſh is verely meate, & my bloud drinke. Belike the man had there ouerſhotte hym ſelfe foule: the young man here cauſing him to put on his ſpectacles and poore better and more wiſely with his old eyen vpō S. Johns Goſpel to finde that thing there now written, which before he would haue made one of his vnwritten veritīes. As yet if he looke narowly hee ſhall eſpy that him ſelf hath proued vs by Scripture, in the xxvij. leafe of his Dialogue of quoth he and quoth I, our Ladies perpetuall virginitie expoundyng *non cognoſco, id eſt, non cognoſcam*, whiche now written vnwritten veritie hee numbereth a litle before among his vnwrittē vanities. Thus may ye ſee how this old holy vpholder of the popes church, hys woordes fight againſt him ſelfe into his own confuſion, in findyng vs forth his vnwritten written vanities, veritīes I ſhould ſay. But returne we vnto the expoſition of S. John.

More writeth againſt hym ſelfe.

More an vpholder of vnwritten veritīes.

When the Jewes would not vnderſtand the ſpirituall ſaying of the eating of Chriſtes fleſh and drinkyng of hys bloud, ſo oft and ſo playnely declared: he gaue them a ſtrong ſtripe and made them more blynd, for they ſo deſerued it (ſuch are the ſecrete iudgementes of God) addyng vnto all hys ſayinges thus, who ſo eateth my fleſh and drinketh my bloud: abideth in me and I in him. Theſe woordes were ſpoken vnto theſe vnbeleuers into their farther obſtinatiō, but vnto the faithfull for theyr better inſtruction. Now gather of this the contrary, & ſay, who ſo eateth not my fleſhe and drinketh not my bloud: abydeth not in me, nor I in him; and ioyne this to the foreſayd ſentence. Except ye eate the fleſh of the ſonne of mā, & drinke hys bloud, ye haue no lyfe in you, let it neuer fal frō thy minde (Chriſten reader) that faith is the lyfe of the righteous, and that Chriſt is this lyuyng bread whom thou eateſt, that is to ſay, in whō thou beleueſt. For if our

Abacuk. 2.

Fayth is ỹ life of the righteous.

Papistes take eatyng & drinkyng here bodely, as to eate the naturall body of Christ vnder the forme of bread, and to drinke hys bloud vnder the forme of wyne: thē must all young children that neuer came to Gods borde departed, & all laye men that neuer dranke hys bloud be damned. By loue we abyde in God and hee in vs, loue foloweth faith in the order of our vnderstanding and not in order of succession of tyme, if thou lookest vpon the selfe giftes and not on their fruites. So that principally by faith, wherby we cleaue to Gods goodnes and mercy, we abide in God, and God in vs, as declare his wordes folowyng, saying, as the liuyng father sent me, so liue I by my father. And euen so he that eateth me shall lyue bycause of me, or for my sake. My father sent me whose will in all thinges I obey, for I am his sonne. And euen so verely must they that eate me, that is beleue in me, forme and fashion them after my exāple mortifying their flesh chaunging their liuing: or els they eate me in vayne and dissemble theyr belief. For I am not come to redeme ỹ world onely, but also to chaunge theyr lyfe. They therefore that beleue in me shall trāsforme their life after my example & doctrine, & not after any mans traditiōs. This is the bread ỹ came frō heauē, as the effect it selfe declareth, whō who so eateth shall lyue euer. But he ỹ eateth bodely bread lyueth not euer, as ye may see of your fathers ỹ eate Māna, & yet are they dead. It is not therfore any materiall bread nor bodely foode that may geue you life eternall.

1. Iohn. 4.

By fayth we eate & drinke Christ, and so he abydeth in vs and we in hym.

Christen religion is fayth, and a lyfe correspondēt.

These wordes did not onely offende them that hated Christ, but also some of hys Disciples. They were offended (sayd the text) and not merueyled as More trifleth out the truth) which said. This is an hard saying: who may here this? These Disciples yet stoke no lesse in Christes visible flesshe, and in the barke of his wordes, then did the other Iewes: and as doth now More, beleuing him to haue had spoken of his naturall body to be eaten with their teth. Which offence Christ seyng, sayd: doth this offend you, what then will ye say, if ye see the sonne of mā ascend thether where he was before? If it offend you to eate my flesh while I am here, it shal much more offend you to eate it when my body shalbe gone out of your sight, ascended into heauen there sittyng on the right hand of my father vntill I come again, as I wēt, that is to iudgement. Here might Christ haue instructed his disciples in the truth of the eatyng of his flesh in forme of bread, had this ben his meaning. For he left them neuer in any perplexitie or doubt: but sought all the wayes by similitudes & familiar exāples to teach them playnly. He neuer spake them so hard a parable, but where he perceiued their feble ignorance, anone he helpte them and declared it them. Yea and sometymes he preuented their asking with his owne declaration, & thinke ye that he did not so here? yes verely. For he came to teach vs, and not to leaue vs in any doubt and ignorance, especially in the chief pointe of our saluation, which stādeth in the belefe in his death for our sinnes. wherfore, to put them out of all doubt as concerning this eatyng of his flesh, and drinkyng of hys bloud, that should giue euerlastyng lyfe: where they tooke it for his very body to be eaten with their teeth: hee sayd. It is the spirite that giueth this lyfe, my flesh profiteth nothyng at all, to be eaten as ye meane so carnally. It is spirituall meate that I heare speake of. It is my spirite that draweth the hartes of men to me by faith and so refresheth them ghostly. Ye be therefore carnall, to thinke that I speake of my flesh to be eaten bodely, for so it profiteth you nothing at all. How long will ye be without vnderstādyng? It is my spirite I tell you that giueth lyfe. My flesche profiteth you nothyng to eate it: but to beleue that it shalbe crucified & suffer for the redemption of the world it profiteth. And when ye thus beleue, then eate ye my flesche and drinke my bloud, that is, ye beleue in me to suffer for your sinnes. The veritie hath spoken these wordes. My flesh profiteth nothyng at all: it can not therefore be false. For both the Iewes and his Disciples murmured and disputed of hys flesh how it should be eaten, and not of the offeryng thereof for our sinnes as Christ ment. This therfore is the sure anker to hold vs by agaynst all the obiections of the Papistes for the eatyng of Christes body (as they say) in forme of bread. Christ sayd: My flesh profiteth nothyng: meaning to eate it bodely. This is the key that solueth al their argumentes and openeth the way to shewe vs all their false and abhominable blasphemous lyes vppon Christes wordes, and vttereth their sleigh iuggling ouer the bread to maintein Antichristes kyngdome therewith. And thus

Here Christ doth playnly shew that it is the spirituall eatyng, & not the fleshly eatyng of his body that profiteth.

The Iewes and also the disciples of Christe were offended at his wordes.

The eatin of Christe flesh profited no thyng.

thus when Chriſt had declared it and taught them that it was not the bodely eatyng of his materiall body: but the eatyng with the ſpirite of fayth: he added ſaying. The wordes which I here ſpeake vnto you are ſpirite and lyfe. That is to ſay, this matter that I here haue ſpoken of with ſo many wordes muſt be ſpiritually vnderſtand, to giue you this life euerlaſtyng. wherfore the cauſe why ye vnderſtād me not is, that ye beleue not. Here is ſo the concluſion of all this Sermon. Chriſt very God and man, had ſet his fleſh before them to be receiued with fayth that it ſhould be broken & ſuffer for their ſinnes, but they could not eate it ſpiritually, becauſe they beleued not in him. wherefore many of his Diſciples fell frō him & walked no more with him. And then he ſayd to the twelue. will ye go away to? And Symon Peter aunſwered: Lord, to whom ſhal we go? Thou haſt the wordes of euerlaſtyng life, and we beleue and are ſure, that thou art Chriſt the ſonne of the liuyng God. Here is it manifeſt what Peter and his felowes vnderſtode by this eatyng and drinkyng of Chriſt. For they were perfitely taught that it ſtode all in the beleſe in Chriſt as their aūſwere here teſtifieth. If this matter had ſtand vpon ſo deepe a miracle, as our Papiſtes fayne without any word of God, not comprehended vnder any of their common ſenſes, that they ſhould eate hys body beyng vnder the forme of bread as long, depe, thicke, and as brode as it hanged vpon the croſſe, they beyng yet but feble of fayth, nes confirmed with the holy ghoſt, muſt here nedes haue wondered, ſtoned and ſtaggerde, & haue bene more inquiſitiue in and of ſo ſtraunge a matter then they were. But they neither doubted nor marueiled nor murmured, nor were any thyng offended with this maner of ſpech, as were ẏ other that ſlipt away, but they aunſwered firmely. Thou haſt the woordes of euerlaſtyng lyfe: and we beleue. &c. Now to the expoſition of the woordes of our Lordes Supper.

The wordes of Chriſte were ſpirit and life.

Chriſtes diſciples vnderſtode Chriſt to ſpeake ſpiritually and beleued.

Among the holy Euangeliſtes, writyng the ſtory of Chriſtes Supper: Iohn becauſe the other three had written it at large, did but make a mention thereof in his. xiij. Chapter Mathew, Marke and Luke declaryng it clerely, orderly & with iuſt number of wordes. With whom Paule agreeth, thus writyng vnto the Corinthians. Our Lord Ieſus, ẏ ſame night he was betrayed: he tooke the bread, and after he had giuen thankes: he brake it, ſaying: Take ye it, eate it. This is my body, whiche is for you broke. Here is now to be noted the order of this action or act. Firſt Chriſt tooke the bread in his hādes, ſecondaryly he gaue thankes, thirdly he brake it: fourthly he taught it them ſaying, take it, fiftly he bad them eate it. At laſt after all this hee ſayd. This is my body which is for you broken, this thyng do ye into the remembraunce of me. Here ye ſee, ẏ this bread was firſt broken deliuered them, and they were cōmaūded to eate it to: ere Chriſt ſayd. This is my body. And for becauſe it is to ſuppoſe verely, ẏ they tooke it at his hād as he had them, and dyd eate it to, when they had it in their handes their maſter (whoſe wordes they did euer obey) cōmmaūding thē. It muſt needes folow (if theſe be the wordes of the cōſecratiō) that they were houſeled with vnconſecrated bread, or els now eaten, or at leſt wiſe part of it, ere Chriſt conſecrated it, yea it foloweth that it was out of Chriſtes handes and in theyr mouthes when Chriſt conſecrated it, & ſo to haue conſecrated it whē it was now in his diſciples handes or in their mouthes or rather in theyr bellyes.

Math. 26. Math. 14. Luke. 14.

1. Cor. 11.

The order of the actiō

Here it is manifeſt that Chriſt conſecrated no bread, but deliuered it to his Diſciples, and bad them eate it. In ſomuch that S. Thomas their owne Doctour, that made their tranſubſtantiation cōfeſſeth that ſome there were, that ſayd that Chriſt did firſt conſecrate with other wordes, ere he now reachyng the bread to his Diſciples ſayd. This is my body. &c. And yet calleth he it no hereſie ſo to ſay. Now ſith in all this acte and Supper, there bee no wordes of conſecration, but of the deliueryng of the bread broken after thankes giuyng with a commaundement to eate it: bryng vs your wordes of cōſecration, and ſhewe vs by what wordes God promiſed you and gaue you power to make his body. There is neither commaundement, nor yet any wordes left in all the Scripture to make or to conſecrate Chriſtes body, to bryng it into the bread. But there be the wordes of God left in the firſt chapter of Geneſis, wherby he made all the world: with whiche wordes, all be it we yet haue them: yet is it denyed vs to make that thyng that he made with thē. Now, ſith we hauyng his wordes of the creation, can not yet make any new creature of nothyng: how then

Chriſt conſecrated no bread, but deliuered it to his Apoſtles to eate.

There is left vnto vs no wordes of conſecration, wherby we ſhould alter and chaūge the nature of bread into his body.

shall we without any wordes of consecration and makyng, make the maker of all thynges?

Unto this action or supper or deliueraũce of the bread, he added a reason and signification of this signe or Sacrament, and what also is the vse therof: as though any should aske thẽ therafter: what Sacrament, Religion, or rite is this? They should aunswere euen in a like maner of spech as it was cõmaunded their fathers to make aunswere to their children at the eatyng of the old passeouer, wherof this new passeouer was the veritie, and that the figure, saying. When your children aske you what Religion is this? ye shal aũswere them. It is the sacrifice of the passyng by of the Lord. &c. Lo here the lambe that signified, and did put them in remembraunce of that passing by in Egypt (the Israelites spared, and the Egyptians smitten) was called in like phrase the selfe thyng that it represented, signified, and did put them in remembraunce of: none otherwise then if Christes Disciples, or any man els, seyng in that Supper, the bread taken, thankes giuen, the bread broken, distributed and eaten: should haue asked hym. What Sacrament or religion is this? He had to aunswere them that Christ sayd. This is my body whiche is for you broken. This thyng do ye in remembraunce of me, that is to say, so oft as ye celebrate this Supper, giue thankes to me for your redemptiõ. In which aũswere he calleth the outward sensible signe or Sacramẽt, that is the bread with all the other action, euen the same thyng that it signifieth, representeth, and putteth such eaters of the Lordes Supper in remembraunce of. For when he sayd, which is broken for you, euery one of them saw that then it was not his body, that was there broken: but the bread for as yet he had not suffered, but the bread broken was deuided in peeces euery one of the twelue takyng and eatyng a peece before hee sayd. This is my body. &c.

The vse of the Supper.

The paschal lambe.

The true meanyng & significatiõ of the Sacrament of the body & bloud of Christ.

Now sith M. More will sticke so fast in his litteral sense vpon these wordes. This is my body. &c. Then do I aske hym, what thyng hee sheweth vs by this first worde and pronoune demonstratiue *Hoc*, in Englishe (this.) If ye shew vs the bread: so is the bread Christes body, and Christes body the bread, which saying in the litterall sense is an hygh heresie after them. And for this saying they burned the Lord Cobham

Mores litterall sense is lost.

Also I aske whether Christ speakyng these wordes. This is my body. &c. had then the bread in his hands wherwith he houseled his Disciples or no? That he had it not, but had now deliuered it them: and had commaunded them to eate it to, the order and woordes of the text playnly proue it, as is declared before. And S. Marke telleth the story also in this order. The cuppe taken in his handes, after he had giuen thãkes, he gaue it them, & they all dranke therof. And he sayd to them. This is my bloud of the new Testament: which is shed for many. Here it is manifest that they had all dronken therof first ere he said the wordes of consecration (if they be the wordes of any cõsecration.) Besides this: if ye be so sworne to the litterall sense in this matter, that ye will not in these woordes of Christ. This is my body. &c. admitte in so playne a speche any trope (for allegory there is none, if ye knew the proper difference of them both, whiche euery Grammarian can teach you) thẽ do I lay before your old eyen and spectacles to, Christes wordes spoken of the cup both in Luke and Paul saying: this cup is the newe Testament through my bloude which is shed for you. Here Christ calleth the wyne in the cup the selfe cuppe whiche euery man knoweth is not the wyne. Also hee calleth the cuppe the new Testament, and yet was not the cup nor yet the wyne conteined therin the new Testament, and yet calleth it the new Testament established & confirmed with his bloud here ye see hee called not the cuppe his bloud but the Testament. Where is now your litterall sense that ye would so fayne frame for your Papistes pleasure? If ye will so sore sticke to the letter: why do your faction leaue here the plaine letter: saying that the letter slayth: goyng about the bush with this exposition and circumlocution, expoundyng. This is my body, that is to say, this is conuerted & turned into my body, & this bread is transubstantiated into my body? How farre lo, M. More is this your straunge Thomisticall sense from the flat letter? If ye be so addictt to the letter, why fray ye the commõ people from the litteral sense with this bugge, tellyng thẽ the letter slayeth? but there is neither letter nor spirite that may bridle nor hold your stiffe necked heades.

Marke. 14.

The wordes of consecratiõ were spokẽ after Christ had deliuered ẏ bread & the cup.

Luke. 22.

1. Cor. 11.

How the Papistes wrest the wordes of Scripture.

Also ye shall vnderstand that Christ rebuked the Jewes for theyr litterall sense and carnall vnderstandyng of his spi-

Iohn. 6.

spirituall woordes, saying: My flesh profiteth you nothyng at all to eate it. &c. And their litteral takyng of his spirituall woordes was the cause of their murmure. &c. For euen there (as also lyke in other places) to eate Christes flesh. &c. after the common phrase of the Scripture, is not els, thē to beleue that Christ suffered death, & shed his bloud for vs. Read ye Paul. Our fathers did all eate the same spirituall meate and drinke the same spirituall drinke that we now eate & drinke: Here I thinke M. More must leaue his litterall sence & materiall meate, or els deny Paul, and deny to that our fathers did eate Christ and drinke his bloud, whiche all here Paule sayth, for to eate and to drinke this spirituall meate and drinke, was as him selfe declareth to eate & drinke Christ. They dranke of the stone (sayth Paule) that went with them. whiche stone was Christe. And we eate and drinke the very same stone. whiche is nothyng elz, then to beleue in Christ. They beleued in Christ to come, & we beleue in him comē, and to haue suffered, where is now thinke ye M. Mores litterall sense for the eatyng of Christes material body? Our fathers were one, and the same Church with vs, vnder the same Testament and promise, and euen of the same fayth in Christ. And euen as they eate him and dranke his bloud euen the same spirituall meate & drinke that we do eate and drinke: so do we now in the same faith. For what elles was signified by this maner of spech, our fathers did eate and drinke Christ, then that they beleued in Christ to bee incarnated and to suffer death? what els meant the poore woman of Canane by eating, then to beleue? whē she aunswered Christ, saying. Ye say soth my Lorde. But yet doe the little whelpes eate of the crummes that fall from their maisters table. This dyd she aunswere in an allegory accordyng to Christes first aunswere vnto her, she meanyng by ỹ eatyng of the crummes, the belief of his woordes and Gospell to be scattered among the Gentils as Christ aunsweryng, cōfirmed her meanyng, saying: O woman great is thy fayth. He sayd not, thou art a great eater and deuourer of bread. Here it is playne that to eate in the Scripture is taken to beleue: as Christ him selfe expounded it, so oft, and so plentuously. And I am here compelled to inculke & iterate it with so many woordes, to satisfie (if it were possible) this carnall fleshly vowerer and fleshly Iew.

1.Cor.10. To eate Christes flesh is to beleue in him. The maner of Saint Paules speakyng. Math.15. An allegoricall spech wel allowed and vsed of Christ. Iohn.6.

Now to examine and to discusse this matter more depely & playnly. I shall compare the old passeouer, with the new and supper of the Lord. And to shew you how the figures correspond their verities: I will begyn my comparison at Baptisme comparyng it with the Lordes Supper, which be the two Sacramentes left vs now vnder the grace of the Gospell. And afterward (to set foorth both these Sacramentes playnly) I wil compare Circumcision with Baptisme: & the passe lambe with Christes Supper.

The olde passeouer compared with the Supper of our Lord. Baptisme compared with Circumcision.

We (by Baptisme) as we testified vn to the congregation our entryng into the body of Christ (take here Christes body, as doth Paule for his congregation) to dye, to be buried, and to ryse with him, to mortifie our flesh, and to be renued in spirite, to cast of the old man, and to do vpon vs the new: euen so, by the thankes giuyng (for so did the old Greke doctours cal this Supper) at Gods bourde, or at the Lordes Supper (for so doth Paule call it) we testifie the vnitie and communion of our hartes, glued vnto the whole body of Christ in loue: yea and that such loue as Christ at this, his last Supper expressed: what tyme he sayd, his body should be broken, and his bloud shed for the remission of our sinnes. And to be short. As Baptisme is the badge of our fayth, so is the Lordes Supper the token of our loue to God & our neighbours: where vpon standeth the law and the Prophetes. For the end of the precept, is loue out of a pure hart, and good conscience and fayth vnfayned. So that by baptisme we be initiated & cōsigned vnto the worship of one God in one fayth: And by the same faith and loue at the Lordes Supper, we shew our selues to cōtinue in our possession, to bee incorporated and to be the very members of Christes body.

1.Cor.10. and 11. Rom.6. Ephes.4. Euchari-stia thākes geuyng. 1.Cor.10. and 11. 1.Tim.1.

Both these Sacramentes were figured in Moyses law. Baptisme was figured by Circumcision: & the Lordes Supper, by the eatyng of the passe-lambe. where lyke as by Circumcisiō, the people of Israell were rekened to be Gods people, seuered from the Gētiles, so be we now by Baptisme rekened to bee consigned vnto Christes Church seuerall frō Iewes, paynyms &c. And as their passeouer, that is to say, their solēne feast yearely in eatyng their passelambe, was an outward token of their perseueraunce in their re-

Baptisme was figured by Circumcision, and the Lordes Supper by the paschall lambe.

ligion, and in remembraunce of their passage out of Egypt into the lande of Chanaan: so is now the eatyng of the Luke.22. Lordes Supper (whiche Christ and 1.Cor.5. Paule called our passeouer) a token of our perseueraunce in our Christen profession at Baptisme: and also thankes giuyng with that ioyfull remembraunce of our redemption frō sinne, death, and Exod.12. hell by Christes death. Of the figure of this Supper: our new passeouer: thus it is written. After ye be entred into that land, whiche the Lord God shall giue you accordyng to his promise: ye shall kepe this ceremonie. And when your children aske you what Religion is this? ye shall aunswere them. It is the sacrifice of the passyng ouer of the Lord, when the Lord passed foorth by the houses of the children of Israell in Egypt, smityng the Egyptiās and deliuering our houses. This eatyng therfore of the pase lambe was the figure of the Lordes Supper, whiche figure when the houre was come ỳ he would it to ceasse and giue place vnto the veritie, as the shadow to vanish away at the presence of the body: He sayd thus, Luke.22. with a feruent desire do I long to eate this passeouer with you ere I suffer.

Agayne, let vs compare the figure with the truth, the old passeouer with the new, and diligētly consider the propertie of speakyng, in and of either of The Paschall lambe eaten and the Sacrament instituted. thē. Let vs expende the succession, imitation, and tyme, how the new succeding the old mediatour Christ betwen both sitting at the Supper celebrating both with his presence: did put out the old and bryng in the new. For there is in either of them such like composition of wordes, such affinitie and proportiō of speech, such similitude and propertie in them both, the new so correspōdyng in all thynges to the old, that the old declareth the new, what is it, wherfore it was instituted, and what is the very vse therof. And to begyn at Circumcision the figure of Baptisme, ye shall vnderstand, that in such rites and Sacramētes there are two thinges to be considered, that is to wit. The thyng, and the signe and of thyng. The thynge is it wherfore the signe is instituted to signifie it: as in Circumcision, the thyng is the couenaunt to be of the people of God, and the signe is, the cuttyng of the foreskinne of the preuy mēber. In the passeouer, the thing was, the remēbraunce with thankes giuyng for the deliueraunce out of the hard seruitude of Egypt: but the signe was, the lambe rosted with such ceremonies as were there prescribed them. So in baptisme: The thyng is, the promise to be of the Church of Christ: the signe is, the dippyng into the water with the holy wordes. In our Lordes Supper, the very thing is Christ promised and crucified, and of faith with thankes giuing vnto the father for his sonne giuen to suffer for vs. But the signe is, the dealyng and distributing or reaching forth of the bread and wyne, with the holy wordes of our Lord spoken at his supper, after he had thus dealt the bread & wyne, vnto his Disciples.

The matter and substaunce of the Sacramēt and the signes of the same

And here is it diligently to be noted: That in all such rites, ceremonies, or Sacramentes of God thus instituted: these two thinges (that is to witte the thyng signified, and the signe that signifieth) be concurraunt and inseparable. It is the common vse and propertie of speech in the Scripture, to call the signe, the thyng. As is Circumcision called the couenaunt. Euery manchild Gene.17. must be circumcised that my couenaunt might be in your flesh for a perpetuall bande. And yet was it onely but the outward signe & seale of the couenaūt, that the sede of Abraham should be his especial chosen people, & that he would be their God. The lambe, that was but the signe, was called the passeouer: Exod.12. and yet was not the lambe the passyng ouer, but the signe onely excityng and monishyng them to remember that deliueraūce by the aungell passing by the Israelites in Egypt, smityng the Egyptians. And sith this trope or maner of speech the Scripture did vse with so great grace in the old rites and ceremonies that figured our Sacramētes: why may it not with like grace, for that analogie and proper congruence of the figures with their verities, vse the same phrase and maner of speech in their verities? If the Scripture called the signe the thyng in Circumcision & the passeouer: why should we be offended with the same speech in our Baptisme & in the Lordes Supper? Sith such maner of speech haue no lesse grace and fulnes here then there to bryng the thyng signified into our hartes by such outward sensible signes. For when that signe of Circumcision was giuen the child: thē were they certified (as an outward token may certifie) that the child was of the people of Israell. And therfore did the signes thē, as they do now beare the names of thyngs which they signified as the lambe eaten in the passe

The scripture calleth the signe by the name of the thing that it signifieth.

Two thynges to be considered in the Sacramentes.

ouer

The bread in the Sacramēt called the body of Christ & the wyne called the bloud of Christ.

ouer was called the sacrifice & the selfe passeouer, none otherwise then in our new passeouer, that is the Lordes supper, the bread broke &c. is called the body of Christ, & the wyne poured forth and distributed to ech mā, the bloud of Christ because the bread so broken and dealt signifieth vnto the receiuers and putteth them in remembraunce of the sacrifice of his body on the aulter of the crosse, and of his bloud poured forth for our redemption. So that this maner of spech in the administration and vse of the Supper of our Lord: to say. This is my body, & this is my bloud: is almuch to say as, this signifieth my body, this signifieth my bloud. which Supper is here celebrated to put vs in remēbraunce of Christes death, and to excite vs to thankes giuyng.

Est, is take for *significat*.

Neither let it offend thee (O Christen reader) That *est*, is taken for *significat*: that is to say. This is that, is as much to say, as this signifieth that. For this is a cōmūn maner of spech in many places of Scripture, and also in our mother toūg: as whē we see many pictures or images, which ye know well are but signes to represent the bodyes whom they be made lyke, yet we say of the Image of our Lady. This is our Lord, and of S. Katherine, this is S. Katherine, & yet do they but represent and signify vs, our Lady or S. Katherine. And as it is writtē. The iij. braūches are three dayes. The three baskets are three dayes, which was not els but they signified three dayes. Also in the xxviij. chapter. Jacob sayd. This stone whiche I haue set vp an ende, shalbe Gods house, which stone yet was neuer Gods house nor neuer shalbe: but onely did signifie gods house to be buil ded in that same place. Agayne Pharao dreamed to haue sene vij. faire fat Oxē, & eftsoones vij. poore lene Oxē, which Joseph expoundyng sayd: The vij. fat Oxē are vij. plētuous yeares, in which phrase or maner of spech euery mā sith that the Oxē were no yeares: but they signified such yeares. Maruell not ther fore though *est*, likewise in this sentēce: *Hoc est corpus meum*, be taken for *significat*, as much to say, as this signifieth my body. And yet for because the Scriptures conferred together expounde them selfe as sayth S. Austen: And Peter. That we haue before a firme and sure prophetical spech vnto which if we attend as vnto a light set vp in a darke place, we do well: I shall shew you a like phrase in Ezechiell where the destruction of Jerusalem was thus figured. God commaundyng Ezechiell to take a sword as sharpe as a raser, and shaue of his head and beard, and then take a certain waight of the heares deuided into three partes: The one, he should burne in the middes of the Citie. An other he should cut roūd about, and cast the thyrd vp into the wynde. &c. which done he sayd: Thus sayth the Lord God. This is Jerusalem. which act and dede so done, was not Jerusalem. But it signified and preached vnto the beholders of it, Jerusalem to be destroyed: none otherwise thē the breakyng and distributing of the bread and wyne called Christes body and bloud signifieth and preacheth vs the death of Christ, the figure and signe bearyng the name of the thyng signified, as in the Prophetes spech, saying: This is Jerusalem: which dyd but signifie Jerusalem. when Christ dyd breath into his Disciples, saying: Take ye the holy ghost: the same breath was not the holy ghost, but signified and represented them the holy ghost, with a thousand lyke maner of spech in the Scripture.

Gene. 40.

The figurative speches vsed in the scripture.

Ezech. 5.

The maner of speakyng in the scriptures.

Iohn. 20.

In the old passeouer thankes were giuen for the slaughter of the first begotten, wherein the kynges posteritie of Egypt fell away. (The Hebrues spared, passeouer, and deliuered.) But in the new passeouer, thankes were giuen that the onely begotten sonne of the most highest was crucified, wherby all faythfull are spared, passed ouer, and not smittē with the sword of damnation, but deliuered and saued in the lambes bloud that hath takē away the sinne of the world. In the old passeouer. The lambe or feast is called the Lordes passeouer, and yet was neither the lambe nor the feast his passyng ouer: but the signe and commemoration of his passyng by. And euē so is it now in the new Supper of our Lord. It is there called the body of our Lord, not that there is any thing, wherin his very naturall body is contayned so long and brode as it hāged on the crosse, for so is it ascended into heauē and sitteth on the right hād of the father: but that thyng that is there done in that Supper, as the breakyng and dealyng and eatyng of the bread, and the whole like action of the wine, signifieth, representeth, and putteth into our harts by the spirite of faith this cōmemoration, ioyfull remēbraunce, & so to geue thankes for that inestimable benefite of our re-

The naturall body of Christ is not in the Sacramēt

1. Pet. 1.

demption, wherin we see with the eye of our fayth presently his body broken & his blond shed for our sinnes. This is no small Sacrament, nor yet irreuerētly to be entreated: but it is the most glorious and hyghest Sacramēt, with all reuerence and thankes geuyng to be ministred, vsed receiued, preached & solemnely in the face of the congregation to be celebrated: of whose holy administration and vse I shall peraduenture speake in the end of this Supper.

The Sacrament is to be receaued with thankesgeuyng.

But in the meane season (Christen reader) let these sensible signes signifie and represent hys death, and print it in thy hart geuyng thankes incessantly vnto God the father for so incomparable a benefite, that hath giuē thee his owne onely so dearely beloued sonne our Sauiour Iesus Christ to dye for thy sinnes yea and that when we were not his childrē but his enemyes. Christes disciples sayd to the man where is this gest chamber where I might eate the passing by with my disciples? & they prepared the passeouer. And yet Christ eate not the passeouer, but the lambe with his disciples, where it is plaine, ỹ signe to do on the name of the thyng.

The vse of the supper.

Luke. 22.

At last, consider vnto what ende all things tended in that last supper, how the figure teached the veritie, the shadow the body, and how the veritie abolished the figure, and the shadow gaue place to the body. Loke also with what congruence, proportion, and similitude both in the action & the speech, al things were consummate and finished, and all to lead vs by such sensible signes from the figure vnto the veritie, frō the flesh vnto the spirite? And take thou here this infallible & assured saying of Christ neuer to fall fro thy mynde in this last supper, do ye this into the remēbrance of me. And also of Paul, saying. So oft as ye shal eate this bread (so this heretike calleth it bread cuē after the words of the Popes cōsecratiō) and drinke of this cup, praise, declare & geue thankes for the death of the Lord vntill he shall come agayne to iudgement. Remēber thou also: what Christ sayd to the carnall Iewes takyng the eatyng of hys flesh and drinkyng of his bloud so carnally, aunswerying them. My flesh profiteth not, meanyng to eate it bodely but the spirite maketh lyue. And to this set the Prophet Abacukes sentēce. The iust lyueth of his fayth.

Note here the whole circumstaunce of the maner and institution of the Sacramēt of Christes body.

Luke. 22.

1. Cor. 11.

Iohn. 6.

Abacuk. 2.

And now (Christen reader) to put thee cleane out of doubt, that Christes body is not here present vnder the forme of bread (as the papistes haue mocked vs many a day) but in heauen, euen as he rose and ascēded. Thou shalt know that he told hys Disciples almost twenty tymes betwene the xiij. and xviij. chap. of Iohn that he should, and would goe hence, and leaue this world. where to comfort them agayne for that they were so heauy for his bodely absence, he promised to send them hys holy Ghost to be their comforter, defender, and teacher: in whom and by whom, he would be present with them and all faithfull vnto the worldes end. Hee sayd vnto hys Disciples. I goe hence, I goe the father, I leaue the world, and now shall I no more be in the world, but ye shall abyde still in the world. Father I come to thee. Poore men haue ye euer with you: but me shall ye not alwayes haue with you. And whē he ascended vnto heauē, they did behold hym & saw the cloude take hys body out of theyr syght: and they fastnyng their eyes after hym, the two men clothed in white, sayd vnto them. Ye men of Galile, wherefore stand ye thus lookyng vp into heauen? This is Iesus that is taken vp from you into heauen, whiche shall so come agayne, euen as ye haue sene him going hence.

Christ declared to his disciples that he would leaue this world & go to his father in heauen.

Scriptures are many that shewe Christ as touchyng his naturall body is gone and is not here. Actes. 2.

Here I would not More to flitte frō hys litterall playne sense. All these so playne wordes be sufficient, I trow, to a Christen man to certifie hys conscience that Christ went his way bodely ascendyng into heauen. For whē he had told his disciples so oft of his bodely departyng from them: they were maruelous heauy and sad. Vnto whō Christ sayd. Because I told you that I go hence, your hartes are full of heauines. If they had not beleued hym to haue spokē of his very bodely absence: they would neuer haue so mourned for his goyng away. And for because they so vnderstode him, and he so meant as his wordes sowned: He added (as he should haue sayd) be ye neuer so heauy or how heauely so euer ye take my goyng hence, yet do I tell you truth. For it is expedient for you that I goe hence. For if I should not go hence, that comforter should not come vnto you. But and if I go hence, I shall send him vnto you. And agayne in the same chap. I am come from the father, and am come into the world, and shall leaue the world agayne and go to my father. what mistery, thinke ye, should be in these so manifest woordes? Did he speake them in any darke parables?

Christ ascended into heauen.

Iohn. 14. and. 16.

Christ in playne wordes declareth his bodely departure out of this world

Dyd

Dyd he meane otherwise thē he spake? Dyd he vnderstand by goyng hence so oftē repeted, to tary here still? or dyd he meane by forsakyng and leauyng the world to be but inuisible beyng still in the world with his body? No surely. For he meant as faithfully & as playnly as his wordes sowned, and euen so dyd hys Disciples without any more maruelyng vnderstand him. For they aunswered him, saying: Lo, now speakest thou apertly: neither speakest thou any prouerbe. But what a darke prouerbe and subtile ridle had it bene: if he had meant by his goyng hence to haue taryed here still? and by forsakyng the world, to abyde still in the world? and by his going hence to his father by his very bodely Ascention, to be but inuisible? who would intrepret this plaine sentence thus? I go hence, that is to saye: I tary here still. I forsake the world and goe to the father, that is to say, I will be but inuisible and yet here abyde still in the world bodely? For as concernyng his Godhead, which was euer with the father, and in all places at once, he neuer spake such woordes of it. when Christ sayd (his death now was at hand) vnto his Disciples: now agayne I forsake the world and go to my father, but ye shall tary still in the world. If they will expound by his forsakyng the world, to tary here still bodely, and to be but inuisible; why do they not by lyke exposition interprete the tarying here still of the Disciples at that tyme, to be gone hence bodely and to be here visible? For Christ dyd set these contraryes one agaynst another to declare ech other. As if to tary here still, dyd signifie to the Disciples that they should abyde in the world, as it doth in deede: then must needes his goyng hence and forsakyng the world signifie his bodely absence as both the wordes playnly sowne, Christ meant, and they vnderstoode them. But in so plaine a matter what neede these wordes? Be thou therefore sure (Christen reader) that Christes glorified body is not in this world, but in heauen, as he thether ascended in which body he shal come euen as he went gloriously with power and great maiestie to iudge all the world in the last day. Be thou therfore assured, that he neuer thus iuggled nor mocked hys so dearely beloued Disciples so full of heauynes now for his bodely departyng. For if he had so meant as our Papistes haue peruerted hys, saying, hys Disciples would haue wondered at so straunge maner of spech, and he would haue expressed his mynde playnly, sith at this tyme hee was so full set to leaue them in no doubt but to comforte them with hys playne and comfortable wordes. And if he would haue ben but inuisible and still bodely present: hee would neuer haue couered hym selfe with the cloude shewyng them and testifying also by those ij. men his very bodely Ascētion out of their sightes. We may not make of hys very bodely Ascentiō, such an inuisible iugglyng cast as our Papistes fayne. Fashionyng and fayning Christ a body now inuisible, now in many places at once, & thē so great, and yet in so litle a place, not decerned of any of our senses now glorified, now vnglorified, now passible, and then impassible, and I wote neare what they imagine and make of their maker, and all without any woorde, yea cleane agaynst all the wordes of holy Scripture. For surely, in this their imagination and so saying they bryng in a fresh, the heresie of that great heretike Marcian, which said that Christ tooke but a phantasticall body. And so was neither verely borne nor suffered, nor rose, nor ascended verely, neither was he very man. which heresie Tertulian confuteth: Christ toke verely our nature such a passible and mortall body as we beare about with vs, saue that he was without all maner of synne. In such a body he suffered verely, and rose agayne from death in such a glorified body now immortall &c. as euery one of vs shall ryse at the generall iudgement. It is appropried onely to hys Godhead to be euery where and not to bee circumscribed nor conteined in no one place. And as for our Papistes prophane voyde voyces, his body to be in many places at once, indifinitiue incircumscriptiue, non per modum quāti neq; localiter &c. which includeth in it selfe contradiction, of which Paule warned Timothe callyng them the oppositions of a false named science (for that theyr Scholasticall Diuinitie must make obiections agaynst euery truth, be it neuer so playne with pro & contra: whiche science many that professe it (sayth Paul) haue erred from the fayth, as for this contention and battayle about wordes profitable for nothyng els, but to subuert the hearers, I care not for them. For I haue the almighty testimony of the euerlastyng word of God ready to soyle all theyr madde and vnreasonable

Christ playnlye shewed vnto the disciples that he must depart from this world to his father in heauen.

Christes glorified body is in heauen.

Christes Ascention was witnessed by many.

The heresie of Marcian what it was?

1. Timo. 6.
2. Timo. 2.
1. Timo. 2.

ble reasons, to wype them cleane away, and to turne them into their own confession.

And for bycause they hold them so fast by Paule. I shall loose theyr hold, expoundyng the Lordes Supper after Paule, which addeth immediatly vnto the cup, this ỳ Luke there left foorth: Doe ye this into my remembraunce. This doth Paule repete so ofte to put vs in minde, that these thankes giuing and Supper is the cõmemoration and the memoriall of Christes death. wherfore after all hee repeteth it yet agayne the thyrde tyme saying. So oft as ye shall eate this bread (hee calleth it still bread euen after the Popes consecration) and drinke the cuppe (he sayth not drinke this blonde) see that ye gyue thãkes, be ioyous and preach the death of the Lord, for so much signifieth, *Annunciate*, in this place, vntill hee come that is to say, frõ the tyme of his death and Ascention vntill hee come agayne to iudgement. Furthermore (sayeth Paule) who so eateth this bread (he calleth it still bread) or drinke of the cuppe of the Lord vnworthely: is giltie of the body and bloud of the Lord. The body and bloud of the Lorde Paule calleth here the congregation assembled together to eate the Lordes Supper. For they are his body and bloud which are redemed with his body and bloud, as he said in the x. chapter before. The cup of thankes giuyng which we receiue with thãkes: is it not the felowshyp of the bloud of Christ? The bread whiche we breake, is it not the felowshyp of the body of Christ? For we beyng many together are one bread, and one body. Loe here Paule expoundyng hym selfe vseth the same forme of speech that is vsed in these woordes. This is my body, takyng is, for signifieth. we are one bread & one body, that is to say, we are signified by one loafe of bread to be one body, he sheweth the cause, addyng because we be all partakers of one lofe or peece of bread. And in the xij. chapter folowing, he sayth plainly, ye be the body of Christ and his particular members, and in the first to the Ephesians. God dyd set Christ to be the head ouer all vnto hys congregation whiche is his body. &c.

And bicause the comparison in the x. chapter betwene the Lordes borde and his cup, and the deuils borde and his cup, do declare this matter. I shall recite Paules woordes, saying: ye may not drinke the cup of the Lord, and the cuppe of the deuill both together. Ye may not bee partakers of the Lordes borde & the deuils borde both at once. The deuils borde and hys cuppe was not his body and bloud, but the eating and drinkyng before their images and Idols as dyd the heathen in the worshyppe and thankes of theyr Gods. Of the which thyng thou mayst gather what Paul meant by the Lordes borde and his cuppe. Now let vs returne to Paule in the xi. chapter. They eate this bread, and drinke of this cup vnworthely, that come not vnto this borde with such faith and loue as they professed at their Baptisme. They eate vnworthely that thrust them selues in among this congregation hauyng not the loue that this Sacramẽt and signe of vnity teacheth and signifieth. which maner of people Paule in ỳ same chapter rebuketh, and bendeth all his Sermon agaynst them: for that they were contẽtious, and came together not for the better but for the woorse. So that their commyng together which should haue bene a token of fayth, and loue, was turned into the occasion and matter of dissention and strife: bycause euery man dyd eate (as Paule sayth) hys owne supper and not the Lordes supper: wherein the bread and drinke is common as well to the poore as to the riche. But here the rich disdayned the poore and would not tarye for them. So that some (as the rich) went theyr way dronken and full: and the poore departed hungry and dry, whiche was a token of no equall distribution of the bread and drinke: and that the rich contemned the poore, and so became sclaunderous and giltie of the body & bloud of Christ: that is to witte, of the poore congregation redemed with Christes body and bloud. Thus they that came together appearyng to haue had that loue whiche the Supper signified and had it not, vttered them selues by this contẽtious and vnlouyng dealyng not to be members of Christes body, but rather giltie and hurtfull vnto them. As if a souldier of our aduersaries part shoulde come in among vs with our Lordes badge, hauyng not that hart fayth and loue to our captaine that we haue, we would (if we espyed it by any token) take him for a spye and betrayer rather then one of vs.

Let a man therefore (sayth Paule) proue him selfe well before, whether he hath this fayth to Christ & loue to God and his neighbour which all he profes-

sed

The Supper of the Lord is the commemoration and memoriall of Christes death.

S. Paule calleth the Sacramẽt bread after the consecration.

By one loafe of bread, we are signified to bee one body in Christ.

The cup of the Lord, & the cup of

the deuill, how they differre.

Who they are that eate of the bread and drinke of the cup vnworthely.

Euery man did eate his own supper and not the Supper of the Lord.

We must firste examine our selues, & thẽ come to the table of the Lord

fed at Baptisme, and this Supper signified: and so come in among the congregation to eate of this bread & drinke of this cup (he calleth it still bread and wyne: & neither his body nor bloud.) For he that eateth & drinketh vnworthely, eateth and drinketh hys owne damnation: bycause he discerneth not the Lordes body. He calleth still the Lordes body the congregation redemed with Christes body as he dyd before, and also in the chapter folowyng fetching his analogie and similitude at the naturall body. In which although there be diuers members one excelling an other, one inferiour, vyler and more cõtemptible then an other, yet may not the body want them: but must couer them reuerently, and hold them in honour. Agayn, in the body, though there be diuers members of diuers offices: yet is there no discorde among them: but euery member bee it neuer so low and vyle: yet doth it minister and serue an other, and all together hold vp and helpe the whole body. This consideratiõ with these cõparisons so eloquently, so plentcously, so liuely doth Paule set forth in that pl. chap. that no mã cã desire any more. And all to bryng vs into the consideration and discretion of the body of Christ which is his congregation: without whiche consideration and discretion, if we thrust our selues in with his signe and recognisance fayndly: we be but hypocrites and eate and drinke our owne iudgement. For this cause many are sicke among you, and many are a slepe, that is, are dead. Here it semeth some plage to haue ben cast vppon the Corinthians for this abuse in the eatyng of the Lordes Supper. For both the law & the Prophetes threatened vs plagues, as pestilence, famine, and sword for our sinnes. For if we had iudged our soules, that is, if we had diligently examined our owne liuyng & repented: we should not haue ben iudged, that is to say, punished of ỹ Lord. But while we be punished, we be corrected of the Lord lest we should be condemned with the world. wherfore my brethren, when ye come together to eate, tary one for an other. Here is the cause of all this dissention wherfore Paule rebuketh them. But here might some of them obiect & tell Paul. Syr we come thether hungry and may not tary so long: whereunto Paul answereth as he dyd before: saying. Haue ye not houses to eate & drinke in? Do ye contemne the cõgregation of God, and shame them that haue none? Here he calleth the poore the church of God, whom afterward he called the body of the Lord: and now at last he sayth. If any mã be so hũgry, let him eate somewhat at home, and so delay his hunger that he may the better tary for the pore, lest ye come together vnto your condemnation. And as for other thynges I shall dispose and set in order when I come. These other thynges were concerning this Supper and such as were out of frame among them whiche if ye read the whole Epistle are easie to see: & that they were no necessary truthes for their saluation. For all such truthes Paule had preached them before and written them to. Neither were these other thinges, Lent, Fast, the Assumption of our Lady, halowyng of bowes, Belles, and Ashes, halowyng of Vestimentes, and creppyng to the Crosse, with such other vnwritten vanities, as M. More lysteth to iest and tryfle out the truth.

Now haue ye the very pure sense of these Christs wordes, this is my body, that is to say. This signifieth or representeth my body takyng *Est*, for *significat*. As M. More hym selfe vttered it in his Dialogue put forth in William Barlowes name, reciting the opinions of Oecolampadius and Zwinglius: saying, this is my body, is as much to say as this signifieth my body, where he saith that Oecolampadius alledgeth for hym Tertulian, Chrisostome and Austen, but falsely sometyme addyng more to their wordes, sometyme takyng away from theyr sentẽces. which saying is playne false and hee belyeth the man now departed, for first his incomparable learnyng and verye spirituall iudgement would not suffer hym to be ignorannt in the vnderstandyng of these old holy Doctours (whom I dare say he vnderstode as well as More. And his conscience and faythfulnes would not suffer hym falsely to peruert them as M. More belyeth and peruerteth Christ & Paule and all holy Scripture. And if this mã had thus dealt with these Doctours sayinges: Luther agaynst whom he did cõtende in this matter would not haue left it vntold hym.

But (Christẽ reader) to put thee out of doubt haue here these doctours own wordes both in Latine and Englishe. And first heare Tertulian, where thou must first vnderstãd that there was an hereticke called Marcion, saying that Christ tooke not to hym the very body

Loke more of this in the Epistle to the reader.

If we come not thankfully and charitably vnto ỹ Lordes bryde, we eate and drinke our damnation.

S. Paule calleth the poore the Church of God.

This place the Papistes alledge to proue vnwritten verities.

More belyeth Oecolamptonius, and Zuinglius.

Loke more of this in the Epistle to the reader.

of man, but an imagined and a phantasticall body, to put of, and on, when he lysted: and so not to haue ben borne verely of the virgine Mary nor yet to haue suffered verely death &c. agaynst whom, thus writeth Tertulian in hys fourth booke.

Tertulian.

Professus itaq; se concupiscentia concupisse edere pascha, vt suum acceptum panem & distributum Discipulis corpus suum illum fecit, hoc est corpus meum dicendo: id est figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus. Cæterũ, vacua res, quod est phantasma, figuram capere non posset. Whiche wordes are thus in English spoken of Christ. Whiche acknowledgyng hym selfe with how feruent desire he longed to eate the passeouer, as his bread taken and distributyng to his Disciples: made it his body, saying: This is my body: that is to say, the figure of my body. For figure had it bene none, except it were a very body. For a voyde thyng which is a phantasie can receaue no figure. Here it is playne, that this is my body after the old holy Doctour, is as much to say, as this is the figure or signe that representeth or signifieth my body.

The wordes of Tertulian.

Also, thus sayeth Austen. Lex dicit non esse manducandũ sanguinem, quod anima sit sanguis: Quod lex dicit, sanguis est anima: esse positum dicimus, sicut alia multa & penè omnia Scripturarum illarum Sacramenta signis & figuris plena futuræ predicationis, quæ iam per Dominum nostrum Iesum Christum declarata est. &c. Possum etiam interpretari præceptum illud in signo esse positum. Non enim dubitauit Dominus dicere · Hoc est corpus meum, quum signum daret corporis sui. Sic est enim sanguis anima, quomodo petra erat Christus. Nec tamen quum hæc diceret, ait: petra significabat Christum, sed ait: petra erat Christus. Quæ rursus ne carnaliter acciperetur, spiritualem illam vocat, id est spiritualiter intelligi docet. Whiche woordes be thus in English. The law sayeth that bloud should not be eatẽ, because the life is bloud. Which precepte of the lawe and bycause that bloud is lyfe: we affirme it to be set like as many other almost innumerable sacramentes of those Scriptures, full of signes and figures of the preachyng to come: whiche now is declared by our Lord Iesu Christ &c. And I may interprete that precept to bee layed in a signe. For the Lord doubted not to say. This is my body: when hee gaue the signe of his body. And euen so is the bloud lyfe, and the stone was Christ. And yet when he sayd these wordes: he sayd not the stone signified Christ: but he sayd, the stone was Christ, whiche lest they should be taken carnally, hee calleth it spirituall, that is to say, he teacheth it to bee vnderstand spiritually. Where is now Mores litteral sense, and materiall meate?

Austẽ cap. xij. against, adimant.

Gene. 6. Leui. 7. Deut. 12.

Austen calleth Sacrament the signe of his body.

Now shall ye heare Chrisostome. Nihil sensibile tradidit Christus: licet dederit panem & vinum: non quod panis & vinum non sint sensibilia, sed quod in illis mentem hærere noluit. Nam in suum corpus, quod est panis vitæ, subuehit dicens. Hoc est corpus meum: perinde ac dicat. Hoc licet panis sit, significat tamen tibi corpus. Thus it is in Englishe. Christ geuyng bread and wyne, gaue no sensible thyng: not that bread and wine be not sensible: but that he would not our mynde to sticke still in them. For hee lifted vs vp into hys bodye, which is the bread of lyfe: saying. This is my body: as though he should say. Though this be but bread, yet it signifieth vnto thee, my body. Now iudge thou (Christẽ reader) whether M. More reporteth right, of this mã that alledgeth these holy Doctours, or no.

Homo. 83. operis imperfecti.

Chrisostome calleth the sacramẽt the signe of Christes body.

Now haue ye the pure vnderstandyng of the wordes of the Lordes supper confirmed with the old holy Doctours. That, this is my body, is as much to say, as this signifieth my body. And this is my bloud: is, this signifieth my bloud. But yet was there neuer such maner of speaking in the scripture. This is that: that is to say. This is conuerted and transubstanciated into that. Or this is conteined in that: the thyng conuerted and chaunged kepyng still her forme, qualities, quantities &c. As to say. This is my body, that is to say. This bread is conuerted into my body, the bread abydyng still in his fashion, tast, colour, waight. &c. For Christ when hee conuerted water into wyne, dyd not leaue the fourme, colour, and tast still in the water. For so had it bene no chaungyng. But let our couetous conuerters choppe and chaunge bread and wyne till we there feele, see, & tast neither bread nor wyne, and then will we beleue them so they bryng for them the word of God. For as for their false iugglyng we feele it at our fingers ende: we see it, had we but halfe an eye: we tast it at our toũgs end, and know it with all our wyttes and vnderstandyng so manifestly, that we perceiued them openly long agoe,

The confutatiõ of the Papistes gloses.

The Papistes are wresters & peruerters of the scriptures.

so

to be the very Antichriſtes, of whom Chriſt and his Apoſtles warned vs to come in this laſt tyme.

The Papiſtes ſay that the trā ſubſtantion is done by miracles.

And if they ſay. That this conuerſion is made by miracles. Then muſt euery one of them as hee ſay a Maſſe, make vs many a miracle the very markes of M. Mores Churche. For it is one great miracle that Chriſts body ſhould come ſo ſodenly inuiſible and ſo oft out of heauen, and that ſuch a miracle as the worde of God neuer knew. An other that ſo great a body ſhould be conteyned in ſo litle a place, and that one body ſhould be at once in ſo many places and two bodyes in one place. An other that it is eaten, neither the eater feelyng it, nor the body eaten ſuffereyng nor feelyng the teeth of the eater. with as many moe marueloꝰ & like miracles or rather abſurdities of the bread and wyne, that there muſt be the forme, colour, taſt, wayght, broken &c. and yet neither to be bread nor wyne in our beleſe except we will be burned of thē bycauſe we beleue not their iuggleyng taſtes. O miſchieuous miracle makers. O cruell conuerters: O blondy butchers.

But hearke (Chriſten reader) and I ſhall learne thee to knowe Chriſtes playne and true miracles, from the fleighty iuggling of theſe craftey cōueyers. Chriſt would neuer haue done miracle had men beleued hym onely by hys woꝛdes, but when hee ſayd firſt theſe woꝛdes. This is my body, no mā doubted at them, no man was in any vnbeleue of them, wherfoꝛe theſe woꝛdes muſt needes bee playne ſingle and pure without miracle, as theſe. The ith. braunches are thꝛe dayes: without any ſubtile tranſubſtantiation, ſuch inſenſible conuerſion, or any falſe miracle. Chriſt wꝛought all his miracles foꝛ the glozy of God to declare hym ſelfe both God and man, ſo that all Chriſtes miracles were cōpꝛehended vnder mans ſences or commō wyttes, which bꝛyng in ſuch knowledge vnto the vnderſtā dyng. As when he chaunged water into wyne, the miracle was firſt receiued with the ſight, open at the eye, taſted with the mouth and ſo conuayed vnto the vnderſtandyng. And now though we neither ſee nor taſt that miracle, yet we heare it, ſee it, read it, and ſo vnderſtād that it was once a miracle done of Chriſt: whē he reſtoꝛed the ſight to the blynd, healed the lame, cleanſed the leꝛpoſe, reared the dead: all was ſeen, heard, and ſo compꝛehended vnder our moſt ſwete ſenſes: that his very enemyes were compelled to confeſſe them foꝛ miracles. But our miracle makers, that make dayly ſo oft and ſo many, are ſo farre from this cleare poynt, that their miracles in this matter, be not, neither ſhalbe cōtained noꝛ compꝛehēded vnder any of our fiue wittes, but they rather delude and deceyue both ſight, taſt, feelyng, hearyng, and ſmelyng: ye our fayth and vnderſtandyng to. Beware therefoꝛe of theſe miſchieuous miracle makers foꝛ theyꝛ owne glory and profite and will kill thee to, if thou beleueſt not their lyes. Beware I ſay of thoſe Marchauntes that will ſell the wares, which they will not ſuffer thee to ſee, nor to taſt, nor to touch but when they ſhewe the white, thou muſt beleue it is blacke: If they geue the bread, thou muſt beleue it without any word of thy fayth, that it is Chriſtes body, and that of their owne makyng. If thou taſt, ſee and feele it bread yet thou muſt ſay it is none though the Scripture calleth it bread xx. tymes. Beware, beware I ſay of Antichriſt: whoſe commyng ſayth Paule (He is come alredy ſayth John, now are there many Antichriſtes) ſhall be after the woꝛkyng of Sathan with an almighty power, with falſe ſignes and wonders lying miracles, & with all deceite of vnrighteouſnes. &c.

All Chriſtes miracles were ſuch as were cō pꝛehended vnto our ſenſes.

The doctrine and tyrāny of the Papiſtes.

1. Theſ. 2. 1. Iohn. 2.

To be to curious in ſo playne a Sacrament and ſigne, to cauill Chriſtes cleare woꝛdes with ſophiſticall ſophiſmes, and to tryſull out the truth with tauntes and mockes, as M. More doth, is no Chriſten maner. And if our Papiſtes, and Scholaſticall Sophiſters will obiect and make aunſwere to this Supper of the Loꝛde, bꝛingyng in foꝛ them, their vnwittē woꝛdes, dedes, & dreames (foꝛ we haue compelled More with ſhame to flitte frō the Scripture) ſtrewed with their vaine ſtraunge termes which Paul damneth, and geueth Timothe warning of: I ſhall by gods grace ſo ſet the almighty woꝛd of God againſt them, that all Chriſten ſhall ſee falſhead and deceite in this Sacramēt: and ſo diſcloſe theyꝛ deuilly doctrine and fleighty iuggleyng, that all that can read Engliſhe, ſhall ſee the trouth of Gods woꝛd openly beare downe their vnwꝛitten lyes. Foꝛ it is verely the thyng that I deſire, euen to be written agaynſt in this matter, foꝛ I haue the ſolutions of all theyꝛ obiections ready. And know right well, that the moꝛe they ſtyꝛre this Sacrament, the bꝛoder

All true miracles are done to ſet foꝛth the glozy of God.

Chriſt wꝛought miracles to declare hym ſelfe to be both God and man.

More driuen from the manifeſt and playne ſcriptures.

ſhall theyr lyes be ſpread, the more ſhal theyr falſehead appeare and the more gloriouſly ſhall the trouth triumph: as it is to ſee this day by long contention in this ſame, and other lyke Articles: which the Papiſtes haue ſo long abuſed, and how More hys lyes vtter the truth euery day more and more. For had he not come beggyng for the Clergy from Purgatory, with his ſupplication of ſoules, and Raſtel and Rocheſter had they not ſo wyſely played theyr partes: Purgatory peraduenture had ſerued them yet another yeare: neither had it ſo ſoone haue bene quenched, nor the poore ſoule and Proctour there bene with his bloudy Byſhop Chriſtē catte, ſo farre coniured into hys owne Vtopia with a ſachell about hys necke to gather for the proude Prieſtes in Synagoga Papiſtica.

The contētious and wicked doctrine of ỹ Papiſtes hath prouoked the lyght of gods truth to be ſet forth to the vnderſtandyng of the people.

When Chriſt was aſcended into heauen: and had ſent his Apoſtles the ſpirite of truth to leade them into all truth perteinyng vnto our ſaluation, euen into hym that ſayd: I am the truth of whiche truth hee inſtructed them after his reſurrection. Luke. xxiiij. and they had preached the ſame truth nowe at Jeruſalē Actes. ij. at which preachyng there were that receiued their wordes and were Baptiſed, about iij. M. hys Apoſtles remembryng how their maiſter Chriſt at his laſt Supper did inſtitute and leaue them this holy Sacrament of his body and bloud to be celebrated and done in his remembraunce among ſuch as had receiued his Goſpell, were Baptiſed, had profeſſed hys fayth, and would perſeuer in his Religion: dyd now in this firſt congregation celebrate the Lordes Supper breakyng the bread and eatyng it as Chriſt dyd teach them, which Supper, Luke and Paule called afterward the breakyng of the bread. As Actes. ij. ſaying. That they which gladly had now receiued Peters acte, & were baptiſed: were perſeuering in the doctrine of the Apoſtles, and in the communiō, and in the breakyng of the bread, and in prayer, whiche Sacrament was now a token of the perſeueraunce in theyr Chriſten Religion now profeſſed. Of this breakyng of bread, Luke writyng of Paule commyng vnto Troades, ſayth alſo, that their vpon a Sabboth day, when the Diſciples were come together vnto the breakyng of the bread: Paule made a Sermon duryng to mydnight &c. And that this was no common nor prophane vſe but an heauenly Sacrament and a reuerent rite and vſage, the circumſtaunces of the action declare, both in Luke and Paule, the wyrgit to be the very inſtitutiō that Chriſt ordeyned at his Supper. Paule thus recitynge this breakyng of the breade: ſaying. The bread whiche we breake, is it not the felowſhyp of the body of Chriſt? ỹ is to ſay, doth it not ſignifie vs to be the body of Chriſt that is hys congregation and people, as doth the wordes folowyng declare? Paule addyng the cauſe ſaying. For we beyng many are all together ſignified by the one loafe to be one body: for that we be partakers of the ſame bread. Alſo before, he calleth in the ſame Supper, the cup of thankes geuyng the felowſhyp of the bloud of Chriſt: that is to ſay, the congregation redemed with Chriſtes bloud.

How the Apoſtles dyd in the firſt congregation celebrate the Lordes Supper.

Actes. xx.

The holy Sacrament therefore, would God it were reſtored vnto the pure vſe, as ỹ Apoſtles vſed in it their tyme. would God, the ſecular princes which ſhould be the very paſtours and head rulers of their congregations cōmitted vnto their cure, would firſt cōmaunde or ſuffer the true preachers of Gods woorde to preache the Goſpell purely and playnly with diſcrete libertie: and conſtitute ouer eche particulare Pariſh ſuch Curates as cā and would preach the word, and that once or twiſe in the weeke, appoyntyng vnto theyr flocke certeyne dayes after their diſcretion and zeale to Godward, to come together to celebrate the Lordes Supper. At the which aſſemblie the Curate would propone and declare them firſt this texte of Paule. i. Corinthians. xj. So oft as ye ſhall eate this bread and drinke of this cuppe: ſee that ye be ioyous, prayſe, and giue thankes preachyng the death of the Lord &c. whiche declared, and euery one exhorted to prayer, he would preach them purely Chriſt to haue dyed and bene offered vpon the altare of the Croſſe for theyr redemption: whiche onely oblation to be ſufficiēt ſacrifice to peace the fathers wrath, and to purge all the ſinnes of the world. Then to excite them with humble diligence, euery man vnto the knowledge of hym ſelfe & hys ſinnes: and to beleue and truſt to the forgyuenes in Chriſtes bloud: and for this ſo incomparable benefite of our redemption, (whiche were ſold bondemen to ſinne) to geue thankes vnto God the father for ſo merciefull a deliueraunce through the death of Jeſu Chriſt, eue-

The Sacrament is not vſed in theſe dayes as it was in the tyme of the Apoſtles.

A good doctrine for all ſuch miniſters as haue cure of ſoules, to vſe to his flocke.

ry one, some singyng, and some saying deuoutly, one or other Psalme or prayer of thankes gyuyng in the mother toung. Then the bread and wyne set before them in the face of the Churche vpon the table of the Lord purely and honesty layed: let hym declare to the people the significations of those sensible signes, what the action and deede moueth, teacheth and exhorteth them vnto: and that the bread and wyne be no prophane common signes: but holy Sacramentes reuerently to be considered and receiued with a depe fayth, and remembraunce of Christes death and of the shedyng of his bloud for our sinnes, those sensible thynges to represente vs the very body and bloude of Christ, so that while euery man beholdeth with his corporall eye those sensible Sacraments: the inward eye of his fayth may see & beleue stedfastly Christ offred and dying vppon the Crosse for his sinnes, how his body was broken and his bloud shed for vs, and hath giuen hym selfe whole for vs, hym selfe to be all ours, and what soeuer he dyd to serue vs, as to bee made for vs of hys father our rightcousnes, our wisedome, holynesse, redemption, satisfaction. &c.

Thankes geuyng.

The bread and wyne are not prophane but Sacramentes to holy vse.

1.Cor.1.

Then let this preacher exhort them louyngly to draw neare vnto this table of the Lord, and that not onely bodely, but also (their hartes purged by fayth, garnished with loue and innocency) euery man to forgyue eche other vnfaynedly, and to expresse or at least wise to endeuour them to folow that loue whiche Christ dyd set before our eyes at his last Supper when he offered hym selfe willyngly to dye for vs hys enemyes: whiche incomparable loue to commende, bryng in Paules Argumentes, so that this, hys flocke may come together, and be ioyned into one body, one spirite, and one people. This done let hym come downe: and accompanyed honestly with other Ministers come forth reuerently vnto the Lordes table, the congregatiō now set round about it, and also in their other conuenient seates, the pastour exhorting them all to pray for grace, faith and loue, whiche all this Sacrament signifieth and putteth them in mynde of. Then let there be read apertely and distinctly the vj. Chapter of John in their mother toung: wherby they may clearely vnderstand, what it is to eate Christes flesh and to drinke his bloud. This done, and some brief prayer and prayse song or read, let one or other minister read the xj. chapter of the first to the Corinthians, that the people might perceiue clearely of those woordes the mistery of this Christes Supper, and wherfore he did institute it.

A whole some and good lesson namely for all ministers.

Rom.5.

At the ministration of the Sacrament let the minister exhorte all men to haue fayth and loue & to pray for grace.

These with such lyke preparations and exhortations had, I would euery man present should professe the Articles of our fayth openly in our mother toung, and confesse his sinnes secretly vnto God, praying intierly that hee would now vouchsafe to haue mercy vpon hym, receiue his prayers, glewe hys hart vnto hym by fayth and loue, encrease his fayth, geue hym grace to forgyue and to loue his neighbour as him selfe, to garnish hys lyfe with purenes and innocency, and to confirme hym in all goodnes and vertue. Then againe it behoueth the curate to warne and exhorte euery man deepely to consider and expende with hym selfe, the signification & substaūce of this Sacrament, so that he sit not downe an hipocrite and a dissembler, sith God is searcher of hart and raines, thoughtes and affectes: and see that he come not to the holy table of the Lorde without that fayth whiche he professed at hys Baptisme, and also that loue which the Sacrament preacheth and testifieth vnto hys hart, lest hee now, founde gilty of the body and bloud of the Lord (that is to wytte a dissembler with Christes death and sclaunderous to the congregregation, the body & bloud of Christ) receiue his own damnation. And here let euery man fall downe vppon hys knees saying secretly with all deuotion their Pater noster in English, theyr Curate as example kneelyng downe before them. which done, let hym take the bread and eft the wyne in the sight of the people hearing him with a loude voyce, with godly grauitie, and after a Christen religious reuerence rehearsyng distinctly ye wordes of the Lordes Supper in their mother toung. And thē distribute it to the ministers, which taking the bread with great reuerence, will deuide it to the congregation euery man breakyng and reaching it forth to hys next neighbour and member of the mistike body of Christ, other ministers folowyng with the cuppes powring forth & dealing them the wyne, all together thus beyng now partakers of one bread and one cuppe, the thyng thereby signified and preached printed fast in their hartes. But in this meane while must the minister or pastour be

A good and necessary exhortatiō to be made to ye people at the tyme they receaue the communiō.

None may come to the communiō without ye weddyng garment of fayth.

readyng the communicatiō that Chriſt had with his Diſciples after his Supper, beginnyng at the waſhing of their feete: ſo readyng till the bread & wyne be eaten and dronken and all the action done. And then let them all fall downe on their knees geuing thankes highly vnto God the father, for this benefite and death of his ſonne, whereby now by faith euery man is aſſured of remiſſion of his ſinnes, as this bleſſed Sacrament had put them in mynde, and preached it them in this outward action and Supper. This done, let euery man commende and geue them ſelues whole to God and depart.

Iohn. 13.

Thankeſgeuyng to God.

I would haue hereto put my name, (good Reader) but I know well that thou regardeſt not who writeth, but what is writtē: thou eſteemeſt the word of the veritie, and not of the authour. And as for Mo More, whom the veritie moſt offendeth, and doth but mocke it out when he cannot ſoyle it: he knoweth my name well inough. For the deuill his gardian, as him ſelfe ſayth: commeth euery day into Purgatory, (if there be any day at all) with his haynous and enuious laughter, gnaſhing his teeth and grynnyng, tellyng the Proctour with hys Popes priſoners, what ſoeuer is here done or written againſt them, both his perſon and name to. And he is now, I dare ſay, as great with his gardian, as euer he was.

These wordes of his are in his booke that he made for hys poore ſoules in Purgatory.

If any man tel ye, loe here is Chriſt, or there is hee, beleue hym not: For there ſhall aryſe falſe Chriſtes falſe annoynted giuyng great miracles. Take hede, I haue told ye before, if they therefore tell ye: loe, hee is in the deſert, go not forth, loe hee is in the priuy pipe, beleue it not.

Marke. 42.

FINIS.

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¶ Cum gratia & Priuilegio Regiæ Maiestatis.

THE WORKES
of the excellent Martyr of Christ, Iohn Frith.

His lyfe and Martyrdome.

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The ſtorie, life, and Martirdome of Iohn Frith with the Godly and learned workes and writings of the ſayde Author, here after enſueing.

He ſayd Iohn Frith was borne in Kent and was the ſonne of Richard Frith Inholder in Senenock in the Countye of Kent. This yong man ſo greatly profited in lerning, that ſcarcely in his time there might bee anye found equall vnto him. And vnto his great knowledge and learning, was adioyned ſuch an honeſt conuerſation and godlynes of life, that it was harde to iudge, in whether of them he was more commendable. Of the great godlines that was in him, this may ſerue for experiment ſufficient, that not withſtanding his other manifold and ſingular giftes and ornaments of the mynde in him moſt pregnant, wherwith all hee might haue opened an eaſye way vnto honour, and dignitie, yet he choſe rather wholye to conſecrate him ſelfe vnto the Church of Chriſt, excellently ſhewing forth and practiſing in him ſelfe the Precept ſo highly commended of the Philoſophers touching the lyfe of man, which life (they ſay) is geuen vnto vs in ſuch ſort, that how much better the man is, ſo much the leſſe hee ſhould liue vnto hym ſelfe, but vnto other, ſeruing for the common vtilitie. And that we ſhoulde thinke a great part of our birth to bee due vnto our parentes, A greater part vnto our countrey, And the greateſt parte of all, to bee beſtowed vpon the Church, if we wil bee counted good men.

Fyrſt of all he began his ſtudie at Cambridge where he had to his tutor Stephen Gardiner, who afterward was Byſhop of Wincheſter. And in the nature of this yong man being but a child, God had planted meruelous inſtinctions, and loue vnto learning, where vnto he was addict. He had alſo a wonderfull promptnes of wit, and a redye capacitie to receaue and vnderſtand any thing, in ſo much that he ſemed not to bee ſent vnto learning, but alſo borne for the ſame purpoſe. Neither was there any diligence wanting in him equall to that towardnes or worthy of his diſpoſition. Whereby it came to paſſe, that he was not onely a louer of learning, but alſo became an exquiſite learned man.

And at that tyme it happened that Thomas Wolſey Cardinall of Yorke prepared to buyld a College in Oxforde, whiche had the name and title of Frideſwyd, but now named Chriſtes Church. And vnto this College the ſayd Cardinall gathered togither ſuch men as were founde to excell in any kinde of Learning, and knowlege. Amonge whom this Iohn Frith, the Author of theſe notable workes was one, who then being a ſtudient in Cambridge, and Bacheler of arte was called from thence, and placed in ỹ ſaid College. And when he had diligently Labored in moſt godly ſtudy certaine yeares, not without great profite both of Latyn and Greeke. Then being ſuſpected to be a fauorer of Martyn Luthers doctrine. He was apprehended and committed to priſon, from whence afterward being deliuered he reſorted to the Citie of London, and there came in acquayntaunce with William Tyndall. And not long after the ſayd William & Iohn Frith had many metinges and great conferences, and by the ſayd William he fyrſt receaued into his hart the ſeede of the Goſpell and ſencere godlines, & after with great perill and Daunger they both being inquired & ſought for, fled. William Tyndall firſt placed him ſelfe in Germany, and there did firſt tranſlate the Goſpell of S. Mathewe into Engliſhe, and after the whole new teſtament &c. And not long after the departure of Tyndall, Iohn Frith eſcaped and fled into Flaūders where he remayned almoſt the ſpace of iij. yeares, and there he made his booke againſt purgatory, and dyuerſe other Godly and learned workes, as in the perface of the ſayd booke doth appeare. But at the laſt he being driuē to neceſſitie and lacke of money, was forced ſecretly to returne ouer into this Realme to be releued of his frendes: namely of the Prior of Reading. And (as

it

it was thought he purposed to haue had the Prior ouer with him. And he being at Reading, it happened that he was there taken for a vagabond, and brought to examination. Where the simple man loth to vtter him selfe what he was, and vnacquainted with their maner of examinations, and they greatly offended with him, committed him to ẏ stockes, where when he had sitten a long tyme, and was almost pined with hunger, & would not for all that declare what he was: At the last he desired that ẏ Schoolemaster of the towne might be brought vnto him, which at that tyme was one Leonard Coxe, a man very well learned. Assone as he came vnto him, Frith by and by in the Latyn tongue began to bewaile his Captiuitie. The schole maister being ouercome with his eloquence, did not onely take pitie and compassion vpon him, but also began to loue and embrace such an excellent witt, and disposition vnlooked for, especially in suche state of mysery. Afterward they conferring more togither vpon many thinges as touching the Vniuersities, Scholes, and tonges, fell frō the Latyn tongue, to the Greeke, wherein Frith did so inflame the loue of the sayd schole master towardes him, that he brought him into a meruelous admiration, especially when as the schoolemaster hard him so promptly by hart rehearse Homers verses out of his first booke of *Iliades*. Wher vpon the schoolemaster, went with all speede vnto ẏ Magistrates, greuously cōplayning of the iniury which they did shewe vnto so excellent and innocent a yong man. And so through the helpe of the sayde schoolemaster, the said Frith was freely set at libertie. All be it, his sauetie cōtynued not long, through the great hatred and deadly persute of Sir Thomas More who at that tyme being Chauncelor of England, persecuted him both by land and Sea: besetting all the wayes, hauens, and portes, yea and promysing great rewardes if any man could bring hym any newes or tydinges of hym. Thus Frith being on euery part beset with troubles, not knowing which way to turne hym, sought for some place to hide him in. And so flyeng from one place to another, & often chaunging both his garmentes and place, yet could he be in safetie in no place, no not long amongest his very frendes, so that at the last he comming to a Porte towne in Essex called Milton shore, and there purposing to haue taken shipping to haue passed ouer into Flaunders, was betrayed and brought bounde backe agayne, and layed in the Tower of London. And diuerse tymes after was called before Sir Thomas More, & also before the Bysshops with whom he had many conflictes. And he continuing long prisoner in the Tower, at the last a false brother resorted vnto him whose name was William Holt a Taylour, who (feyning that he bare great frendship vnto him) so flattered him (and he himselfe being vtterly voyde of all suspicious nature) that he began to communicate vnto him his very Secretes, and among other entred into a longe discourse of the sacrament, which Frith had penned in a booke in the tyme that he was Prisoner in the Tower. And when the sayd Holt had seene the sayd booke, he required him most instantly to lend him the same onely to reade ouer, the which the sayd Iohn Frith did vnaduisedly graunte, which after was the occasion of his greate trouble and finally of his death. So sone as this false brother had the booke, he departed, for now he had the praye that he had long watched for, And forth with he caried the sayde booke vnto Sir Thomas More, who reioyced not a litle at the hauing thereof, and forthwith whetted his wittes, and cauled his spirites togither, meaning to refute his opinion by a contrary booke, but that was more then he could doe. Yet he attempted to doe asmuch as he might, and at the last wrote a booke agaynst him, the Copie whereof when it came to Frithes handes, although he were then prisoner in the Tower and destitute both of bookes and conference, yet he aunswered it, omitting nothing that any man coulde desire to the perfect and absolute handeling of the matter. Beside all these cōmendations of the afore sayde Learned yong man, there was also in him a frendly and prudent moderation in vttering of the trueth, ioyned with learned godlines, which vertue hath allwayes so much preuayled in the Church of Christ, that without it all other good giftes of knowledge be they neuer so great can not greatly profite, but oftentimes doe very much hurt. And in all matters, where necessitie did not moue him to contend, he was ready to graunt all thinges for quietnes sake.

After he had sufficiently contended in his writynges with More, Rochester, and Rastall,

Raſtall Mores ſonne in lawe, whom he did ſo valiauntly fight withall and confounde, that he conuerted Raſtall to his part. Then he was caryed to Lambith before the Biſhop of Caunterburie, and afterward to Croydon where was preſent Stephē Gardiner Biſhop of Wincheſter who had bene his tutor in Cambridge as aforeſayd, and ſemed to owe vnto him greate loue and fauour, but in the ſtede thereof he found in the ende his great malice and tyrannye, and laſt of all he was called before the Biſhoppes in a Common aſſemblye at London, where he ſo conſtantly defended him ſelfe that he had preuailed, if he might haue bene heard, as indeed he was not. The order of his iudgment with the maner of his examinatiō and Articles which were obiected againſt him, are compriſed and ſet forth by himſelfe in a letter written to his frendes, which letter alſo is imprinted and ſet forth in this booke. After ſentence geuen againſt him by the Byſhop of London, he was delyuered to the Maior & Shirifes of the ſayd Citie (Syr Stephen pecocke, a ſimple man being then Maior) and forth with he was committed to new gate, where he was put into ỹ Dungeon vnder the ſayd Gate, and laden with Boltes, and Irons as many as he could beare, and his necke with a Coler of Iron made faſt to a poſt, ſo that he could neyther ſtand vpright nor ſtoupe downe, yet was he there continually occupied in writing of diuerſe thinges, namely with a candell both day, and night, for there came none other light into that place. And in this caſe he remayned iij. or iiij. dayes, and then was from thence caried into Smithfielde ỹ iij. day of July. 1533. where with great pacience, and conſtancy he ſuffered that moſt helly, and cruell death of burning.

And when the fyer was ſet on the faggottes he embraced the ſame in his Armes, & and with all pacience commytted his ſpirite vnto almighty God. But this one thing is yet to bee remembred, that he being bounde to the ſtake with an other good Martyr, which was a very ſimple young man named Andrew Hewet, there was preſent one Doctour Cooke that was perſon of the Church called Allhalowes in hony lane ſcituate in the myddes of Chepeſyde. And the ſayd Cooke made an open exclamation and admoniſhed the people that they ſhould in no wiſe pray for them no more then they would doe for a dogg. At which wordes Frith ſmyling, deſired the Lord to forgeue him. But the vngodly and vncharitable wordes of the ſayd Doctour did not a litle offende the people. And thus for the teſtimony of the true doctrine of Chriſt, which the ſayd Frith ſealed with his bloud the day, and yeare afore ſayd, he dyed in the xxiij. yeare of his age (as ſome ſaye) but his parentes reported in the xxx. yeare of his age.

GRace and peace bee with thee Christē reader. I am sure there are many that will much merueil & coūt it a great presumptiō that I beyng so young and of so small learnyng dare attempt to dispute this matter against these thre personages of the which nūber two, that is to say, my Lord of Rochester and Sir Thomas More, are auncient men both of great witte, and dignitie. Notwithstanding I will desire thē paciently, to heare myne aunswere, not aduertisyng who speaketh the wordes, but rather what is sayd. And as cōcernyng myne youth, let them remember what Paule monisheth. i. Timot. iiij. willyng that Timotheus should instruct the cōgregation and that no mā should despise his youth: for as the spirite of God is bound to no place, euē so is he not addict to any age or person, but inspireth when hee will and where he will, makyng the young to see visiōs and espye the truth, and, the elders to dreame dreames, and to wander in phantasies Actes. 2. Ioel. 2.

Not who speaketh, but that whiche is spoken is to be weyed most.

1. Tim. 4.

The holy ghost inspireth where, when, and on whom he pleaseth.

Actes. 2.

And as touchyng my learnyng I must nedes acknowledge (as the truth is very small, neuertheless that litle (as I am bound, haue I determined, by Gods grace) to bestow to the edifyyng of Christes congregation which I pray god to encrease in the knowledge of his word.

1. Cor. 12.

The talent of our learnyng is to be employed to the edifiyng of Christes congregation.

I would not that any man should admit my wordes or learnyng, except they will stande with the Scripture, and be approued therby. Lay them to the touchstone, and trye them with Gods word. If they be found false and counterfaite, then damne them, and I shall also renoke them with all myne hart. But if the Scripture allow them, that you can not deny but it so is, then resist not ye doctrine of God, but knowledge your ignorāunce and seduction, and returne gladly into the right way. For if you cā not improue it by Gods word, and yet, of an hate and malicious myndе that you beare to the truth labour to resist it & condemne it that it should not spread: I ensure you your sinne is irremissible and euen agaynst the holy ghost, and the blond of them that perish for fault of instruction shalbe required on your handes.

wilfully to resist Gods worde, is sinne agaynst the holy ghost.

Ezech. 33.

Obiection.

Peraduenture some of you will say, your fathers & old progenitours, with many holy men and Doctours haue so beleued & that therfore you will abyde by the old. I aunswere: The wayes & iudgementes of God are meruelous, who knoweth whether God haue suffred his elect to erre and be seduced for a season, to the entent that the vnfaithfull which would not beleue the truth, but had pleasure in iniquity might stōble at their errour into their vtter confusion and ruine? Although a man be neuer so faythfull and holy, yet is there much imperfectiō in him as long as he is included in this mortall body, how be it, it is not imputed vnto him, but thrōugh ye fayth in Christes bloud who lye pacified and forgeuen. And therfore it is not sure, that we folow their exteour workes or other imaginatiōs, but let vs euer cōferre them vnto the pure word of God, and as the Scripture testifieth so let vs receaue them.

Aunswere.

1. Thess.

Our imperfection forgeuen thorough faith in Christes bloud.

My Lord of Rochester doth testifie him selfe writyng vpon the xviij. Article, that there are many pointes both of the Gospels and other Scriptures which are now discussed more diligētly, and more clearely vnderstand, then they haue bene in tymes past. And adeth furthermore that there are diuerse places in Scripture yet some deale darke, which he doubteth not, but that they shalbe more open and light vnto our posteritie, for why shal we dispaire of that (saith he) sith that the Scripture is for that entent left with vs, that it may be vnderstād of vs exactly, and to the vttermost point? Of this may you euidently perceaue that the old fathers and holy Doctours haue not sene all the truth. But somewhat is also left, thrōugh the high prouision of God, to be discussed of their successours. And therfore is it not mete, that we straight wayes cleaue vnto their wordes, without any further enserchyng the scriptures, but we must examine all thyngs by the Scriptures although. S. Paule or Peter should preach it vnto vs, as we see experience Actes. xvij. that whē Paule preached, the audience dayly searched the Scriptures, whether it were as he sayd.

The Bysshop of Rochesters owne opinion concernyng the vnderstandyng of the scriptures in his time, and long afore that.

Actes. 17.

But you haue bene of long continuaunce secluded from the scriptures, whiche is cause of such grosse errours as ye are now fallen in, so that ye could neither search them, nor yet once looke on them. Alas what blindnes doth oc-

The cause of our blindnes, and grosse errours.

cupy our eyes? Are ye so childish to beleue that the same worde whiche hath made the vnfaythfull and heretickes, faythfull and Christen in tymes past, is nowe so farre altered that it should cause the faythfull and Christen to become heretickes? I praye God open your eyes. Howbeit wee may nowe well tast at our fingers endes that we haue long bene in that miserable case that Paule prophesied vppon vs. ij. Thes. ij. that God hath sent vs strong delusions because we would not receaue ꝑ knowledge of the truth: what greater delusion can we haue, then to thinke that the very woorde of God, whiche was written for our comforte, which is the very fode and sustenaunce of our soules, whiche is the sure metyarde and perfect touchstone that iudgeth and examineth all thynges: to thinke (I saye) that this wholesome worde should be our poyson and condemnation?

2. Thess 2.

Rom. 15.

And all be it our forefathers haue lyued without it and receaued all for truth that our Prelates beliyes haue imagined: yet is not theyr fault & ours alike (although I can not excuse their ignorauncе but that it is sinne before the face of God) for they had not the light of Gods word opened vnto thē. Nowe sith we haue the light declared vnto vs, and yet will procede in blynd ignorauncie and not conferre and examine these iuggling mistes with the light of Gods word, our ignorauncе is wilfull and without excuse.

Voluntary ignorauncе, not to bee excused.

Suffer therefore all thynges what soeuer they be, to be tryed and examined by the Scripture. If they be true then shall the Scripture doe them no hurt, but stablish and strēgthen them, for the Scripture discloseth nothyng but falsehead, and cōdemneth nothyng but that is damnable.

And now to descend vnto our matter and disputation whiche is of Purgatory, I shall shew you what occasiō I had to take it in hand. I wrote a letter vnto a certaine frende in England, desiryng hym instantly to send me certaine bookes which I though necessary for my vse, and were not to be gotten in these parties, as the Chronicles, Syr Thomas Mores booke agaynst the Supplication of Beggers, and certein other. These bookes I receaued vpon S. Thomas day before Christmasse, the yeare of our Sauiour a. M. cccc. & xxx. with a letter written in this forme: Sir I haue sent you such bokes as you wrote for, and one moe of Rastels makyng, wherin he goeth about to proue Purgatory, by naturall Philosophie: whiche thyng (quoth he) I thinke be more easie to do, thē to proue it by any good Scripture. &c. This stuffe receaued, I was meruelously desirous and tickled to see what reasons he brought for his probations. And in the begynnyng and Prologe of the booke, he set seuen reasons which he sayd that fonde felowes alledged for thē to proue that there could be no Purgatory. And in deede they are very fonde that would deny Purgatory, if there were no better Argumentes to confute it then hee assigneth. But by Gods grace I will propounde vij. times seuen which shal haue such pith, that their paineful purgatory shall not bee able to abyde the worst of them, for these seuē that Rastell assigneth are not worth one Beane.

The cause of Iohn Frithes writyng against Purgatory.

When I had read and well ponedered these reasons, I thought that hee should sharpely haue confuted thē, as he might full well haue done, specially sith they were but of his owne imagination. Neuertheless when I came vnto his solutions I founde not one but it had certaine poyntes repugnaūt vnto the Scripture (vnto which our reason must euer be obediēt) yea and also they were extremely iniurious vnto Christ and his precious blood.

Mans reason must be obedient to the Scriptures.

Then left I him, & read: Syr Thomas Mores booke, to see what Scripture might bee brought for that purpose, and after that made I diligēt enquire to come by my Lord of Rochesters booke which also writeth on the same matter, and when I had well examined their reasons and had sene the order and processe of the Scriptures whiche they alledged: I founde that clearely verified whiche Aulus Gellius sayeth, that it were a great deale better for a man to bee sharpely rebuked yea and openly to haue his faultes published of his enemy, then to bee coldly and slenderly prayed of his frende. For a mans enemy ensercheth narrowly and gathereth together all that he can imagine, and so accuseth a man more of a fumous heate then of any veritie: and therfore the audience (if they be wise) consider his woordes therafter, and so geue very small credence or els none vnto them. But if a mans frende before audience doe prayse hym slenderly and coldly, it is an argument that the person is very faultie, for a frende beholdeth all qualities and circum-

Aulus Gellius.

The reproue of an open enemy better then the slender prayse of a frende.

cumstaunces, his byrth, bringyng vp, & what feates hee hath done all hys lyfe long: yea and applieth many thynges vnto his frendes prayse, whiche serue but smally for it, for he will leaue nothing behynd that may be imagined to employ his frendes fame and honour. Now if in all these pointes he can not colour out a glorious apparant laud, but is compelled for lacke of matter to prayse his frēd slenderly, then (if the audiēce be wise) they may soone cōiecture that he is no prayse worthy, & also may well doubt whether that small prayse which he gaue him be true or not. Euē so, when I had read these bookes of Syr Thomas More and my Lord of Rochester, and saw the small probations & slender reasons that those two witty and learned men had brought to confirme Purgatory: considering also that they are the chiefest frendes, proctours and patrones therof, and that they had applied many reasons and Scriptures for their purpose (for lacke of matter) that rather made against them: yea and not that onely, but also that they dissented betwene them selues in their probations: for M. More sayth that there is no water in Purgatory. And my Lord of Rochester sayth that there is water. Master More sayth that the ministers of the punishmēt are deuils. And my Lord of Rochester sayth that the ministers of the punishment are aungels. Master More sayth, that both the grace and charitie of them that lye in the paynes of Purgatory, are increased. My Lord of Rochester saith, that the soules in Purgatory obtain there neither more fayth nor grace nor charitie then they brought in with them. These thynges cōsidered, it made mine hart yerne and fully to cōsent, that this their paynefull Purgatory was but a vayne imagination, and that it hath of long time but deceaued the people and mulked them from their money.

M. More & my Lord of Rochester cannot agree.

Notwithstanding God hath left vs two Purgatories. One to purge the hart and clense it from the filth whiche we haue partly receaued of Adam (for we are by nature the children of wrath. Ephe. ij.) and partly added thereto by consentyng vnto our natural infirmitie. This Purgatory is the word of God as Christ sayth. Iohn. xv. Now are ye cleane for the worde whiche I haue spoken vnto you. This purgation obtayneth no man but thorough fayth, for the vnfaythfull are not purged by the word of God, as the Scribes and Pharisees were nothyng the better for hearing his word but rather the worse for it was a testimony against them vnto their condemnatiō. And because we receaue this purgatiō onely through beleuyng the word, therfore is the vertue of this purgyng applied also vnto fayth, for Peter sayth. Act. xv. that the Gentiles hartes were purged thorough fayth, that is to say, through beleuing the word. And what word is that? verely the preaching that Christes death hath fully satisfied for our sinnes and pacified for euer the fathers wrath towardes vs. &c. This fayth purifieth the hart and geueth vs a will and gladnes to do what soeuer our most mercyfull father commaundeth vs.

The Purgatories, that God hath ordeyned.

Iohn. 15.

The Purgatory of the hart.

The Purgatory of the hart, is fayth.

Neuertheless because our infirmitie is so great, and our mēbers so weake and fraile that we cā not eschew sinne, as our hart would, and as our wil desireth: therfore hath God left vs an other Purgatorye whiche is Christes crosse. I meane not his materiall crosse that he him selfe dyed on, but a spirituall crosse which is aduersitie, tribulation, worldly depression. &c. And this is called the rodde or scourge of God wherewith he scourgeth euery sonne that he receaueth, that we may remember his law and mortifie the old Adam and fleshly lust which els would wax so rebellious that it would subdue vs, raigne in vs, and hold vs thrall vnder sinne? when soeuer we haue committed a crime thē is God prefēt with this rod as he sayth Psal. lxxxix. If they defile my ceremonies and not obserue my cōmaundements, then with a rod shall I punish their sinnes and with beatyngs shall I reward their iniquities, but yet my mercy shall I not take from him neither will I deceaue hym of my promise.

The Purgatory of the mēbers is the crosse of Christ.

Heb. xi.

Psal. 89.

This crosse must we receaue with a glad hart and thanke our louing father for it, for it is but a medicine to heale our infirmitie and to subdue our rebellious members. But when our members are fully mortified, that is, when death hath subdued our corruptible body, and our flesh cōmitted to rest in the earth, then ceale the Purgatories that God hath ordeined, & then are we fully purged in his sight.

God nayleth vs to the crosse, to heale our infirmities.

If our Clergy could haue found in their hartes to haue taken these Purgatories vppon them, they had neuer neded to imagine any other, but sith their lyfe begā to wax so dissolute, specially sith they should be the salt of the

So euill was the life of the Papistes that they imagined a Purgatory for them selues.

earth and lanternes of light: It was neceſſary for them to imagine Purgatory after this lyfe, for els they might be ſure that the moſt part of them were neuer like to come in heauen.

Iudge Chriſten reader whiche haſt the ſpirite to diſcerne and knoweſt the voyce of Chriſte what reaſons Raſtell hath brought and how he hath ſoluted them: for in my mynde both his reaſōs and ſolutions are ſo childiſh and vnſauery, ſo vnlearned and baren, ſo full of faultes and phantaſies, that I rather pitie the mans deepe ignorance and blindneſſe (which hath ſo deceaued him ſelfe through Philoſophie and naturall reaſon) the I feare that he by his vaine probations ſhould allure any man to conſent vnto hym.

Iudge and conferre the Scriptures which Sir Thomas More and my Lord of Rocheſter allege for their opinion, and I doubt not but that God ſhall open thine eyes to eſpy that thing which hath blinded them.

Iudge and compare the Scriptures together which I haue brought to confirme my purpoſe, ponder their reaſōs and my ſolutiōs vnto them, and I am ſure thou ſhalt perceaue that my ſmall learnyng hath condemned their hyghe eloquence, that my foly hath brought to nought their wiſedome, and that my youth hath diſcloſed their old and feſtred ignorance.

The wiſedome of the world foolyſhnes afore God.

And this is euen the old practiſe of God: to chooſe the foliſh thynges of the world: to confound the wiſe: to chooſe the weake to confounde the mightye: And to chooſe the vyle thynges whiche are of no reputation to confound them of high degree: that no fleſh might boſt it ſelfe in his ſight to whom onely be prayſe and thankes for euer. Amen.

¶A Prologe whereby a man may the better perceaue the occaſion and whole cauſe of this Booke.

Symon Fiſhe the maker of the booke of the Supplication of Beggers.

THere was a brother of ours named Simon Fiſhe (whiche nowe I truſt reſteth in Gods handes) whoſe eyes God had opened, not onely to eſpy the wily walkyng of hipocrites and ruyne of the realme whiche through their meanes was nye at hand: but alſo to marke and ponder the peril of mēs ſoules, and how that the ignoraunt people by their ſeduction was fallen into that franticke imagination that they more feared the Pope and hys Decrees whiche are but vanitie, then God him ſelfe and his law whiche are moſt righteous and eternall. This man therfore of a feruent and burnyng zeale that hee bare to the wealth of the comminaltie brake out and touched theſe hypocrites in a litle treatiſe whiche hee called *The Supplication of Beggers*, willyng that wee ſhoulde geue the aboundaunce of our richeſſe vnto the poore to whom it is due by the law of God: and that we ſhould no lenger ſuffer our ſelues to bee diſpoyled and robbed of a ſight of ſturdy lubbars whiche vnder a falſe cloke of vertue and prayer deceiue the poore of their liuyng and both the poore and the riche of their ſoules health, if credence be geuen vnto them.

Our riches is to be beſtowed on the poore.

And where theſe wilye Foxes would haue pretēded the cloke of Purgatory affirmyng that it were due vnto them becauſe they praye for their frendes ſoules that they might come to reſt, he aunſwered vnto that poynt preuentyng theyr obiection, and proued that either there could be no ſuch Purgatory, or els that the Pope were a mercyleſſe tyraunt which (as he ſaith him ſelfe may deliuer them from thēce and will not except hee haue money. At this point began M. More to fume and tooke vpon hym ſelfe to bee Proctour for Purgatory (I will not ſay that he was hyred ther to of our ſpiritualtie although many men dare ſweare it) and to confirme his purpoſe hee wreſted ſore the Scriptures, and triumpheth alſo that the very miſcreantes and Idola-

Either there is no Purgatory, els the Pope is mercyleſſe.

whereat M. More firſt began to fume agaynſt ſuch as denye Purgatory.

dolaters beleue that there is a Purgatory. He addeth thereto(to ſtabliſh his matter with all)that there is no man whiche beleueth that there is a God, and that the ſoule of man is immortall, but hee muſt nedes graunt that there is a Purgatory. There tooke Raſtell his hold, whiche is a Printer dwellyng at Paules gate in London and of Maſter Mores alliaunce,which alſo coueteth to counterfayte his kinſmā, although the beames of his braines be nothyng ſo radiaunt nor his cōueyaunce ſo commendable in the eyes of the wiſe. Notwithſtandyng this Raſtell hath enterpriſed to dilate this matter, and hath diuided it into three Dialoges, imaginyng that two men diſpute this matter by natural reaſon and Philoſophie, ſecludyng Chriſt and all Scripture. The one of them (that ſhould diſpute this matter)he calleth Gingemen,& fayneth hym to be a Turke and of Mahometes law. The ſecond he nameth Comingo an Almany & of Chriſtes fayth. And he maketh the Turke to teach the Chriſten mā what he ſhould beleue.

Raſtell followeth M. More.

The names of the diſputers in the matter of Purgatory

The ſōme and contentes of Raſtels iij. Dialogues

The firſt Dialoge goeth about to proue by reaſon that there is a God, which is mercyfull and righteous. The ſecond entendeth to proue, that the ſoule of a man is immortall. Againſt theſe two Dialogues I will not diſpute, partly becauſe this treatiſe ſhould not be ouer long and tedious, and partly becauſe that thoſe twoo poyntes which he there laboureth to proue are ſuch as no Chriſten man will deny (although many of his probations are ſo ſlender, that they may well be improued) but as concerning his thyrd Dialogue wherin he would proue Purgatory,it is wholly iniurious vnto the bloude of Chriſte and the deſtruction of all Chriſten fayth, if men were ſo mad as to beleue his vayne perſuaſions. And therfore I thought expedient to cōpare this third Dialoge with all the deceitfull reaſons vnto the true light and pure worde of God that at the leaſt Raſtell hym ſelfe might perceiue his owne blind ignoraunce and returne agayne into the right way. And if any man haue bene deceiued through his booke (as I truſt there are but few except they bee very ignoraunt) that they may repent with hym and glorifie GOD for his ineſtimable mercy which hath ſent his light into this world to diſcloſe and expell theyr darke and blynd ignorauncy, that they may ſee his wayes and walke in them prayſing the Lord eternally. Amen.

The firſt Booke whiche is an aunſwere vnto Raſtelles Dialogue.

An aunſwere to Raſtels Dialogue.

THere is no man as I thinke that hath a naturall wytte, but hee will graunt me that this booke of Raſtels making is either true, or falſe, If it be falſe thē how ſo euer it ſeme to agree with naturall reaſon it is not to be allowed: if it be true, then muſt we approue it. Naturall reaſon muſt bee ruled by Scripture. If naturall reaſon concude againſt the Scripture, ſo is it falſe, but if it be agreeyng to Scripture then is it to be heard.

Raſtels booke is either true or falſe.

Of this may I conclude that if Raſtels booke be agreeyng to Scripture, then is it true and to be allowed, if it determine cōtrary to the Scripture, then is it falſe and to bee abhorred, how ſoeuer it ſeme to agree with naturall reaſon.

If naturall reaſon concude againſt the Scripture then is naturall reaſō falſe.

Now is there no Chriſten mā but hee beleueth ſurely that if Chriſt had not dyed for our ſinnes we ſhould all haue bene damned perpetually & neuer haue entred into the ioyes of heauen, whiche thyng is eaſie to be pro-

Roma.5. ned,for Paule ſayth Rom. 5. As thorough one mās ſinne,that is Adā,enſued death in all mē vnto condēnatiō: Euen ſo thorough one mans righteouſnes which is Chriſt, came righteouſnes, in al men vnto ỹ iuſtification of lyfe. Alſo.Iohn.xi. It is neceſſary that one man dye for the people, that all the people periſhe not: ſo that we had ben condemned and had periſhed perpetually if Chriſt had not dyed for vs.But Raſtel with his Turke Gingemin excludeth Chriſt and knoweth not of his death,wherfore al ỹ reaſōs that they can make vnto domeſday cā neuer proue Purgatory (except they imagine ỹ we muſt firſt go to Purgatory and then after to hell:) for this is a playne cōcluſiō that without Chriſt (whom they exclude) we can neuer come to heauen: what fondnes were it then to inuent a Purgatory. Now may you ſée that Raſtels booke is fully aunſwered,and lieth already in the dyrte, and that his thyrd Dialogue is all falſe and iniurious vnto the bloud of Chriſt. As for the firſt and ſecond Dialogue,although there be ſome errours both agaynſt Diuinitie and all good Philoſophy,yet wil I paſſe them ouer,for they are not ſo blaſphemous agaynſt God and his Chriſte as the thyrd is.

Iohn.11.

Raſtels boke cleare ly & quickly confounded.

Notwithſtandyng I will not thus leaue his booke,although I might full well, but I will declare vnto you what ſolutions he maketh to theſe ſeuē weake reaſons which he hath propounded hym ſelfe) for hee anoydeth them ſo ſlenderly, that if a man had any doubte of Purgatory before, it would make hym ſweare on a booke that there were none at all. Beſides that it hath not one ſolutiō but there are in it certaine pointes repugnaūt vnto Scripture, ſo that it is greate ſhame that any Chriſten man ſhould printe it,and much more ſhame that it ſhould be printed with the kynges priuilege.

Raſtel beaten to the wall.

The firſt & chief reaſon made for Purgatory

The firſt and chiefeſt reaſon that moueth this man (yea and all other) to affirme Purgatory is this, whiche he putteth both in the firſt Chapter of his third Dialogue, and alſo in ỹ laſt. Man(ſayth he) is made to ſerue and honour God, now if man be negligent about the commaundements of God and committe ſome veniall ſinne,for which he ought to be puniſhed by the iuſtice of God, & dye ſodenly without repentaunce,and haue not made ſufficiēt ſatiſfactiō vnto God here in the worlde, hys ſoule ought neither immediatly to come into the glorious place of heauen, becauſe it is ſomewhat defouled with ſinne,neither ought it to go to hell vnto eternal dānatiō: but by al good order of iuſtice that ſoule muſt bee purged in an other place, to make ſatiſfactiō for thoſe offences,that it may afterward bee receiued into the glorious place of heauē. And ſo by the iuſtice of God there muſt nedes be a Purgatory. Raſtell.

Aunſwere to the firſt argument.

For ſoth this reaſon hath ſome apperaunce of truth and the ſimilitude of wiſedome, howbeit in déede it is nothyng but mans imagination and phantaſie. For if we compare it vnto Gods word, then baniſheth it away. But we regarde not the word of the Lord,and therfore chaunceth euē the ſame thyng vnto vs, that happened before vnto the children of Iſraell. Pſal.81. My people regarded not my voyce and Iſraell gaue no hede vnto me: therfore let I them go after the appetites of their owne harts. They ſhall wander in their owne imaginations. Now what goe they about in this their inuention and imaginatiō of Purgatory, but to ponder the iuſtice of God in the balance of mās iuſtice,ſaying. It is no reaſon that we ſhould enter into heauen which haue not here ſatiſfied vnto God for our iniquitie except that we ſhould be formēted and purified in an other place. We were ſurely in euill takyng if God were of mans cōplection which remitteth the fault and reſerueth the payne. Nay, nay, Chriſt is not gredy to be auenged. He thirſteth not after our bloud, but ſuffered all tormentes in his owne body to deliuer vs from the paines that we had deſerued. But Pſal.81.

ſeyng

ſeyng they thinke their reaſō ſo ſtrōg and inuincible, I will confute it with one queſtion that they ſhal not know whyther to turne them . But firſt I will ground me vpon this Scripture.

1.Theſſ.4. S.Paule writeth.1.Theſſ.4. on this maner: we that liue and are remayning in the comming of the Lord (vnto iudgemēt) ſhall not come yere they that ſleepe, for the Lord himſelfe ſhall deſcende from heauen with a ſhoute and the voyce of the Archaungell and trōpe of God. And the dead in Chriſt ſhall ariſe firſt, then ſhall we whiche liue and remaine bee caught vp with them alſo in the cloudes to mete the Lorde in the ayre, and ſo ſhall we euer be with the Lord. Now harken to my queſtion. Thoſe men that ſhalbe found alyue at the laſt day (for as it was in the tyme of Noe, euē ſo ſhall the laſt day come vppon vs vnwares and as a theefe in the night. Math.24. thoſe men I ſpeake of, ſhall any of thē be ſaued or not? There is no mā that liueth but hee māy well ſay his *Pater noſter*, of the which one part is: Forgeue vs Lorde our treſpaſſes as we forgeue them that treſpaſſe againſt vs, therefore is no man pure and without all ſinne. And this confirmeth S. John, ſaying: If we ſay we haue no ſinne, we deceaue our ſelues and the truth is not in vs. 1.John.1. what remedie now? ſhall they all be damned? There is no doubt but ſome of them ſhall not be very euill, although they haue not made ſufficient ſatiſfaction vnto God in this worlde, & they ought not to go vnto hell to euerlaſtyng dānatiō (as your owne reaſon proueth) and then ſhall there be no Purgatory to purge and puniſhe them. Beſides that if there were a Purgatory at ꝑ time yet could they not be caſt into it, for all ſhall be done in the twinklyng of an eye. 1.Cor.15. 1.Cor.xv. and they ſhall be caught vp to mete the Lord. 1.Theſſ.4. 1.Theſſ. 4. Is God not as iuſt then as he was before? will he not haue puniſhed as well then as before. Nowe ſee you no cuaſion for all your ſuttle imaginations, for they are not pure and without ſpotte (as you ſay) except they make ſatiſfaction them ſelues vnto God. But they muſt be without ſpot or wrincle that ſhall enter into heauē, as Raſtell him ſelfe doth proue in the ir. Chapter of hys thyrd Dialogue. Howbeit I regarde not his teſtimony, but the Scripture affirmeth that to be true, as Paul ſayth. Epheſians. 1. and. 5. Now ſith they muſt be pure euē without ſpot or wrincle that ſhall enter into heauen, and theſe perſons are yet ſpotted with ſinne, and haue neither place nor ſpace to purge them in: you muſt nēdes conclude whether you will or not that they muſt all bee damned and yet you thinke that vnreaſonable to.

Ephes. 1. and. 5.

Queſtion.

Math.24.

The confutatiō of Raſtels firſt & chief argument.

Raſtell ouerthrowē in his owne turne.

Sēe whyther your Argumentes of naturall reaſon bring you. But what ſayth the Scripture? verely Paule. 1. Theſſ.4. eſpyed an other way: for he ſaith: and ſo ſhall we euer be with the Lord: and not damned. Of this may we euidently conclude, that ſome ſhal be ſaued although they be ſinners & neuer come in Purgatory (there taketh Raſtell a fall & all his faultours) and ſith God is as iuſt and mercyfull now as he ſhall be then: why ſhall we go more in Purgatory thē they? But marke I pray you how properly that ſubſtauntiall reaſon wherewith they go about to ſtabliſhe Purgatory concludeth: which condemneth into hell ſo many thouſandes, yea and euen them whom Paule affirmeth to be ſaued. And yet at the begynnyng it ſēmed very reaſonable.

Now haue I proued you ſufficiētly that this their reaſon can proue no Purgatory, for as I ſayd there ſhall ſinners enter into heauen and neuer come in Purgatory. Here peraduenture you bee deſirous to know how Gods iuſtice is pacified. For all ſinne by the iuſtice of God muſt nēdes be puniſhed. Now can the worlde eſpy no puniſhment here, and therefore they thought it neceſſary to imagine a purgatory to purge & puniſh ſinne. Here aunſwere I with S. Paule.

Chriſt the ſonne of God beyng the brightnes of his glory & very image of his ſubſtaūce bearing vp all things with the word of his power, hath in hys owne perſon purged our ſinnes Hebr. 1.

Christ is the onely Purgatory and purger of our sins.

and is set on the right hande of God. Behold the true Purgatory and consumyng fire, whiche hath fully burnt vp and consumed our sinnes, & hath for euer pacified the fathers wrath towardes vs. Marke how he sayth, that Christ in his owne person hath purged our sinnes. If thou yet seke an other purgation, then are you iniurious vnto the bloud of Christ. For if thou thought his bloud sufficiēt, then wouldest thou seke no other Purgatory, but geue him all the thākes and all the prayse, of thy whole health and saluation, and reioyse whole in the Lord.

4. Ephe. 5. Paul writeth Ephes. 5. on this maner, Christ loued the congregation. And what dyd he for it, sent he it into Purgatory there to be clensed. Nay verely, but gaue hym selfe for it that he might sanctifie it and clense it in the fountaine of water, thorough the word to make it vnto hym selfe a glorious congregation, without spot or wrincle or any such thyng, but that it should bee holy and without blame.

A frutefull and excellēt argument. Now if Christ by these meanes haue sanctified it and made it without spot, wrincle and blame, then were it agaynst all right to call it into Purgatory, wherfore I must nedes cōclude that either Paul saith not true which affirmeth that Christ hath so purged his congregatiō, or els that Christ is vnrighteous if he call them into Purgatory whiche are wout spot wrincle and blame, in his sight.

5. Ephe. 1. Christ chose vs in hym before the begynnyng of the worlde, that we might bee holy and without spotte in his sight. Ephes. 1. If thorough his chosyng and election we be without spot in his sight, Alas what blind vnthākefulnes is that to suppose that he will yet haue vs tormented in Purgatory.

Christ by his election doth purge and clense vs.

6. 1. John. 1. Peraduenture euery man perceaueth not what this meaneth, that we are righteous in hys sight seyng that euery man is a sinner. 1. John. 1 Therefore I will briefly declare the meanyng of the Apostle. This is first a cleare case, that there lyueth no mā vppon the earth without sinne. Notwithstandyng all they that were chosen in Christ before the foundatiō of the world were laid, are without spot of sinne in the sight of God. Ephes. 1. Ephe. 1. So that they are both sinners & righteous. If we consider the imperfectiō of our fayth and charitie, If we consider the conflict of the flesh and the spirite. Gala. 5. If we consider our rebellious members, which are sold vnder sinne. Roma. 7. then are we greuous sinners. Gallat. 5. Roma. 7. And cōtrarywise, if we beleue that of mercyable fauour God gaue his most deare sonne to redeme vs from our sinne: If we beleue that he imputeth not our sinnes vnto vs, but ỹ his wrath is pacified in Christ and his bloud, If we beleue that hee hath freely geuen vs hys Christ and with him all thinges so that we be destitute in no gift. Roma. viij. then are we righteous in his sight and our cōscience at peace with God, not thorough our selues, but thorough our Lord Jesu Christ. Roma. 5. So mayst thou perceaue that thou art a sinner in thy selfe, & yet art thou righteous in Christ, for through him is not thy sinne imputed nor rekened vnto thee. And so are they to whom God imputeth not their sinnes, blessed, righteous, without spot, wrincle or blame. Roma. 8. Roma. 4. Psal. 31. And therfore will he neuer thrust thē into Purgatory.

Paule sayth there is no difference, for all haue sinned and lacke ỹ glorye whiche before God is allowed, but they are iustified freely by his grace, thorough ỹ redemption ỹ is in Christ Jesu. Roma. iij. what saye you now, shall they yet go into Purgatory? Call ye that iustificatiō freely by his grace, to lye in the paynes of Purgatory. Surely that were a newe kynde of speech, whiche I thinke Paule neuer vnderstode. Roma. 3. Iustification freely doth exclude Purgatory.

Peraduenture some man will thinke myne Argumentes to bee of small pyth, and to dissolue them by a distinction, saying: It is truth ỹ God hath so purged and clensed vs from all our iniquities, neuertheless hys mercy, purgyng & forgeuenesse, haue onely purified vs from the faulte and crime, but not from the payne which is due to the crime. Obiection

To

An aunſwere to the firſt obiection.

To this obiection I aunſwere that if God of his mercy and thorough the bloud of his ſonne Jeſus haue not remitted ẏ payne due vnto that crime, then ſhall we all be damned: for the payne due vnto euery diſobedience that is againſt God, is eternall damnation. And therefore if this payne were not forgeuen vs, then are we ſtill vnder cõdemnation, and ſo were Chriſtes bloud ſhed in vayne, & could ſaue no man.

Obiection.

If they will ſay that this euerlaſting payne is not wholy forgeuen vs, but that it is altered into the temporall payne of Purgatory, out of which the Pope may deliuer them by his pardon, for els haue they no cuaſion at all, then may we ſone confute them and that by diuers reaſons.

1. An aunſwere to the ſecond obiection.

Firſt, ẏ their wordes are nothyng but euen their own imagination, for they cannot confirme their ſayinges by the Scripture, neither ought we to accept any thyng as an article of our fayth whiche is not approued by Gods word: for we may neither decline vnto the right hand nor vnto the left: but onely do that the Lord commaundeth vs. Deut. 4. 5. 12. 13.

2. The Pope ſelleth Chriſtes merites for money.

And agayne if a man ſhould aſke them by what authoritie the pope geueth ſuch pardon. They aunſwere, that it is out of ẏ merites of Chriſtes paſſiõ. And ſo at the laſt they are compelled to graũt euen againſt them ſelues, that Chriſt hath not onely deſerued for vs the forgeuenes of ẏ cryme but alſo of the payne. If Chriſt haue deſerued all for vs, who geueth the Pope authoritie to reſerue a part of his deſerupnges from me, and to ſell me Chriſtes merites for money.

3. We may not robbe God of his honour.

Beſides that, euery Chriſten man ought to apply vnto God all thynges whiche ſhould employ his honour as farre forth as the Scripture will ſuffer. Now ſeyng it is more vnto the honour of God that he ſhould deliuer vs in his bloud both from the cryme and from the payne, and alſo not repugnaũt vnto the Scripture but that he hath releſed vs from the payne as well as from the ſinne: for what entent ſhould we bee ſo vnkynde as to deſpoyle him of this great honour, & without any authoritie of Scripture imagine that he hath not deliuered vs from the payne as well as from the ſinne.

4. Blaſphemy to ſay Chriſtes bloud is not full remiſſion for our ſinnes.

Moreouer if he ſhould reſerue the payne, then were it no full remiſſion and forgeueneſſe, but what blaſphemy is that to thinke ẏ Chriſtes bloud was not ſufficient to geue full remiſſion vnto his faythfull?

5. There is no ſatiſfaction for ſinne, but Chriſtes death.

Furthermore, for what entent ſhould the payne be reſerued? to ſatiſfie towardes God for their offences? Nay verely, for all mẽ liuyng are not able to ſatiſfie towardes God for one ſinne. Neither are all the paynes of hell able to purge one ſinne or ſatiſfie for it: for then at the length the damned ſoules ſhould be deliuered out of hell.

6.

Finally, I thinke that there was neuer any temporall puniſhment inſtitute of God to be any ſatiſfaciõ for ſinne, but the vſe of all tẽporal paines and chiefeſt cauſe why they were ordeyned is this.

7. Why temporall paynes are ordeined.

Temporall paynes are profitable for the commõ wealth, that they may be examples to learne the vnfaithfull (which els feare not God) that they may at the leſt for feare of puniſhmẽt abſteine from committyng like offences, for if theyr ſinne were vnpuniſhed then ſhould all vice raigne to the vtter ſubuerſiõ of the cõmon wealth.

2.

They are alſo profitable for the faythfull, for they try and purifie the fayth of Gods elect, and ſubdue and mortifie their carnall members, that they may bee the more able to ſerue their brethren and to withſtand the behemẽt aſſaultes of tẽptation which are euer at hand: and leſt they ſhould ware prowde and boaſt them ſelues for thoſe giftes which they haue receiued of God.

Furthermore they ſet out and aduaunce the glory of God. For after that we be put in remembraunce and made to feele our fraile nature that ſo continually diſpleaſeth God our father: then haue we occaſion to ponder and compare this trãſitory payne which we here ſuffer with thoſe enor-

mous

worldly paynes can not sufficientlly punish sinne.

mous trespasses that we haue cõmitted and so to espy the infinite mercy and fauour of God, and euen in our aduersities to be compelled to prayse God our mercyfull and tender father whiche scourgeth vs so fauorably for those greuous offences that haue deserued a thousande tymes more punishment.

Howbeit (to say truth) there is no man that can take any such profite of them that men fayne to be punished in Purgatory. For we neither see it nor heare it, neither haue we any mẽtion made of it in Scripture, that we may be sure that it so is. Now sith we haue no infallible euidence, but onely phantasticall imaginatiõs, it is plaine inough that there was no such thyng ordeined neither to aduaunce Gods honour nor yet to the profit of the cõmunaltie or els of Gods elect, for then I am sure that Christ and al his Apostles would not haue forgottẽ to haue remembred vs of it.

Scripture maketh no mention of Purgatory.

NOw let vs see some of Rastels reasons which he sayth that fond felowes say for them selues to proue that there should be no Purgatory.

Rastels first argument.

They say (sayth Rastell) that contrition which some call repentaũce is that whiche is the very payment and satisfaction for sinne, and they say that when a man committeth a sinne and after is repentaunt therfore, that God of his goodnesse doth forgeue him, and that that repentaunce is the onely satisfaction that God woulde haue made and done for that sinne. And then sith a mã by such repẽtaunce hath made such payment and satisfaction for his sinne as God would haue to be made therefore, if then that man should go to Purgatory and haue a new punishement after his death, that repẽtaunce that he had before should be but voyde.

Frith.

A fond argument.

Forsoth I thinke that neither Rastell euer heard any such reason, neither yet that any man euer would be so fonde as to say ỹ this argumẽt cõfuted Purgatory, except it were one ỹ were cleane purged of hys wytte before. But whose reason so euer it be, whether Rastels, or any other mans, let vs lay it vnto ỹ touchstone, that is the Scripture, to proue whether it be gold or copper, bright or counterfaite, truth or vntruth. And to bee short, the first proposition and Maior of his reason is this, that cõtrition or repentaũce is the very payment and satisfaction for sinne. That is a farre lye to begyn withall. For if we by all our contrition, repentaũce, sacrifices and woorkes (I adde more to helpe hym) can fully pay and satisfie for our sinnes, then is Christ dead in vayne, and mought full well haue spared his bloud. This can no man deny, but he that will set at nought both Christ & all the Scripture. Now marke how he procedeth. And they say (saith Rastell) that when a man committeth a sinne and after is repẽtaunt therfore, that God of hys goodnesse doth forgeue him, and that that repentaunce is the onely satisfaction that God would haue to bee made and done for that sinne.

The Maior of Rastels argument is a lye.

Rastell.

That is the next part of his argument and containeth two lyes at once cheined together, for where he sayth that whẽ a man committeth a sinne and after is repentaunt therefore that God of his goodnes doth forgeue him: you must first cõsider that neither he nor his Turke Gregemin know any thyng of Christ. Now if it were not for Christes sake, all the repentaũce that man can imagine could not moue the goodnes of God to forgeue one sinne. But by his iustice (where Christes death hath no effect) he must nedes condemne. The second lye is this, that that repentaunce is the onely satisfactiõ that God would haue made and done for that sinne: for if this be true, thẽ is our fayth false. For our fayth holdeth that if Christe had not dyed for vs, we had all perished. Then procedeth he as though all that he had sayd before were true, on this maner. And then (sayth he) sith a man by such repentaunce hath made such paymẽt and satisfactiõ for his sinne as God would haue to be made therfore, If

Frith.

Christes death only is the cause of the forgeuences of our sinnes.

Rastell.

Rastels fond argument beaten to the ground.

then

then that man ſhould go to Purgatory and haue a new puniſhement after his death, that repentaunce that he had before ſhould bee but voyde. Euen iuſt, if heauen fell we ſhould catche larkes.

Frith. Now let vs ſée how properly hée aunſwereth vnto his owne queſtion. And you ſhall finde moe blaſphemies agaynſt Chriſt in his aunſwere then preceded in ỹ argument. Thinke you this man hath not take great paynes.

Three lyes at once. To prepare him ſelfe vnto his matter hee bryngeth in three lyes in the firſt chapter. The firſt is he ſayth that onely the ſoule ſuffereth and not the body, & maketh Comingo, who he ſayneth to bee a Chriſten man, to graunt it well and wiſely. Forſooth this is new learnyng in déede. For if this be true, then Chriſtes body ſuffered no harme, neither when he was ſcourged, neither whē he was crowned with thorne neither whē he was nayled on the croſſe. But I report me vnto your owne ſelues if ye cutte but your finger, féele ye no payne: and yet I thinke ye will not ſay that ye cutte your ſoule. From hence forward if you ſée a poore man ſhiuerynge for cold in the ſtréete, you may byd him walke a knaue and beare hym in hand that he féeleth no harme, for as this man ſaith his body féeleth no harme, and I promiſe you of honeſtie that his ſoule catcheth no cold. But what néede I to make mo woordes of this matter ſith you may make experiēce your ſelues. The ſecond lye is this. That mā was created of God, to do him honour and ſeruice. For if a mā may ſay the truth man was not made for the entent to be a ſeruaūt & do ſeruice. For God hath no néede of our ſeruice, but was in as full honour and as well ſerued before the world begā as he now is. So that his honour, ioye and ſeruice is whole in hym ſelfe, and is by vs neither employed nor diminiſhed.

What folye is in naturall reaſon, to reaſon agaynſt the Scripture.

A good concluſion.

Gods honour conſiſteth not in our ſeruice.

Why man was made. But the cauſe why hee made man was this that man ſhould haue ỹ fruition of his ioy and honour. Such was his goodnes, he made vs not that hée ſhould haue any pleaſure by vs, but that we ſhould haue pleaſure by hym. The third lye is this, that no other creature here in earth doth ſeruice and honour to God but onely mā. This is alſo a ſtarke lye for all creatures honour God through their creation and being, for the whole glory of their creation redoūneth into the honour of God and what ſeruice cā they do better thē ſo to glorifie God? Neither yet letteth he them bee idle but worketh thorough them meruelous thynges and all to his glory. Fire at his commaūdement came downe frō heauen and burnt Sodome and Gomorra. Geneſis xix. was that no honour and ſeruice: he made a ſtronge and burnyng wynde to dryue vp and deuide the red Sea. Exod. xiiij. At his voyce the winde and ſea were obedient and ware calme. Math. viij. was this no honour & ſeruice? But a man may ſée that his wytte was ſo purged in Purgatory, that bee hath not one droppe left to eſpye any truth at all.

God made vs not for his pleaſure but that we ſhould receaue pleaſure by hym

Gene. 19. Exod. 14. Math. 8.

But yet let vs ſée how he aunſwereth the argument, and ſeuerally examine euery part. The firſt part was: that contrition or repentaunce is the very payment & ſatisfaction for ſinne. To this bee aunſwereth, that when thou takeſt repētaunce and aſkeſt mercy of God for thyne offēce: No mā ought to be ſo fooliſh to thinke that God ſhould bee reſtrayned or cōpelled, but that it is at his libertie whether he will forgeue or no.

Raſtell.

In other of Raſtels fooliſh argumentes.

I would be loth to moue the man and aſke hym what repentaunce is: for ſurely as farre as I can gather by his woordes he wotteth nothing what it meaneth. But I pray you ſée how ſubſtantially he aunſwereth the argument. It argueth that contrition or repentaunce is the very payment and ſatisfaction for ſinne. And to that aūſwereth he neither yea nor nay, for feare of trappyng (all beit the woordes are cleane agaynſt Scripture.) But he aunſwereth that when thou takeſt repentaūce and aſkeſt mercy of God for thy ſinne: no man ought to be ſo fooliſhe to thinke that God ſhould bée conſtrayned or compelled to forgeue thée. But for all ỹ this is ſure inough that if repentaunce be the very payment

Frith.

Repentaunce is no ſatiſfactiō for our ſinne, but Chriſtes death onely

ment and ſatiſfaction for ſinne (as the argument falſly ſuppoſeth) that God of his iuſtice muſt nedes forgeue me when I repent. For the haue I wholly payed him his and may require my right euen by his iuſtice. If thou obiect that God were then reſtrayned & compelled, I aunſwere nay. But it were rather a greate pleaſure vnto him to forgeue all mē if ſo they could make ſatiſfaction vnto hys iuſtice by repentaunce, for he reioyſeth not in

Raſtell. punishyng vs. Then addeth Raſtell that it is at his libertie alway to execute iuſtice or mercy at his pleaſure. To that I aūſwere, that he hath

Frith. no pleaſure to do agaynſt his Scripture, but therein hath he fully opened

God forgeueth for Chriſtes ſake & not otherwiſe. his pleaſure. His pleaſure is to forgeue freely all them that beleue in his ſonne Chriſt Jeſu, and to condemne thē that beleue not. If Raſtell meane on this faſhion then graunt we hym. But if he vnderſtād that God taketh hys pleaſure & libertie in miniſtryng his mercy and iuſtice, ſo that hee may condemne him which hath geuen the very payment and full ſatiſfaction of ſinne (as it ſēmeth he ſhould meane ſeing hee denyeth not the firſt part of the argument) and agayne ſaue hym that beleued not, then will I ſay that

Raſtell groundeth hym vppon lyes & imaginations. Raſtell rūneth ryotte and taketh hys own pleaſure. For God hath no power agaynſt hym ſelfe and hys Scripture, but loke what he hath promiſed and that he will performe. And therfore in this can Raſtell proue no purgatory for all that hee groundeth hym on ſo many lyes.

But yet is it neceſſary that we declare vnto you what is the very ſatiſfaction for ſinne and then ſhall we ſee whether Purgatory may ſtand with it or not.

8. Heb. 10. Pauls ſayth Hebr. x. that Chriſt with one oblation hath ſatiſfied for our ſinnes, for we are halowed (ſaith hee) by the offeryng of the body of Chriſt Jeſu whiche was once done (vppon the croſſe) and with that one oblation hath hee made them whiche are halowed perfite for euer. Now if this be true that we are made perfite by the oblation of hys owne body vpon the croſſe, then is Purgatory in vayne. For if he haue ſo purged vs, what nede we an other purgation? If we be made perfite thorough hym what nede we after this lyfe to bee purged? If hee haue ſatiſfied for vs, why ſeke we an other ſatiſfaction? why leaue we the fountaine of liuing water and ſeke our refreſhing out of polluted poles and ſpecially ſith the headſpryng is ſo ready at hand?

Chriſtes merites vterly ſetteth aſide Purgatory.

If we muſt make ſatiſfaction vnto God for our ſinnes, then would I know why Chriſt died? thinke ye that his bloud was ſhed in vayne? This is no doubt, if there were any other way vnto the father thē through Chriſtes bloud, whether Purgatory or ſacrifices or what thou canſt imagine, thē was his death not neceſſary. But alas what vnkindneſſe is ỹ ſo to reiect the precious bloud of Chriſt and to ſet his gracious fauour at naught? If there be any meanes by the which I may ſatiſfie for my ſinnes, I nede no redemer nor yet any fauour. But may call for my right and duety. And ſo were there no nede of Chriſtes bloud mercy & fauor. But what may be more blaſphemous vnto Chriſtes bloud and his frē redemption?

9. There is no meane to purge vs but onely the death of Chriſt.

Chriſt is able fully and for euer to ſaue thē that come vnto God by hym ſeyng hee euer lyueth to make interceſſion for vs. Hebr. vij. If he be able fully & for euer to ſaue vs, why runne we from hym and ſeke an other Purgatory? If he make interceſſion for vs, then is it lyke that he is no cruell ſtepfather towardes vs, but rather ỹ by all meanes hee ſeketh our health, why flye we from hym that offereth hym ſelfe ſo louyngly to vs? why dare we not put our truſt in hym, whiche when we were his enemyes vouchſafed to dye for vs, and to reconcile vs vnto his father. Rom. v.

10. Chriſt is hable fully to ſaue all that commeth to God by him.

Now maketh he Comyngo his Almany, to bryng in an example, and in confutyng that he thinketh to wynne the fielde. But we will ſhew you that his ſimilitude is nothing lyke in dede. But if he will imagine that it be lyke, then doth he not cōfute it but maketh it ſtronger. The example is this: If I

Roma. v.

owe

Raſtell. owe thee.an.C.li.of true debt, and humbly deſire thee to forgeue, diſcharge & pardon me & thou make me a cleare releaſe therof then am I not bounde to make thee any other payment or ſatiſfaction.

Frith. To proue that the ſimilitude is nought, and nothyng lyke to the purpoſe, is very eaſie. For the purpoſe and firſt part of the argument was this: that contrition or repētaunce is the very paymēt and ſatiſfactiō for ſinne.

Raſtels ſimilitude is not good. Therfore if he will haue it like, then muſt he ſuppoſe that this humble requeſt of forgeueneſſe, diſcharge and pardon is the very payment and ſatiſfaction for that.C.li.and therfore vpō that ſhould they firſt haue agrēd or els cā the example ſerue for nothyng. Now if he make them lyke and imagine that this humble deſire or forgeuenes is the very payment and ſatiſfactiō for that.C.li.then hath he made a rod for his own arſe,for he ſhall neuer be able to auoyde it. But let vs ſē his aunſwere.

Raſtell. In the caſe that you haue put (ſayth Raſtell) if you deſire me forgeueneſſe of that.C.li. yet is it at my libertie and gentlenes whether I will forgeue thee the whole. C.li. or els part therof, well hitte Maſter Frith. John. If I ſhould pay you that.C.li. in good curraunt money were it yet in your libertie and gentleneſſe whether you would forgeue me a part or the whole therof? Truly I would be loth to be one of your debtours,if you Maior. be ſo hard to your creditours. Be like you haue ſtudyed ſome cautell in the law. For I neuer heard but that if I owed you an.C.li. & gaue you the very payment & ſatiſfaction therof, then ſhould I bee cleane diſcharged whether ye would yea or nay,and neither nēde to thanke your liberalitie nor Minor. gentlenes. But in your caſe the requeſt and deſire of forgeuenes is and muſt be the very payment and ſatiſfactiō of ỳ.C.li.or els it is nothyng lyke the argument, ſo that you may put your ſimilitude in your purſe til an other place and tyme where it ſhal better agrē, wherfore I muſt nēdes cōclude, that if I deſire forgeuenes (this Cōcluſio. ſtanding that the ſayd deſire of forgeuenes is the very payment and ſatiſfaction of that.C. li.(for els as I ſayd it is nothyng lyke) I am cleane diſcharged and nēde neither to thanke your liberalitie nor gentleneſſe.

Raſtels ſimilitude clearely confounded.

Now where you obiect the recompenſe for the loſſe of tyme and damages, hurt and hinderaunce that you haue had for the none paymēt of that. C.li. and ſo forth, that can not be applyed vnto God and the remiſſion of our ſinnes. For there is no ſuch loſſe of tyme, damage, hurt or hinderaūce towardes God. For we neither hurt nor hynder hym although we neuer aſke forgeueneſſe but be damned perpetually. So that it is our profite to aſke it, and our hurt and hinderaūce if we aſke it not. If I owe a mā xx.li. the lenger I kēpe it the more is my profite & the more his loſſe: but God receaueth vs young, he receaueth vs at mās ſtake,he receaueth vs old, and thinketh it no loſſe or hurt then to receaue vs,for he ſaith by his Prophet.

Our debtynges can make God neither better nor worſe.

The wickednes of the wicked ſhal 11. not hurt hym in what day ſoeuer hē turne from his vngodlyneſſe Ezech. xxxiij. But it ſhould ſurely hurt hym if hee ſhould broyle in Purgatory for it. Wherfore either there is no ſuch paynefull Purgatory, or els can not I ſē how the Prophet, whiche ſpeaketh theſe wordes in the perſon of God,ſhould be true. Ezech. 33.

I ſhall poure vpon you cleane wa- 12. ter (ſayth God the father) & you ſhal bee cleanſed from all your iniquities. Ezech. xxxvj. If we bee purged from all, what nēde an other Purgatory nēde we more purgyng when all are cleanſed? Ezech. 36. If Chriſt haue purged vs cleane, what neadeth an other Purgatory.

I will ſurely conuerte Juda and 13. turne Iſraell vnto me,and I will purifie them from all they? iniquities wherewith they haue offended me. Hieremie. xxxiij. If hē purifie them from all, what ſhould they do in Purgatory. Ierem. 33.

I will be mercyfull vnto their wic- 14. kednes,& their ſinnes will I no more remember. Hieremy.xxxj. Hebr.viij. If hee will not remember our ſinnes any more, then may we be ſure that Ierem. 31.

he will not frye vs in the fire of Purgatory for our ſinnes.

The ſecond argument.

NOw let vs ſée his ſecõd argumẽt which is in the .iiij. chap. and is ſurely fond, how beit his ſolution is yet more fooliſhe. The ſumme of his argument is this.

Raſtell. Man was made and ordeined to haue an infinite beyng, therfore after this mortalitie and death hee muſt haue infinite ioye or infinite payne.

Frith. I will put you a like argument. A man is ordeined in this worlde to be a kyng or a ſubiect therefore after he is borne he is euer a kyng or els euer a ſubiect. Now may this be falſe, for peraduenture he may be borne a ſubiect and after made king or els he may bee borne a kyng and after deposed & made a ſubiect. Therefore this argument holdeth not formally. But it holdeth on this maner, as I ſhould ſay to an Ape thou muſt nédes be an ape or an aſſe, whiche now is true. But if I ſhould ſay the very ſame wordes to M. Iohn Raſtell, I thinke he would be angry and ſay that it were falſe. And I ſuppoſe our ſcholemen will ſay that he lyeth, and put hym an example of the infantes that dye without Chriſtendome, whiche (as the ſcholemen ſay) ſhall neuer haue ioy nor payne. But I will graunt him his argument to ſée how properly he will confute it.

Raſtels ſecond argument confuted.

A ſuppoſed concluſion.

Now marke his aunſwere which ſtandeth in the v. chapter.

Raſtell. There are degrees in ſinnes, ſome ſinnes are great and ſome greater, and therfore muſt there be degrees in puniſhment, ſome puniſhment is great and ſome greater. Well for your pleaſure I am content to graũt you this to. But els were it a matter worthy diſputation what now?

Frith.

Raſtell. When that a man (ſayth Raſtell) here in earth hath committed a great ſinne and offence and taken repentaunce whereby the ſinne is forgeuẽ (marke that he beyng ignoraunt of Chriſt, ſayth through repentaunce the ſinne is forgeuẽ,) and yet hath not taken ſuch ſufficient repẽtaunce therfore, nor had any ſufficiẽt puniſhmẽt which ſhould make a full payment and ſatiſfaction for that ſinne, and dyeth before any condigne or full ſatiſfaction made, God muſt then of his righteouſnes ordeine a place of Purgatory, wher his ſoule ſhall haue a further puniſhment to make a condigne and full ſatiſfaction for that ſinne, and ſo to bee purged and purified before it ſhalbe able and woorthy to be admitted to receaue the eternall ioye in heauen.

Raſtelles fond argument to proue a Purgatory

Frith. Firſt bycauſe you muſt graunt, that we haue a Chriſt or no Chriſt: a redemer or no redemer: a iuſtifier or no iuſtifier. If there be none ſuch (as Raſtell with his Turke Gingemini ſuppoſe) then all the repentaunce in the worlde could not ſatiſfie for one ſinne, but who ſoeuer committed a ſinne ſhould be damned therfore. So that Raſtell ſpeaketh and ſeyeth all in diminutiues, for where he ſhould of truth ſpye hell, there eſpyeth he but Purgatory. And where he ſhould ſay that all ſinners (if they ſticke not to Chriſtes bloud) ſhall be damned eternally, there ſayth he that they ſhalbe puniſhed in Purgatory. And to be ſhort, if Raſtell ſay truth thẽ is Chriſt dead in vayne: If hee ſay not truth why ſticke you to his reaſõ? But peraduenture thou that knoweſt Chriſt wilt ſay (as many doe) that Chriſtes death and redemptiõ ſerueth thée but for originall ſinne, or at moſt for thoſe ſinnes that thou committedeſt before Baptiſme: To that I aunſwere with S. Iohn.

An aunſwere to an obiection.

Childeren, this do I write vnto you that ye ſinne not. And if any man ſinne, yet we haue an aduocate with the father, Jeſus Chriſte, whiche is righteous. And he it is that obtaineth grace for our ſins, not for our ſinnes onely, but alſo for the ſinnes of all the worlde. To whõ wrote. S. Iohn. this Epiſtle? Thinke you that he wrote not vnto the Chriſten and them that were all ready Baptiſed? And yet he ſayd: if any man ſinne, we haue an aduocate with ỹ father, Jeſus Chriſt which is righteous: and he it is that obtaineth grace for our ſinnes. Loe he admunbreth him ſelfe alſo: for he

1 Iohn. 2.

ſayth

ſayth we haue an aduocate: and ſaith agayn, for our ſinnes. We may ſée that he meaneth not onely original ſinne, neither yet the ſinnes done before baptiſme: for I doubt not but he was Baptized whē he wrote this Epiſtle, and yet ſayd he: if we ſinne (meaning after Baptiſme or when ſoeuer it be) we haue an aduocate with the father Jeſus Chriſt, this is S. Johns learning: he knew no other remedy if we fell into ſinne, but onely Chriſt. Notwithſtandyng our Prelates haue practiſed further, for they ſay: if any man ſinne he ſhall lye in the paynes of purgatory, vntill he be deliuered thence by Maſſe pence, the Popes pardon or certaine other Suffragies, but not without money you may be ſure.

If we fall into ſinne, we haue no remedy but Chriſt our aduocate.

16. Chriſt ſayth (no man commeth vnto the father but thorough me. Johan. xiij. for ſayth hee) I am the way, yes Lord, our Prelates haue eſpyed an other way, whiche although it be more paynfull vnto the poore, yet is it more profitable for Prelates.

Johan. 13.

17. Come vnto me all ye that labour and are laden & I will eaſe you ſayth our Sauiour Chriſt Jeſu. Math. xj. wilt thou ſend vs Lord into Purgatory? forſooth there is litle eaſe, if the fire bee ſo hote as our Prelates haue fayned it.

Math. 11.

Purgatory picke purſe

18. It is euen I that put out thine iniquities for mine own ſake ſayth God the father, and thy ſinnes will I no more remember. Eſay. xliij. *Ergo*, then hee putteth them not away for byrnyng in Purgatory. He addeth alſo that hee will no more remember our ſinnes: call ye that no remembraunce to caſt vs into Purgatory for them.

Eſay. 43.

Byrnyng in Purgatory putteth not away ſinne.

19. Whom God predeſtinated, them he called, and whom hee called, them he iuſtified: and what dyd he with them then? Dyd he caſt them in Purgatory there to be clenſed? forſooth the Apoſtle maketh no mentiō therof but addeth immediatly, whom he iuſtified them he glorified. Roma. viij. Wherfore let not vs put ſuch obſtacles and be vnkynde vnto the gracious fauour of God.

Thoſe whom God calleth he iuſtifieth & glorifieth.

Roma. 8.

20. Beſides that Paule forbiddeth vs to be carefull for them that ſlepe (that is to ſay for ſ dead) as they that haue no hope. But ſurely if he had knowne of any Purgatory, hee would haue bene careſull for them, ſith they payne them in ſuch miſerable tormentes. Now ſeyng he had occaſion to make mention of the dead, and ſpake not one word of Purgatory, it is playne inough that he knew nothyng of it or els was hee very negligent to ouerhyppe it. But yet had I leuer ſay that Purgatory were but a phantaſie of mans imagination, then to aſcribe ſuch forgetfulnes or negligence vnto that Apoſtle.

1. Theſſ. 4.

Purgatory is but a phanſie of mans imagination.

THe thyrd reaſon that Raſtell alleageth is in the vj. chapter, the ſume is this. There are degrees of ioye in heauen, and degrees of payne in hell. And therefore may God paſſe euery mā and geue him accordyng to his deſerte, either more or leſſe and neuer neede Purgatory. Well let vs graūt theſe degrées for Raſtels pleaſure although the queſtion be ſo diſputable that I am ſure he can not defend it. What foloweth on this? forſooth he bryngeth in proper examples if they could ſerue for ſ purpoſe. But let vs paſſe ouer to his ſolutiō which is in the end of the vj. chapter.

The thyrde argument.

Whē a man (ſayth Raſtell) is infected with a great mortall ſinne and ſo depart, then his ſoule ought not to doe ſeruice in heauen vnto God becauſe it is putrified with that foule ſinne. But if that man had taken the medicine of full repentaunce in hys lyfe, that medicine would haue reſtored him againe to his ſoule health and vertue. (But here you muſt remember that Chriſt is dead in vayne, for if repentaunce be the medicine that reſtoreth agayne the health & vertue of the ſoule, what nēdeth Chriſt.) Now forth. But if he haue taken (ſayth Raſtell) ſome repētaunce for that ſinne and not ſufficient, and had not ſufficient tyme to make ſufficient ſatiſfaction therfore, yet by the takyng of that medicine of repentaunce, that ſinne is expelled and gone, and the ſoule of that ſickeneſſe and ſinne is clearely

Raſtell. The ſolution of Raſtels thyrd argument.

Frith.

Raſtell.

whole, but yet the ſpottes and tokens of the ſinne which is a deformitie to the ſoule doe ſtill remayne till the ſoule haue a time to be purged from thoſe tokens and ſpottes to make it pure and cleane of that deformitie.

Frith. This man is euer in one ſuppoſition which is both falſe and iniurious vnto the precious bloud of Chriſt. I wonder who taught him that concluſion, and why hee graunteth ſo ſone vnto it, for he would not haue graunted that there were a God, neither that ỹ ſoule was immortall (although they were both true) vntil he had proued it (as he thought him ſelf) by good naturall reaſon. But as for this that is ſtarke falſe (that is to ſay) that repentaũce while he excludeth Chriſt, doth ſatiſfie for our ſinne, hee neuer putteth in queſtion, but graunteth it by and by, belike the Turkes haue ſuch an opinion. But let him go with his Turke and let vs Chriſten men graunt nothing contrary to the ſcripture, but euer captiuate our reaſon vnto that, for it is the infallible reaſõ and wiſedome of God, & paſſeth our reaſon farre.

Raſtels naturall reaſõ doth fouly deceaue both hym & his Turke Gyngemin.

The 4. argument.

Ephes. 5.

Cant. 4.

Raſtell. THe fourth reaſon is propounded in the iiij. chapter whiche is this: that the ſoule vnpurged maye doe ſome meane & low ſeruice to God in heauen, though it bee not the higheſt & beſt, which thing is falſe & agaynſt Scripture. Epheſ. v. Cãt. iiij. But let vs ſee what aunſwere he maketh vnto it. His aũſwere begynneth in the ix. chap. & the ſumme is this.

Raſtelles aunſwere to his iiij. argument.

Heauen is ſo pure and cleane of nature, that it muſt expell all maner of impuritie and vnclennes, neither can it ſuffer any thyng therin, that is of any maner vnclenneſſe or euill, or other thyng vnpleaſaunt. So now it foloweth that when a mã hath cõmitted a mortall ſinne and after taketh repentaunce by the whiche he is healed of the ſoule infirmitie. (See how he harpeth all of one ſtring whiche is alſo ſo farre out of tune that I wonder how any man tã abyde him. For if I can heale mine infirmitie through repentaũce wherfore dyed Chriſt? But yet (ſayth he) the ſpots and tokens remayne for lacke of ful ſatiſfaction. I aunſwere that it remaineth euery whitte, ſinne, ſpottes, tokens, & all together except Chriſt haue takẽ it frõ of vs, through his death and bitter paſſiõ. Therfore ſaith Raſtel) God of his iuſtice may not condemne his ſoule to eternall paine in hell for that offence which is purged and put away. Wherwith is it purged and put away?

Frith. Raſtell.

11. There is no remiſſion of ſinne without bloud. Hebr. ix. If there be no remiſſiõ without bloud, what ſhall repentaunce doe, where the bloud of Chriſt is excluded? yea or what ſhall thy Purgatory doe, for there is no bloudſhed. So is there nothyng that taketh awaye ſinne: but onely the bloud of Chriſt Jeſu, ſhed for our redemption.

Frith. Hebr. 9.

Sinne can not be take away but by ỹ bloud of Jeſu Chriſt.

And yet (ſayth Raſtell) God by his iuſtice and by hys diſcrete wyſedome and goodnes ought not immediatly to receaue that ſoule into that cleane and moſt pure place in heauen to accompany the pure aungels. &c. No mary I warraunt thee, be not afrayde of that, for neither Gyngemin thy companyon nor thou neither ſhall enter in there, either immediatly or mediatlye, & ye exclude Chriſt as ye haue done hetherto, no not if ye had taken all the repentaũce in the worlde, and would thereto imagine as many Purgatoryes as will peſen into a Monkes coule.

Raſtell. Frith. A merye concluſion of John Frith.

12. But it is Chriſt the lambe of God that taketh awaye the ſinne of the worlde. John. i. It is he that hath purged our ſinne and now ſitteth on the right hand of the father. Hebr. i. It is he that hath purged our ſinne & hath made vs in hys own ſight & in ỹ ſight of his father, without ſpot or wrincle Epheſ. i. All beit in our own ſight we finde our ſelues ſinners. i. John. i. But he maketh vs bleſſed and righteous and imputeth not our ſinnes vnto vs. Roma. iiij. Then what needeth Purgatory?

John. 1. Heb. 1. Ephe. 1. 1. Iohn. 1. Rom. 4. No nede of Purgatory

The 5. argument. Raſtell. THe fift Argumẽt that he bryngeth agaynſt Purgatory is touched in hys

his x. chapter, the ſumme is this. It ſhould ſeeme conuenient that this Purgatory (if there were one) ſhuld be in earth: partly becauſe the body which offendeth with the ſoule might be purged with the ſoule: & partly to bee a good example to all men lyuing to put them in feare to doe any like offence, and ſo ſhould cauſe many to abſtayne from committyng any ſuch lyke offence and ſinne, or elles where ſhould Purgatory be?

Frith. This reaſon hath no great pyth. Notwithſtanding if it were well proſecuted, it wuld be to hard for Raſtell to auoyde it. For this is no ſmall argument, it is meete ỳ the body which offendeth with the ſoule ſhould be purged with the ſoule, *Ergo*, Purgatory muſt be vppon the earth. For God may ioyne the body and ſoule together agayne after they be departed and ſo punithe them together although purgatory were not in earth, euen where ſoeuer it be. And therfore thus me thinketh it ſhoulde well followe.

How Raſtel proueth that Purgatory is vpon the earth.

13. The body was felow and partener with the ſoule in committyng the crime and ſinne, and ſhall alſo be partaker of the glory, which is prepared for them that loue God. Wherfore it is reaſon if the ſoule ſhould bee purged and punished in Purgatory: that the body ſhould alſo ſuffer with hym in Purgatory: fayne the place of Purgatory where you will, in heauen, in earth or in hell. But wote ye what Raſtell would here ſay vnto me? forſoth euen as he dyd in the firſt chapter of the thyrd Dialogue, that is to ſay: hee would ſtoutely affirme that the body ſuffereth neither well nor woe, ioy nor payne, good nor euill, and therfore it needeth not goe to Purgatory. And by that reaſon it is folie that the body ſhould go either to heauen or hell, for it neither feeleth pleaſure nor payne, this is new learnyng in deede. But I thinke there is no Chriſten man ſo foliſhe as to beleue hym.

Raſtelles fond concluſiō of his v. argument.

And as for the ſecond poynt that it ſhould be a good example to put men in feare for committyng ſuch treſpaſſes, it were ſone aunſwered. For we ought not to abſtaine from euill becauſe of ỳ punishmēt that followeth the crime but onely for the loue that we haue to God without any reſpect either of ſaluation or of damnatiō. If thou abſtaine for feare, ſo art thou vnder the law and vnder damnatiō: The law of God and the law of man are farre vnlike: for the law of mā is fulfilled by the exteriour act although the hart be farre from it. As if I owe a man xx. pound and be compelled by the law to pay hym at a certaine day: if I then pay albeit myne hart be neuer ſo grudging and euill willing, yet haue I fulfilled the law ſo that there ſhall no proceſſe or ſentence paſſe agaynſt me. But Gods law requireth a thyng to bee done with a well willyng hart, and euē for pure loue. For if thou do it for feare or vnwillyngly ỳ ſhall be imputed vnto thee for ſinne. If thou do it for feare, then worſkeſt thou not of loue, but rather hateſt both the thing that thou doeſt, and alſo the law that conſtraineth the vnto it. And if thou do it vnwillyngly then willeſt thou to do the contrary, and ſo wouldeſt thou that there were no ſuch lawe neither yet any God that ſhould iudge thee in ſo doyng. And ſith God iudgeth thee after thine hart and will, then muſt hee needes condemne thee, for thou willeſt contrary vnto his law and wil: yea & willeſt in thine hart contrary to that thou doeſt in thyne outward deede.

we may not abſteine from ſinne for feare, but for loue

The law of God, & the law of man doth greatly vary.

The law of God requireth the hart and myude.

The law of man requireth the body and outwarde deedes.

Now let vs ſee his ſolution which is in the xi. chapter and ſo foliſh, that if it were not for the great length of the chapter, for loſſe of tyme and for the more coſt in Printyng, I would ſurely haue aunſwered vnto it at length, euen that he ſhould haue ben aſhamed of hym ſelfe. But to be ſhort we will touch ſome of hys wordes. The firſt part of the argument which he entendeth to aunſwere to, is this: that it ſhould ſeeme cōuenient that Purgatory ſhould be here on earth, becauſe the body which offendeth with the ſoule ſhould bee purged with the ſoule. This reaſon is of no

Raſtels foliſh ſolutiō of his fifth argument.

value as I haue ſhewed you before. But what ſayth Raſtell?

Raſtells ſolution.

That reaſon (ſayth Raſtell) proueth not onely that there is no Purgatory, but alſo that there ſhould be neither heauen nor hell. For if a man haue lyued ſo vertuouſlye in earth, that he ought to be ſaued & goe to the ioyes of heauen, (let vs pardon hym this lye, for the Prophet ſayth that no man ſhall be iuſtified in ỹ ſight of God, if he enter into iudgement with vs Pſalme. C. xliij. And yet did neuer meritorious acte but onely when the ſoule was ioyned with the body, then ſhould he neuer be rewarded, but here in earth while his ſoule is ioyned with the body. Here may ye perceaue what Raſtell thinketh of heauen and hell, euen thus that the body ſhall neuer come in heauen nor hell, whiche poynte I will touche more largely a none. First where Comingo in hys argument ſayth, that it ſhould ſeeme conuenient for Purgatory to be vpõ earth, there ſayth Raſtell ỹ he would take away the libertie, prerogatiue, and authoritie of God. As by example, if I would ſay, It ſhould ſeeme cõuenient that the Byſhop of Londons palace ſhould be in Londõ, partly becauſe it is ỹ chiefeſt Citie of his Dioceſſe, and partly becauſe it is nigh the Court whereto he may the better reſort to get further promotion, there would Raſtell ſay by and by that I take the Byſhops libertie, prerogatiue, and authoritie that he might not ſet it where he would: belike this mã hath dronke of a mery cuppe. He affirmeth alſo that this argument taketh away both heauen and hell: why ſo? Becauſe hee ſuppoſeth it conuenient that Purgatory ſhould be here vppon earth: Albeit he ſay it is conuenient, yet ſayth hee not that it muſt needes be. Nay, but there is an other thyng that Raſtels ſore yes can not abyde. What is that? verely for he added that it were moſt conuenient that the body whiche is partaker in committyng the crime, ſhould alſo be purged and puniſhed with the ſoule. And that as ye knowe plucketh Raſtell by the beard, for he went about to proue the contrary in the firſt chapter, that ỹ body hath neither payne nor pleaſure. &c. But how ſhould this take away heauen and hell? forſooth on this maner. Raſtell thinketh not that God cã and will ioyne the body agayne with the ſoule after this tranſitory life that they may together receaue ioye or payne for ỹ paſſeth his natural Philoſophy. But thus he imagineth, when the body and ſoule are once departed, thẽ ſay they adieu for euer and a day. Therfore (thinketh he) if God will puniſh them in hell together, or ſaue them together in heauen, thẽ he muſt take them whiles they are here liuyng in earth. And ſo this ſuppoſition that the body muſt ſuffer with ỹ ſoule (after Raſtels learnyng) muſt proue that heauen and hell be here in earth or els there cã be none. See this learned man ỹ would proue Purgatory by good Philoſophy.

Raſtells reaſon ſayeth hym.

Frith.

Raſtell doth to much abuſe hym ſelfe.

Raſtell. Frith.

Raſtell is contrary to hym ſelfe.

Raſtell hath here a ſoule ouerthrow.

The ſecond cauſe, that Purgatory ſhould be a good example to the liuing to put them in feare to do any like offence, is not ſoluted of Raſtell, but I haue ſoluted it before and will yet ſatiſfie you agayne becauſe Raſtell leaueth it out. We haue here in ỹ worde Moſes & the Prophetes that is ỹ old Teſtament, yea & alſo Chriſt & his Apoſtles, which we call the new Teſtament, now if we beleue not thoſe thẽ ſhall we not ſurely beleue although we had Purgatory & hel to amõg vs. And this may well bee gathered of Chriſtes owne wordes. Luke. xvj. Where he brought in ỹ parable of ỹ rich mã & Lazarus, for ỹ rich mã being in paynes deſired Abrahã to ſend Lazarus vnto his .v. brethrẽ to warne them that they might not come into that fire. Abrahã aunſwered agayne, ỹ they had Moſes & the Prophetes. And added, let them heare them. Thẽ ſayd the rich mã: Nay father Abrahã, but if any of them that are departed appeare vnto them, then will they beleue it. And Abraham concludeth on this maner. If they beleue not Moſes and the Prophetes, no more will they beleue if any of the dead ſhould riſe agayne. And therfore may I likewiſe con-

Raſtels ſolution confuted.

Luke. xvj.

A true and good concluſion.

conclude, that if they beleue not, neither yet feare the paynes which Moſes and the Prophets, yea and Chriſt and his Apoſtles haue propheſied to fall on the vnfaythfull, then will they not beleue for feare of the paynes of Purgatory.

Raſtell.

Prith.

Now to the laſt pointe where Purgatory ſhould be, he aunſwereth as you ſhall heare. Firſt ỹ it is a fooliſh queſtion (for hee can not aunſwere vnto it by his Philoſophy.) And then

Raſtell can not tell where purgatory is, whether on the earth or els where.

he ſayth that no man can tell, neither the place neither yet the maner of the payne. Here maketh he. S. Thomas yea, and all our Scholemen fooles by craft: partly becauſe they take vpon them to aunſwere vnto this queſtion whiche he calleth fooliſh, and partly becauſe they fully determine that the place of Purgatory is the third place in hell, and all to aſſigne fire to be the maner of ỹ payne.

Raſtell proueth all the ſcholemen to be double fooles.

And agayne in this laſt part hee proueth thē double fooles. Once becauſe they ſtoutly affirme that thyng which no man can tell (as Raſtel ſayth) And agayne becauſe they reſtrayne God of his libertie that aſſigne any place & make him of leſſe authoritie then an inferiour iudge: which hath no place aſſigned hym, but may doe execution and puniſh the giltie in what place he will. I wonder that our Scholemen may abyde this felow.

Raſtell.

And then he ſayth that Purgatory is in a place limitatiue. And where ſoeuer God doth limitte the ſoule to bee purged there is the limitatiue place of that ſoule and there is

Purgatory is not in one place onely but in many & diuers places.

the Purgatory of that ſoule. So ỹ a man may gather by Raſtell that the ſoules bee not limited to one place to be purged and puniſhed. And therto a

Raſtels 1. argument.

græth alſo his ſimilitude of the iudge whiche aſſigneth one to be puniſhed in one place, and an other in an other place, euen at his pleaſure. If ſuch geare had come from beyond the Sea it ſhould ſone haue bene condemned although it had not bene halfe ſo greuous agaynſt our Scholemen. But let this paſſe as it is well worthy, and let vs ſee & examine more of this newfangled Philoſophy.

NOw are we come vnto the firſt argument whiche begynneth in the.xy.chapter the effect is this.

Repentaunce is the full payment and ſatiſfaction of ſinne and bryngeth remiſsion, therfore as ſoone as repentaunce is taken, God of his iuſtice muſt geue remiſsiō, and ſo there ought to be no Purgatory.

Frith.

This argument is nothyng worth, for the firſt part as we haue oftē proued is falſe. For if repentaunce were the full payment and very ſatiſfaction for ſinne, then dyed Chriſt in vayne. Notwithſtandyng if hee graunt this firſt part to be true, neither he nor all his felowes ſhal be able to ſolute this argument whyle they lyue. But becauſe we will be ſhort, let vs paſſe ouer to his aunſwere whiche is in the.xiij.chapter.

Raſtell.

In ſolutyng this argument hee groundeth hym on two lyes at once, the firſte is that God neuer geueth remiſsion except he ſee in vs a conuenient cauſe counterpayſyng hys iuſtice.

Frith.

There can bee no cauſe in vs that may deſerue the forgeuenes of ſinne. Luke.23.

What cauſe founde he in the man that was brought vnto hym ſicke of the palſie, to whom he ſayd: be of good comfort (ſonne) thy ſinnes are forgiuen thee? Math.ix. Marke.ij. Luke.v. what cauſe found he in the theefe that was crucified with him, but that hee had bene an vnthryft all his life lōg? And yet euen the ſame day that hee ſuffred with Chriſt was he partaker of ioye with him in Paradiſe. Luke. xxiij. Where was Purgatory then where was the puniſhment that hee ſhould haue ſuffered for his enormities? If any mā ſhould ſuffer in Purgatory, it is like that this theefe ſhould haue done it. But he went from death to life, & neuer came in Purgatory, wherfore I may conclude that no mā ſhall come there, if there were any. What cauſe I pray you doth Paule aſſigne as touching our redēptiō & remiſſion of our ſinne? forſooth no other but ỹ we were wretched ſinners and the very enemyes of God. Roma.v. For ſayth Paule, if whē we were his enemyes, we were reconciled vnto God through the death of his ſonne,

There is no Purgatory.

Roma.5.

God of his mere mercy

reconcided vs when we were hys enemyes.

much more now we are reconciled, ſhall we be ſaued by his lyfe. So that in vs is no maner cauſe of remiſſion but onely miſerie and ſinne.

25.

But the whole cauſe of the remiſſion of our ſinnes & of our ſaluation, is the bloud of Chriſt which hath fully counterpayſed the iuſtice of God the father, & hath pacified his wrath towardes vs that beleue. He is the very Purgatory for all faithful which hath already purged our ſinnes & ſitteth on the right hand of the father.

The ſhedyng of Chriſtes bloud is our ſaluation.

Heb.1.

Hebr.i. The ſecõd lye is this, he ſayth that God of hys iuſtice muſt geue to euery thyng his own, which own is the thyng that it deſerueth to haue. If this were true then ſhould not one of vs enter the inheritaunce of heauen, for we haue euery one of vs deſerued death and damnation.

Raſtell.

Frith.

Roma.3.

For as Paul ſaith Roma.iij. we haue all ſinned and want the glory whiche before God is allowed. But we are freely iuſtified through his grace by ỹ fayth that is in Chriſt Jeſu. If it be freely through his grace, then is it not by our owne deſeruyng, for thẽ grace were no grace. And contrarywiſe if it be by our own deſeruing, thẽ is it not of grace, for then deſeruyng were no deſeruyng. Roma.xj. But the truth is this: that God of his mercy had promiſed vnto our forefathers his deare ſonne Chriſt that hee ſhould deliuer them frõ all their iniquities and that all the nations of the world ſhould be bleſſed in him Gene.xij. This ſæde he promiſed of his mercy & fauour, whõ alſo he ſent in the time that he had ordeined Gala.iiij. not for our owne deſeruynges, but for his truthes ſake & to fulfill that he had promiſed. This Chriſt is become our righteouſnes. i. Cor.i. ſo ỹ the iuſtice of God is not to geue vs ỹ we our ſelues haue deſerued (as Raſtell ſyeth) but to cloth vs with an other mans iuſtice (that is Chriſtes) & to geue vs ỹ which Chriſt hath deſerued for vs. And this iuſtice of God through the fayth of Jeſu cõmeth vnto all and vpon all them that beleue. Roma. iij. Now marke a myſtery.

Rom.xi.

Gene.xii.

Gallat.4.

God for his truthes ſake is mercyfull vnto vs.

1.Cor.1.

Roma.3. and 26.

Chriſt humbled him ſelfe and was made obedient vnto the death: euen to the death of ỹ croſſe. Phil.ij. This obedience and death was not for him ſelfe but for vs, for he alone ſuffered and dyed for vs all. Cor.v. Now ſith hee was obedient vnto the death for vs, that is euen as good as though we our ſelues had bene obedient euery man for him ſelfe vnto the death. And ſith he dyed for vs, that is euẽ as good as though we had dyed our ſelues for our owne ſinnes. What wilt thou haue more of a man then that hee be obedient vnto God the father euen vnto death, yea & dye for his ſinnes, wilt thou yet thruſt him into Purgatory.

Phil.2.

2.Cor.5.

Chriſt onely ſubmitted himſelfe to death for our ſinnes.

On theſe two lyes byngeth he in an aunſwere which is ſo confuſed, intricate and long that it were not onely folilyhnes to ſolute it, but alſo much loſt labour & coſt to rehearſe it, wherfore I let it paſſe, for euery child ſhall eaſely ſolute it ſith his foũdation and firſt ſtone is taken from hym. But yet one thyng is neceſſary to be touched. He goeth about to proue hys purpoſe with an enſample on this maner.

Raſtels ignorauncy.

If I do beate thy ſeruaunt or apprentiſſe and do mayme him, wher by thou doeſt looſe his ſeruice: and alſo that this ſeruaunt duryng hys life is not able to get his lyuyng. If ſo be that thou do forgeue me the offẽce done vnto thee in that thou haſt loſt his ſeruice: yet am I boũd to make an other ſatiſfaction vnto thy ſeruaunt for the hurt I haue done him, which is the cauſe of the hynderaunce of his lyuyng. And in lyke maner if I haue offended God and my neighbour, Albeit God for geue me his deale & yet can he not of iuſtice forgeue me my neyghbours deale to, but yet muſt I make ſatiſfaction vnto my neyghbour. Now in caſe I would and be not able to ſatiſfie my neyghbour, and yet he forgeue me not, then muſt I ſuffer in the paynes of Purgatory for it: & thoſe paynes ſhall ſtãd my neighbour in profite for part of his Purgatory if he come there or els to the increaſe of his ioy if he go to hea-

Raſtell.

A fooliſhe example let forth by Raſtell.

There is no way to pacifie the wrath of God agaynſt our ſinnes, but fayth in Chriſt.

heauē: this is ỹ ſūme but he ſpeaketh it in many mo wordes. Now becauſe he hath touched the matter of ſatiſfactiō I wil ſhew you my minde therin.

Frith. There are twoo maner of ſatiſfactions. The one is to God: the other to my neighbour. To God can not all the worlde make ſatiſfaction for one crime. In ſo much that if euery graſſe of the grounde were a man, euen as holy as euer was Paul or Peter and ſhould pray vnto God all their lyues long for one crime, yet could they not make ſatiſfaction for it. But it is onely the bloud of Chriſt that hath made full ſatiſfaction vnto God for all ſuch crimes. Heb. vij. Or els were there no remedy but we ſhould all periſh: as I haue proued before. And he that ſeeketh any other ſatiſfaction towardes God then Chriſt our Sauiour, hee doth wrong vnto his precious bloud.

Hebr. 7.

There is an other ſatiſfactiō which is vnto my neighbour whom I haue offended. As if I haue taken any mās good from hym. For then am I bound to pacifie him either by reſtoring it agayne or els by other meanes as we two can agree. If I haue diffamed hym, then am I bound to pacifie him, and to reſtore him vnto his good fame agayne, and ſo forth. But if I be not able to ſatiſfie him, thē muſt I knowledge my ſelfe giltie and deſire him to forgeue me, and then is he bounde to forgeue me, or els ſhal he neuer enter into heauē. For God hath taught vs

Math. 6. to pray. Math. vj. that he ſhould forgeue vs, as we forgeue them that treſpaſſe againſt vs, ſo if that we forgeue not one an other then will not God forgeue vs. To this well agreeth the

Math. 18. parable. Math. xviij. The kyngdome of heauen is likened vnto a certaine kyng which would take accomptes of his ſeruauntes. And when he had begon to recken, one was brought to hym, whiche ought him ten thouſand talentes: but when he had nought to pay, the Lord commaunded him to be ſold, and his wife and his children, & all that he had, & payment to be made. The ſeruaunt fell downe & beſought him ſaying: Syr geue me reſpite, and I will paye it euery whit. Then had the Lord pitie on the ſeruaunt and loſed him and forgaue him ỹ debt. The ſame ſeruaunt went out and founde one of his felowes, which ought hym an. C. pence. And layed handes on hym and toke him by the throat, ſaying: pay that thou owelt. And his felow fell downe and beſought him ſaying: haue patience with me & I will pay thee all: & he would not, but went and caſt him into priſon till he ſhould pay the debt. Whē his other felowes ſaw what was done they were very ſory and came & told vnto their Lord all that happened. Then the Lord called hym & ſayd vnto him. O euill ſeruaunt I forgaue thee all the debt, becauſe ỹ prayedſt me: was it not meete alſo ỹ thou ſhouldeſt haue had cōpaſſion on thy felow, euen as I had pitie on thee? And his Lord was wroth and deliuered him to the gaylers, till he ſhould paye all that was due to hym. So lykewiſe ſhall your heauenly father doe vnto you if you will not forgeue with your harts, ech one to his brother their treſpaſſes. Here mayeſt thou ſee that if you forgeue hartly the ſmall debt or offence ỹ thy neighbour hath done agaynſt thee, then will thy heauenly father forgeue thee, ỹ whole and great debt that thou owelt hym, for the which thou art well worthy to be damned. And ſo is it more profitable for thee to forgeue it then that thy neighbour ſhould broyle in Purgatory for it, as Raſtell ſayneth. And contrarywiſe if thou forgeue him not, thē ſhall not God forgeue thee thy great debt, but thou ſhalt ſurely be dāned, and ſo ſhall not thy neighbours Purgatory profite thee (be it in caſe there were one and that he ſhould goe thether) but it is rather the cauſe of thy dānation: but this can not Raſtell ſee.

Except we be ready to forgene thē that offend vs God will not forgene vs.

Now be we come vnto the ſeuēth reaſon which is in the. xiij. chap. The argumēt is this. God is the very owner of all, and thy neighbour hath no propertie, but as a ſeruaūt to God, as but to make accompt to God. Therfore when thou doeſt an offence to God and to thy neyghbour, whē God forgeueth it thou nedeſt no other ſatiſfactiō vnto thy neigh-

Raſtelles ſeuē argument.

Here are two maner ſatiſfactions one God and the other to thy neighbour.

neighbour. And to ſtablish his reaſō hē bringeth in a ſimilitude, which is nothing to ỹ purpoſe. The ſimilitude is this. I put caſe thou haue a ſeruaunt whom thou putteſt in truſt to occupy for thee, to make bargaynes chaunge and ſell to thy vſe, to take bondes and agayn to make acquitaunces and releaſes in hys own name. If this ſeruaunt ſell part of thy ware and take an obligation for the payment of xx. pounde, if thou afterward knowyng of this, either for loue or ſome other cauſe wilt make vnto the ſayd debtour a cleare releaſe: I ſuppoſe no mā will deny but that this debtour is fully diſcharged of this. xx. pounde, and is not bounde by any iuſtice to make any ſatiſfaction either vnto thy ſeruaunt or to any other man. For thou art the very owner therof, and thy ſeruaunt had but the occupation as to geue the accoumptes therof.

This ſimilitude is not proper betwene God and man, as it is betwene man and man.

Frith. This ſimilitude can not well be applyed vnto God & man. For albeit it is true that all our ſubſtaunce pertaineth vnto God as it is writtē. Aggæ. ỹ. Gold is myne and ſiluer is myne: yet hath not God geuen it vs to occupy it for his profite and vſe (as the ſeruaunt doth for his maſter) but onely that we ſhould vſe his giftes for ỹ profite of our neighbour and to ỹ vſe of the cōgregation. i. Cor. xỹ. And where as he inducеth that when God forgeueth vs whiche is the principall part, ỹ thou nēdeſt no other ſatiſfaction to thy neighbour. I aunſwere that God forgeueth no mā which had offended his neighbour, vnleſſe that he make ſatiſfaction vnto his neighbour, if he be able but if he be not able, yet is he bound to knowledge his faulte vnto his neighbour and then is hys neighbour bound vnder the payne of damnatiō to forgeue him, ſo that God neuer forgeueth vntyll thy neyghbour be pacified in caſe the cryme extende vnto thy neighbour. This ſoluteth both the reaſon and alſo improueth the ſimilitude. Now let vs declare his ſolution.

Aggæ. 2. 1. Cor. 12.

God forgeueth no mā that offendeth hys neighbour, except he firſt reconcile him ſelf to his neighbour.

Raſtell. God of him ſelfe hath two powers: One is an abſolute power, and an other is an ordinary power. The abſolute power is the authoritie that God hath ouer all thing in the world, by that he may geue to euery creature what pleaſeth him, and alſo forgeue euery offence done by any creature at his pleaſure without any cauſe. And by this may he forgeue both the crime done towardes him ſelfe, and alſo towards my neighbour. But by his ordinary power hee doth euery thyng by order of iuſtice and equitie. And by this can he not forgeue the offence done to him and my neyghbour without ſatiſfaction.

Raſtels ſolution to his ſeuen argument.

Frith. Now would I fayne wete, whether Raſtel imagine ỹ God by his abſolute power may ſaue ỹ vnfaithful & dāne the faithfull. If he ſay nay, then may I cōclude ỹ Raſtels diffinition is falſe where he ſaith: that god by his abſolute power may geue to euery creature what pleaſeth him, and alſo forgeue euery offence done by any creature at his pleaſure without any cauſe. If he ſay yea, thē muſt I cōclude that God hath power to do contrary to hys Scripture, for the Scripture ſaith: that he that beleueth and is Baptized ſhalbe ſaued, but he that beleueth not ſhalbe condemned. Mark. xvi. Now if he graunt me that he hath power to do againſt his ſcripture, (ſith his Scripture is the truth & his own word,) then muſt it nēdes folow ỹ he hath power to doe agaynſt his truth: & conſequētly he hath power to be falſe, and ſo to ſinne. And ſith hee hath power agaynſte hys owne word, and that word is his ſonne, thē muſt we graunt hym power agaynſt hys ſonne, euen to make hym a lyer where he ſayth in the foreſayd texte Mark. xvi. And ſith hys ſonne is God, then hath God power to doe agaynſt God and ſo can not his kingdome indure. Math. xỹ.

A perfect diffinition of Gods abſolute power.

Mark. 16

God can not be agaynſt hym ſelfe.

Math. 12

Furthermore, if I might be bold wt Raſtel, I wold aſke him this queſtiō, whether God haue not an abſolute iuſtice as well as an abſolute power? If God haue alſo an abſolute iuſtice: then can not his abſolute power preuayle

whether God hat an abſolute iuſtice?

nayle vntil his abſolute iuſtice be fully counterpeſed. And ſo is it falſe that Raſtell begynneth withall, that God by his abſolute power may forgeue euery offence at his pleaſure without any cauſe. For (as I ſayd) his abſolute iuſtice muſt nedes be ſatiſfied & fully counterpeſed. If Raſtell dare ſay that God hath an abſolute power and no abſolute iuſtice, then taketh he his pleaſure in deede. For if he make one *Nocionall* in God greater then an other (by this worde *Nocionall* which ỹ Scholemen vſe, I would you ſhould vnderſtand the goodnes, wiſedome, power, iuſtice and mercy of God &c.) then ſhall he make a diſſentiō in God and imagine that one *Nocionall* ſubdueth an other: yea and beſides that, ſith eche one of theſe *Nocionals* is very God (for the power of God is nothyng but God hym ſelfe, and the iuſtice of God is nothyng but God hym ſelfe, & ſo forth of all the other) then if his power were greater then his iuſtice, it ſhuld folow ỹ God were greater thē God, & conſequētly we ſhould haue a great God and a litle God and moe Gods then one, ſuch reuell maketh Raſtel with his Turke. But the Chriſten beleue that one power of God is no greater then an other and that hys power is not aboue hys iuſtice, neither hys iuſtice aboue hys mercy &c. And ſo may you ſée that Raſtels imagination of Gods abſolute power is but very childiſh and vnſauery. For he hath no power agaynſt his Scripture and hym ſelfe. Thus finiſh his ſeuen reaſons with their ſolutions.

There is no one power in God greater then an other.

Raſtels imaginatiō of Gods abſolute power is childiſh.

But yet that his worke ſhould lōg indure all tempeſtes and ſtormes, he addeth a batelment and weatherſtone to auoyde and ſhote of the rayne, for feare it ſhould ſoke ſtrand make his buildyng decay. And therwith concludeth his booke.

The concluſion of Raſtels booke.

To beleue (ſayth hee) that there were no Purgatory to purge and puniſh our ſinnes after we be departed, ſhould put away that drede of God from the moſt part of the people and geue them boldnes to commit offences and ſinnes. And agayne, if the people ſhould beleue that they neuer neede to make any ſatiſfaction nor reſtitution to their neighbours for the wronges done vnto them, they ſhould neuer force nor care what iniuries, extortions, theftes, robberies and murthers they did. Finally if they beleued that ſuch a light repētaunce ſhould be ſufficient without any other ſatiſfaction to be made, it ſhould be an occaſion to deſtroy all vertue & increaſe vice and ſinne to the vtter deſtruction of the common wealth and quyet lyuing of the people. And thus much he maketh an end.

Frith. As to the firſt where he ſayth that it would put awaye the dreade of God and geue boldnes to ſinne, if we thought there were no Purgatory, we ſée and may euidently perceaue the contrary all day both in young & old of them that beleue there is a Purgatory. The young ſay I wil take my pleaſure whyle I may, and if I may haue but one houres reſpite to cry God mercy, I care not, for then ſhall I go but to Purgatory & ſo ſhall I be ſure to be ſaued. The old ſay: I will kéepe my goods as long as I may for I wote not what nede I ſhal haue. But whē I dye I will cry God mercy, and then ſhall I go but to Purgatory, and myne executours that haue my goodes ſhall redeme me thēce well inough. And ſo to beleue Purgatory, is rather an occaſiō of recheleſſe, boldneſſe, then of the feare of God. Beſides that if they knew ỹ there were no Purgatory, then ſhould many the more feare God and do wel them ſelues and not truſt to their executours for feare of damnation, howbeit as I haue ſayd before they that feare not God but for payne whether it be of hell or Purgatory are yet vnder condemnation and not in Gods fauour. And this dare I boldly affirme, that they whiche feare not God but for Purgatoryes ſake ſhall neuer come in it no nor yet in heauen. And therfore it is but folye to imagine Purgatory for that intent.

The feare of Purgatory cannot kepe vs frō ſinne but rather ỹ feare of hell and euerlaſtyng damnation.

Such as feare not God but for Purgatory and helles ſake ſhall neuer come in heauen.

As concernyng the ſecond poynte. If the people beleue that they ne-

ded not to make ſatiſfactiō to their neighbours for their treſpaſſes &c. I haue ſufficiently aūſwered before, that we muſt make ſatiſfaction vnto our neighbours, if we be able or els will God neuer forgeue vs. And if we be not able, yet muſt we knowledge our offence & then is our neighbour bounde to forgeue vs vnder the payne of damnation. And ſo can this proue no Purgatory.

Now as touchyng the third, that if they beleued that ſuch a light repentaunce were ſufficient without any other ſatiſfaction, it ſhould be an occaſion of vice and ſubuerſion of the common wealth: I aūſwere, as I haue done before almoſt in euery argument: ſith thou art ignoraunt of Chriſtes death and his ſatiſfaction vnto the father for vs, that all the repentaunce whiche we can take is not ſufficient to counterpeſe one cryme, but that if Chriſt were not we ſhould all be damned. Here will I leaue Raſtell and his Turke Gingemin with all their naturall Philoſophy (which is now proued ſwiſhnes) for hetherto hath he proued no Purgatory, neither hath hee one good reaſon nor yet to that baren reaſons one good ſolution, as we haue ſufficiently declared. But let vs heare ſomewhat more of Gods word: and ſee how Purgatory ſtandeth with that.

All the penaunce and repentaūce in ỹ worlde without fayth in Chriſtes bloud can not ſaue vs.

27. Paul ſaith, we muſt all be brought before the iudgement ſeate of Chriſt, that euery man may receaue accordyng to the workes of his body, whether it be good or bad. 2. Cor. 5. If this be true, then can there be no Purgatory whiche ſhall profite hym after he is diſſolued from his body, for then ſhould he not receaue accordyng to ỹ workes of his body. But rather accordyng to the paynes that he ſuffered in Purgatory. Now if this text be true then muſt it folow that all thyne executours dealyng, & offeryng of Paſſe pence. &c. helpe thee not a myte. And by this text it is not poſſible that there ſhould be a Purgatory.

2. Cor. 5.

Upon this text would I fayne diſpute a poynt of Sophiſtry, whiche I would gladly haue diſſolued of them that thinke thē ſelues learned in Philoſophy. My Sophiſme is, ỹ ỹ. contradictories may ſtād together & be both true. Whiche I am ſure no Sophiſter dare graunt, for it hath in tymes paſt ben condemned in Oxford for an hereſie. The cōtradictories are theſe. Euery man ſhall receaue accordyng to the workes of his body. And ſome mā ſhall not receaue accordyng to the workes of his body, that theſe two cōtradictories be both true I will proue. The firſte propoſition is Paules. 2. Cor. 5. which no man will deny to be true. And the ſecōd may eaſely be proued true, which is, that ſome mā ſhall not receaue accordyng to the workes of his body. For be it in caſe ỹ there depart a mā out of this world, which is not cleane purged by fayth and the word of God, neither are his rebellious members ſubdued through death (as they imagine) but that the ſpottes and remnauntes of ſinne remaine in him, for the which he is worthy to lye in the paynes of Purgatory for the ſpace of fiue yeare. This graunted, which I am ſure they will not deny, then alſo put I the caſe that this man lyeng in Purgatory by the ſpace of a moneth, haue a frend which offereth for hym a peny vnto S. Dominikes bore (which hath ſuch power that aſſone as the tinging is hard in ỹ bore, ſo ſone the ſoule is free in heauen) or that a frende or his bye a Pardon for hym which may abſolue him *a pœna* & *a culpa* for all commeth to one effect. This man deliuered on that maner doth not receaue accordyng to the workes of his body for by the workes of his body he ſhould yet lye in Purgatory more thē fiue yeares. And that doth he not, but is by and by deliuered from Purgatory. *Ergo*, I may conclude that ſome mā receaueth not accordyng to the workes of his body, & ſo are two contradictories true or els there can be no ſuch deliueraunce out of Purgatory, whiche deſtroyeth all Pardons, Paſſepence and Suffragies for the dead. This would I haue ſoluted. How beit I will not adnumber it for an argument becauſe the vnlearned people (to whom I write this booke)

Contradictories.

How two contradictories may be both true.

booke) can not well perceaue it. But this Sophiſme haue I writtē to ſtop the chatteryng mouthes of the Sophiſters and to caſt them a bone to gnaw vpon.

28. Paule ſayth, you whiche were in tymes paſt ſtraungers and enemyes becauſe your myndes were ſet in euil workes hath he now recōciled in the body of hys fleſhe thorough death to make you holy & ſuch as no man can complayne on, and without faulte in his owne ſight if ye continue grounded and ſtabliſhed in the fayth, and be not moued away from the hope of the Goſpell. Coloſ. i. Here Paule affirmeth that you are reconciled through his death, ſo that ye are made holy and without faulte in his ſight (I haue expounded what it is to bee without fault in his firſt argument) loke ye yet for an other Purgatory: are ye ſo childiſh and inſenſible no imagine that ye muſt yet go through Purgatory, ſith ye are already without faulte in his ſight: This a playne caſe, God of his righteouſnes will not puniſhe a man for nothyng: but all that are groūded and ſtabliſhed in the fayth are in hys ſight without faulte (for their ſinnes are not imputed vnto them but forgeuen through Chriſtes bloud (wherfore of neceſſitie I muſt conclude that no faythfull ſhall euer come there.

29. Euery man that departeth this worlde is either faithfull or vnfaithful if he be faithful then commeth he not there, as ỳ forſaid argumēt proueth. And if he be vnfaythfull thē commeth he neuer in Purgatory, but is all ready damned. Iohn. iij. Marke the laſt. Now if neither faythfull nor vnfaithfull enter into it, then ſhould it be in vayne: but there is nothyng made in vaine wherfore I muſt conclude that there is no ſuch Purgatory.

30. Paule ſayth he that ſpared not his owne ſonne but deliuered him for vs all, how ſhal he not with him geue vs all thynges alſo? who ſhall lay any thyng to the charge of Gods choſen? Roma. viij. Forſooth Lord God our prelates lay ſo fore vnto their charge, that they would haue them broyle in Purgatory. But Lord be our protector for it is thou that iuſtifieſt vs, & hast freely geuen vs all thynge with him. Roma. viij.

Who can cōdemne that God doth iuſtifie.

31. Paule ſayth the law of the ſpirite, wherein is lyfe through Chriſt Jeſu hath deliuered me from the lawe of ſinne and death. Roma. viij. Seyng we be ſo deliuered what nēde vs ſeke an other deliuerance ſpecially ſith they make it ſo paynefull? Seyng, we are on ỳ maner deliuered, how chaūceth it that we are taken priſoners agayne vnder ſinne, that we muſt be purged a freſh by the fire of Purgatory? I pray God geue vs grace that we may be purged frō this our blynd ignorance thorough hys ſpirite of knowledge, that we may perceaue how it is Jeſus Chriſt that purgeth our ſinnes, and hath deliuered vs thorough his bloudſhedyng. So ſhould we geue hym the prayſe whiche hath deſerued it. And not be ſo vnkind vnto hym as we now be.

Roma. 8.

Chriſt hath purged our ſinnes.

32. Paule ſayth ỳ there is no condēnatiō to them which are in Chriſt Jeſu. Roma. 8. But if we continue firme & ſtable in Chriſt vnto the end thē ſhall we be ſaued. Math. 24. what nēdeth thē purgatory yea & what ſhould purgatory doe? Is not Chriſt ſufficient? thē is our faith in vayne. And if he be ſufficient, thē is Purgatory in vayne.

Roma. 8. Math. 24.

There is no Purgatory.

33. Paule ſayth if you be iuſtified by the law then is Chriſt dead in vayne. Now if the lawe beyng good iuſt and holy. Roma. vij. And euen of Gods owne makyng cā not iuſtifie vs, thinkeſt thou to be iuſtified by fryenge in Purgatory?

Roma. 7.

34. They that are the chief patrones and proctours of Purgatory, do fayne it for no other intent, but to purge e-pill workes, and to be as a penaunce to ſupply the good workes whiche we lacked beyng in this world. But all this can not bryng vs into heauē. For then were Chriſt dead in vayne. And of this haue we euident examples. Abraham, Iſaac, Jacob, Dauid and all holy Prophetes were excluded from heauen vntill Chriſte had ſuffered death, this all men teſtifie. But if good workes or penaunce could haue brought them to heauen they ſhould

Purgatory is a vayne imaginatiō.

We are reconciled to god by ỳ death of Chriſt, & therefore neede not to looke for any other Purgatory

The faythfull ſhall neuer come into Purgatory although there were one.

Iohn. 3.

A vayne imaginatiō to ſay there is a Purgatory.

Roma. 8.

not haue taryed out of it ſo lōg. Therfore I may conclude that it is but vanitie to imagine a Purgatory for to purge euill workes and ſupply good. For as I haue ſhewed, that holpe not the Patriarches.

Obiections

Peraduenture thou wilt ſay vnto me, ſhall I then do no good workes?

Good workes.

I aunſwere yes. Thou wilt aſke me wherfore? I aunſwere, thou muſt do them becauſe God hath commaūded them. Thou wilt ſay, for what intent hath he commaunded them? I aunſwere, becauſe thou art liuing in this world, and muſt nedes haue conuerſation with men, therfore hath God appointed thē what thou ſhalt doe to the profite of thy neighbour and tamyng of thy fleſh. As Paule teſtifieth.

We muſt do good workes becauſe God hath ſo commaūded vs.

Ephe. 2.

Epheſ. 2. We are his worke made in Chriſt Jeſu to good woorkes, whiche woorkes God hath prepared that we ſhould walke in them. Theſe workes God would haue vs doe that the vnfaythfull might ſee the godly and vertuous conuerſation of his faythfull & thereby be compelled to glorifie our father whiche is in heauen. Math. 5. And ſo are they both profitable for thy neighbour and alſo a teſtimonie vnto thē by the which mē may know that thou art the right ſonne of thy heauēly father and a very Chriſte vnto thy neighbour: and euen as our heauenly father gaue his Chriſt vnto vs not for any profit that he ſhould haue ther by, but onely for our profite, likewiſe ỹ ſhouldeſt do all thy good workes not hauing reſpect what cōmodities thou ſhalt haue of it, but euer attendyng through charitie, the wealth and profite of thy neighbour. Thou wilt yet obiect, then ſee I no great profite that I ſhall haue by them: I aunſwere, what wouldeſt ỹ haue? Firſt Chriſt is geuen thē freely and with him hall thou all thinges. He is thy wiſedome, righteouſnes, halowyng and redemption. i. Cor. i. by him art thou made inheritour of God, and felowheyre with Chriſt. Roma. viij. This is freely geuen thē with Chriſt before thou wall borne thorough the fauour and election of God whiche election was done before the foundations of the world were caſt. Epheſ. i. Now were thou very fonde and vnkynde if thou thoughteſt to purchaſe by thy workes the thyng which is already geuē thē. Therefore muſt thou do thy workes with a ſingle eye, hauyng neither reſpect vnto the ioyes of heauē, neither yet to the paynes of hell, but onely do them for the profite of thy neighbour as God commaundeth thē, and let him a lone with the reſidue.

In aunſwere to an other obiection.

1. Cor. 1.

Roma. 8.

Ephe. 1.

We muſt worke with a ſingle eye.

To this well agreeth Paule. Ephe. 2. ſaying: by grace are ye made ſafe thorough fayth and that commeth not of your ſelues, but it is ỹ gift of God & cōmeth not of workes leſt any man ſhould boaſt him ſelfe. Loe here ſayth Paule playnly that our ſaluatiō is the gift of God & cōmeth not of workes, if it come not of workes then are we worſe then mad to fayne a Purgatory. For the chiefeſt operation of that ſhould be but to ſupply the woorkes which we haue not accompliſhed beyng in this body. 35. Ephe. 2.

Our ſaluatiō is ỹ gift of God, and cōmeth not by workes.

Paule ſayth Roma. xj. The remnaunt which are left at this time, are thorough the election of grace. If it be thorough grace thē is it not by workes, for then grace were no grace. Or if it be for the workes ſake ſo is it not of fauour and grace, accordyng to that which he wrote before. Roma. iiij. If Abrahā (ſayth Paul) were iuſtified by his workes, then may he reioyſe but not before God. But what ſayth the Scripture? Abraham beleued God & that was imputed vnto hym for righteouſnes, for he that worketh receaueth his reward not of fauour but of dutye. Now if it be duty, then nedeth he not to thanke God, but rather him ſelfe for thē God geueth him nothing but that which is his owne of dutye. Where is then the prayſe and glory that we owe to God? Therfore it followeth in the ſame terte: vnto hym that worketh not, but beleueth in him that iuſtifieth the wicked, is his faith imputed for righteouſnes. Now if our ſaluatiō come of fayth and not thorough our workes & deſertes, then is Purgatory ſhut out of dore & quite vaniſheth away. 36. Roma. 11. Rom. 4.

Faith in Chriſt is our righteouſnes.

Fayth is imputed for righteouſnes.

Chriſt ſayth. So hath God loued 37.

the

the woꝛld that hee would geue hys onely ſonne that all whiche beleue in him ſhould not periſhe: but that they
Iohn.3. ſhould haue euerlaſting life. Iohn.iij.
Purgatoꝛy is needeleſſe. Thẽ what nẽdeth Purgatoꝛy? Thou wilt peraduenture ſay, it is true they ſhall haue euerlaſtyng lyfe but they muſt fiꝛſt go thꝛough Purgatoꝛy. I aunſwere nay verely. But Chꝛiſt affirmeth and that with an oth, that he which beareth his woꝛd and beleueth his father which ſent him, hath euerlaſtyng life. Yea and that he is gone
Iohn.5. already from death vnto life. Iohn.v. Wilt thou now ſay that hee ſhall into Purgatoꝛy? foꝛſoth if that were true, and the fire alſo ſo hote as our Pꝛe-
A foꝛged & fained Purgatoꝛy. lates affirme, then went he not from death vnto lyfe, but rather frõ a ſmall death vnto a greater death.

38. The Pꝛophet ſayth: pꝛecious is in the ſight of the Loꝛd the death of his
Pſal.116. Saintes. Pſal. C.xvi. And S. Iohn. ſayth, bleſſed are the dead whiche dye
Apoca.14. in the Loꝛd. Apocal. 14. but ſurely if they ſhoulde goe into the paynefull Purgatoꝛy, thẽre to be toꝛmented of fendes, thẽ were they not bleſſed, but rather wꝛetched.

39. God ſayth by Moſes Exod. 33. I
Exod.33. will ſhewe mercy to whom I ſhewe mercy and will haue compaſſion on whom I haue compaſſiõ. Now if our ſaluation be of mercy and compaſſiõ, then cã there be no ſuch Purgatoꝛy.
Mercy and Purgatoꝛy cannot agree. Foꝛ ỹ nature of mercy is to foꝛgeue, but Purgatoꝛy will haue all payde & ſatiſfied ſo that they twayne bee deſperate and can in no wiſe agrée. And loke how many tertes in Scripture commende Gods mercy, euen ſo many deny this paynefull Purgatoꝛy.

40. The Pꝛophet ſayth, hee hath not dealt with vs after our ſinnes neither hath rewarded vs accoꝛdyng to our iniquities, but loke how high hea-
God is merciefull & foꝛgeueth vs our ſinnes. uens are aboue the earth, euẽ ſo high hath he made his mercy to pꝛeuayle ouer them that woꝛſhyppe him. And loke how farre the Eaſt is from the Weaſt, euen ſo farre hath he ſet our
Pſal.103. ſinnes from vs. Pſal. Ciij. And befoꝛe in the ſame Pſalme ỹ Pꝛophet exhoꝛteth his ſoule to pꝛayſe the Loꝛd, ſaying. Pꝛayſe the Loꝛd (O my ſoule) whiche foꝛgeueth thé all thyne iniquities and healeth all thy diſeaſes. Now if this be true that he oꝛdereth vs not accoꝛdyng to our ſinnes, but powꝛeth his mercy ſo plenteouſly vpon vs, if alſo he foꝛgeue vs all our iniquities, why ſhould there be any ſuch Purgatoꝛy to purge and toꝛmẽt the ſely ſoules, & ſpecially ſith all was foꝛgeuen them befoꝛe?

Wilt thou not call him a ſhꝛewed 41.
creditour whiche after he hath frẽly foꝛgeuẽ his debtour, will yet caſt him in pꝛiſon foꝛ the ſame debt? I thinke euery man would ſay on this maner, God hath foꝛgeuẽ vs our ſinnes and theꝛfoꝛe wil not puniſh vs in Purgatoꝛy. It was in his own pleaſure whether hee would foꝛgeue it oꝛ not and then of fauour and compaſſion he foꝛgaue it. But now he hath foꝛgeuen it hee doth vnrighteouſly to pꝛuniſh his debtour foꝛ it. And albeit man repente his foꝛgeuyng and afterward ſue foꝛ his debt, yet God can neuer repẽt him ſelfe of his mercyable gifts. Roma.xi. Rom.11.
And theꝛefoꝛe will he neuer toꝛment vs foꝛ our treſpalles no noꝛ yet once remember them Ezech.xviij. Heb.x. Ezech.18.

Sith God foꝛgeueth the greater 42.
offences why ſhal he not alſo foꝛgeue ỹ leſſe? He foꝛgaue frẽly much greater offẽces vnto the Publicane which knowleged him ſelfe to bee a ſinner. Luke.xviij. then thoſe be foꝛ whiche Luke.18.
men ſayne that we muſt be toꝛmẽted in Purgatoꝛy. Foꝛ there is no ſoule (as they graunt them ſelues) that ſuffreth in purgatoꝛy foꝛ great crimes & moꝛtal ſinnes. But onely foꝛ litle pꝛetie pecca duliãs (if a mã may be bold to vſe M. Mores woꝛd) and foꝛ venial ſinnes. *Diſ.xxv.Cap.qualis*. He foꝛgaue much greater enoꝛmities vnto the thẽfe, to whom hee ſayd this day ſhalt thou be with me, not in Purgatoꝛy, but in Paradiſe. Luke.23. He Luke.23.
foꝛgaue much greater to Marie Magdalene. Luke.vij. Is his hand now Luke.7.
ſhoꝛtned? Is not his power as great as it was? Is he not as mercyfull as euer he was? why leaue we ỹ ciſterne of liuyng water, and digge vs pittes The theꝛe went not to Purgatoꝛy but to Paradiſe. of our owne which can hold no pure water? Jere.ij. why foꝛſake we Chꝛiſt which hath wholly purged vs & ſeke an other Purgatoꝛy of our own ima-

ginatiō: If thou beleue that Chriſtes bloud is ſufficient to purge thy ſinne, why ſekeſt thou an other purgatory?

43. S. Paul ſayth: I deſire to be loſed from this body and to be with Chriſt Phil. 1. Phil. 1. Verely if hee had thought to haue gone thorough Purgatory hee would not haue bene ſo haſty. For there ſhoulde hee haue had an hote broth and an hartleſſe, and ſo might he rather haue deſired long to haue liued. And therefore I ſuppoſe that he knew nothyng of Purgatory but that he rather thought (as ẏ truth is) that death ſhould finiſh all his euils and ſorowes and geue hym reſt in loſing hym from his rebbellious members whiche were ſolde and captiue vnder ſinne.

S. Paule knewe of no Purgatory.

Howe a Chriſten man ſhould deſire death

All Chriſtē mē ſhould deſire death as Paule doth. Phil. 1. not becauſe of their croſſe and trouble whiche they ſuffer in this preſent worlde for then they ſought thē ſelues and their own profite and not the glory of God. But if we will well deſire death, we muſt firſt conſider howe ſore ſinne diſpleaſeth God our father, & then our owne nature and frailtie and our members ſo bounde vnder ſinne that we cā not doe nor yet thinke a good thought of our ſelues. 2. Cor. 3. 2. Cor. 3. Then ſhall we finde occaſion to lament our lyfe, not for the troubles that we ſuffer in it, but becauſe we be ſo prone vnto ſinne and ſo continually diſpleaſe God our father. What deſerueth he that would lōg lyue, but daply to heape ſinne vpon ſinne? And therefore ſhould we haue a will to dye bycauſe ẏ in death our ſinne is finiſhed, and thē ſhall we no more diſpleaſe God our father. Now if we ſhould fayne a Purgatory, it were not poſſible to imagine a greater obſtacle to make vs feare & flye from death. For ſith euery man muſt knowledge him ſelf a ſinner. 1. Iohn. 1. 1. Iohn. 1. And not beleue that Chriſtes death were ſufficiēt, but that he muſt alſo go to Purgatory: who ſhould depart this world with a quiet mynde?

Becauſe daply we offēd God, therfore we ſhould pray to be diſſolued as Paul dyd.

45. The wiſeman ſayth: The ſoules of the righteous are in the hande of God. They ſēmed to dye in the eyes of the fooliſh & their end was thought to be payne and afflictiō, but they are in peace. Sapi. 3. Sapien. 3. There is no mā but he muſt nēdes graunt me that euery faythfull is righteous in the ſight of God as it is written Abac. 2. Abacuc. 2. the righteous man lyueth by his fayth. And Roma. 5. Roma. 5. becauſe we are iuſtified by fayth we are at peace with God thorough our Lord Ieſus Chriſt &c. It is mere fooliſhnes to thinke there is a Purgatory whē theſe faithfull or righteous departe, thē ſayth this text that they are ſoles which thinke them to be in payne or affliction: for it affirmeth that they are in peace. Now ſith their Purgatory whiche they imagins is payne and affliction, and yet fayne that the righteous onely ſhal enter intō it after their death, then are they ſoles that ſuppoſe there is a Purgatory, or els this text can not be true.

46. For what entent will God haue vs tormented in Purgatory, to make ſatiſfaction for our ſinnes? verely thē is Chriſt dead in vayne as we haue often proued before. But thinke you not rather that our purgation ſhould be to encreaſe our fayth, or grace, or charitie (for theſe thrée couer the multitude of ſinnes) no verely we can not fayne a purgatory for any ſuch cauſe. For fayth ſpringeth by hearing of the Rom. 10. worde. Rom. 10. But the Pope ſendeth thē no preachers thether, *Ergo*, they fayth can not there be encreaſed. And agayne, payne ingendreth and kyndleth hate againſt God and not loue or charitie. Furthermore My Lord of Rocheſter is cōpelled to graunt that the ſoules in Purgatorye obtayne there neither more fayth nor grace nor charitie then they brought in with them, and ſo can I ſée no reaſonable cauſe why there ſhould be a purgatory. Neuertheleſſe M. More ſayth that both their grace and charitie is encreaſed. And ſo may you perceaue that lyes can neuer agrée how wyttie ſo euer they be that fayne and cloke them. For in ſome poyntes they ſhall be founde contrary ſo that at the length they may be diſcloſed.

The Pope ſendeth no preachers into Purgatory.

M. More & my Lord of Rocheſter can not agree.

47. God is fully pacified with thy will when thou haſt no power to accompliſh the outward fact. For the wiſeman ſayth Prou. 23. Prou. 23. my ſonne geue me thy

thy hart. Now if thy will be vpright and ſo that thou haue a deſire to fulfill the law, then doth God reken that will vnto thée for the full fact. If then through the frayltie of thy members thou fall into ſinne, thou mayeſt well
Roma.7. ſay with the Apoſtle Roma. vij. The good that I would doe, that do I not: that is, I haue a will and deſire to fulfill the law of God, & not to diſpleaſe my heauenly father, yet that I do not. But the euill which I hate, that do I, that is I do committe ſinne whiche in déede I hate. Now if I hate the ſinne whiche I do, then loue I the law of God whiche forbiddeth ſinne, and do conſent vnto this law that it is good righteous and holy. And ſo the ſinne whiche I hate and yet commit it thorough the frayltie of my members, is not imputed or rekened vnto me for ſinne. Neither will S. Paule graunt that it is I [illegible] that ſinne: but he ſayd: I haue a will to doe good: but I can not performe that will. For I do not that good which I would, but the euill whiche I would not, that do I. Now if I doe that thyng whiche I would not do, then is it not I that do it but the ſinne that dwelleth with in me. I delight in the law of God with myne inward man (that is with my will and minde which is renued with the ſpirite of God) but I ſée an other law in my members which rebelleth agaynſt the law of my mynde and maketh me bonde vnto the law of ſinne which is in my members. So that I my ſelfe in my will and mynde do obey the law of God (hatyng ſinne as the law cõmaundeth me and not conſentyng vnto it in my mynde & will) but in my fleſh and members I ſerue the law of ſinne, for the frayltie of my members compelleth me to ſinne. Rom.7.

We haue a will and minde to obey the law of God, but our ſinfull fleſh will not conſent thereunto.

Example. As by example. I ſée a poore man whiche is not of abilitie to do me any pleaſure, and neuertheles doth all his diligence to ſéeke my fauour & would with hart and mynde geue me ſome acceptable preſẽt if he were of power beyng alſo ſory that hee can not performe his will and mynde towardes me. Now if there be any point of humanitie or gentleneſſe in me, I will count this man for my frende, and accept his good will as well, as though he had in dede perfomed his wil. For his habilitie extendeth no further. If his power were better, better ſhould I haue. Euen ſo ſith we are not of power and habilitie to performe the law of God, and yet beare a good hart towardes God and his law, lamentyng our imbecillitie that we can do him no further pleaſure: then will God recount vs not as his enemyes, but as his deare children and beloued frendes. Neither will hee afterward thruſt vs into Purgatory, but as a tender father pardon vs our treſpaſſes, and accept our good will for the full déede.

God accepteth our good will if we do that in vs is to obey his cõmaundementes.

S. Paule exhorteth vs Gal.vj. that we worke well while we haue tyme, for what ſoeuer a man doth ſow that ſhall he réepe, by this may we euidently perceaue that hée ſhall not receaue according to his doing or ſufferyng in an other world, and therfore cã there be no Purgatory. 48. Gallat.6. Purgatory is nedeleſſe.

The wiſeman ſayth Eccle. xiiij. worke righteouſnes before thy death for after this lyfe there is no méete, that is to ſay ſuccour to bee founde. There are ſome which wil vnderſtãd this place & alſo the text in the xlviij. argument on this maner that there ſhould be no place of deſeruyng, but yet there may well bee a place of punishment. But this ſolution beſides that it is not grounded on Scripture, is very ſlender. For I pray you wher fore ſhould their inuention of Purgatory ſerue but to bee a place of purgyng, punishment, and penaunce, by the which the ſoule ſhould make ſatisfaction, that it might ſo deſerue to enter into the reſt of heauen. 49. Eccle.14. Some imagine Purgatory to be a place of ſatisfaction.

Bleſſed are the dead which dye in the Lord from hẽce forward, yea truly ſayth the ſpirite, that they may reſt frõ their labours. But their workes folow with them. This text they vſe in their ſoule maſſes as thoughe it made for Purgatory. But ſurely me thinketh that it maketh much againſt them. For let vs enquire of all the praiours and fautours of Purgatory, 50. Apoca. 14.

The dead that dye in the Lorde are blessed, and therfore are not in Purgatory.

whether ẏ soules that must be prayed for, are departed in the Lord or not? And they must nẽdes aunswere that they are departed in the Lord, for the vnfaithfull which dye not in the Lord must not be prayed for. And therfore must they be vpright Christen soules which are tormẽted, for the other are all damned. Now sayth the text that all such dead as dye in the Lord are blessed: but what blessednesse were that to broyle in Purgatory? And if they would here fayne a glose (as their maner is) when they are in a straite euer to sẽke a startyng hole & say that they are blessed because they are in a good hope, although they haue not yet the rest, but must suffer before in Purgatory: that euasion will not this text suffer, for the text sayth that they rest and are in peace as Esayas also sayth in the .lvij. that the righteous (and euery faythfull man is righteous in the sight of God as we haue often proued before) when he departeth resteth in peace as in a bed. And Sapiẽ.iij. it is sayd that the righteous soules are in peace: & so is it not possible that there should be such a paynefull Purgatory.

Esay.57.

Sapien.3.

Thus haue we confuted Rastell: both his argumentes and also solutions, for all that he writeth is false & agaynst Scripture. Furthermore, we haue brought in, to proue that there cã be no such Purgatory l. argumẽtes all grounded on Scripture. And if nẽde were a mã might make a thousand of which our Clergy should not be able to auoyde one?

The cõclusiõ of John Frith agaynst Rastels booke.

Here I thinke some mẽ will wonder that I haue the Scripture so full on my side because that there are certaine mẽ, as my Lord of Rochester & Syr Thomas More, which by Scripture go about to proue Purgatory: & this is sure that Scripture is not contrary vnto it selfe. Therfore it is necessary that we examine the textes which they bring in for their purpose, in markyng the processe both what goeth before and what cõmeth after. And then shal we easely perceaue the truth, & how these ij. men haue bene piteously deceaued. First I will aunswere vnto M. More which hath in a maner nothyng but that he tooke out of my Lord of Rochester, although he handle it more suttelly. And what soeuer is not aunswered in this parte, shalbe touched and fully conuinced in the third, whiche shall be a seuerall booke agaynst my Lord of Rochester.

¶ Thus endeth the first Booke.

The second booke which is an aunswere vnto Syr Thomas More.

M. More begynneth ꝛ titifully.

MAister More begynneth with the sely soules of Purgatory and maketh them to wayle and lamẽt, that they heare the world waxe so faynte in the fayth of Christ that any mã should neede now to proue Purgatory to Christẽ mẽ, or that any mã could be found which would in so great a thyng so fully and fastly beleued for an vndoubted article this .xv. hundred yeare, begyn now to staggar and stand in doubt. &c.

Frith.

Verely me thinketh it a foule faute so sore to stomble euen at the first. It were a great blot for him, if he should be compelled by good authoritie to cut of .iiij. hundred of his foresayd nũber. Now if we can not onely proue that he must cut of that iiij. hundred yeare, but also bryng witnesse that it was neither at that time beleued for an article of ẏ fayth nor yet for an vndoubted truth: thẽ I thinke ye would suppose this man somewhat out of the way. And that will I proue by Gods grace. S. Austen was foure hundred yere after Christ. And yet in his time was it not fully and fastly beleued for an article of the fayth, no nor yet fully and fastly beleued to bee true. For hee him selfe writeth in his Enchiridion on this maner speakyng of Purgato-

Purgatory in 400. yeare after Christ was neither beleued as an article of ẏ fayth nor yet for an vndoubted truth.

gatozy. After he expounded the place
1.Cor.3. of Paul. 1. Coz. 3. and had taken this
wozd fire not foz Purgatozy, but foz
temptation and tribulation, he added
theſe wozdes in the. 69. chapter. It is
not incredible that ſuch a thyng ſhuld
alſo chaũce after this life, & whether
it be ſo oz not it may be queſtioned &c.
S. Auſten doubted of Purgatozy Of theſe woozdes may we well per-
ceaue that he counted it not foz an ar-
ticle of ỹ fayth, neither yet foz an vn-
doubted truth foz if it had bene an ar-
ticle of ỹ faith, oz an vndoubted truth
then would hee not haue ſayd, *Poteſt
etiã queri*, that is to ſay: it may be que-
ſtioned, doubted oz moued: foz thoſe
holy fathers vſed not to make queſti-
ons & doubtes in articles of the fayth
among thẽ ſelues, neither yet in ſuch
Roma. 4. things as were vndoubted true: they
vſed not to diſpute whether Chriſte
dyed foz our ſinnes & roſe agayne foz
our iuſtificatiõ, but onely beleued it.

Beſide: that the occaſion why hée
wzote the boke entitled Enchiridion
was this. There was one Laurẽtius
a Chriſtẽ man, which inſtantly requi-
red of S. Auſten that he would wzite
him a fozme of his belefe whiche hée
might continually beare in hand and
whereunto he ſhould sticke. Upõ this
wzote him S. Auſten this litle boke,
where in he commaundeth hym not
fully and faſtly to beleue (theſe are
M. Mores woozdes) that there was a
Purgatozy: but ſayth that it may be
queſtioned, doubted oz moued whe-
ther there be ſuch a place oz not. Of
this haue we playne euidence that it
M. Moze much deceaued in the accomptyng of hys was none article of ỹ fayth in S. Au-
ſtens tyme (which was foure hũdzed
yeare after Chriſt) neither yet vn-
doubted truth. And ſo may all men
ſée that M. More is foze deceaued and
ſet on the ſand euen at the firſt bzunte
and in the begynnyng of his viage.

M. More. His ſecond reaſon that he hath to
pzoue Purgatozy is this. The very
miſcreauntes & Idolaters, Turkes,
M. Mozes ſecond reaſon. Saracenes and Paynimes haue euer
for the moſt part thought and be-
leued that after the bodyes are de-
ceaſed: the ſoules of ſuch as were
neither deadly dampned wretches
for euer, nor on the other ſide, ſo
good but that their offences done
in this world haue deſerued more
puniſhment then they had ſuffered
and ſuſtained there, were purged
and puniſhed by payne after the
death, ere euer they were admitted
vnto their wealth and reſt. And ſo
muſt there nedes be a Purgatory.

I aũſwere, if it were lawfull to re- Frith.
quire wiſedome in a man ſo wiſe as
M. More is counted, here would I
wiſh him a litle moze wit, foz I thinke M. Moze maketh a falſe and fond argu-ment.
there is no wiſeman that will graunt
this to be a good argumẽt, ỹ Turkes,
Saracenes, Paynimes & Jewes be-
leue it to be true, *Ergo*, we muſt be-
leue that it is true: foz I will ſhewe
you a like argument. The Turkes,
Saracenes, Paynimes & Jewes be-
leue that we haue not ỹ right Chriſt,
but that we are all damned which be-
leue in Chriſt. Is it therfoze true: ſhal
we turne our fayth becauſe they be-
leue that we be deceaued? I thinke
there is no man ſo foliſh as to graũt
him this. But if M. More will haue
his reaſõ hold, he muſt argue on this
maner: The miſcreauntes and infi- John Frith amẽdeth M. Mozes ar-gument.
dels befoze named beleue that there
is a Purgatozy & their belefe is true,
therfoze we muſt beleue that there is
a Purgatozy. Now foloweth this ar-
gument ſomewhat moze fozmally.
Here might I put him to the pzofe of
his Minor: which is, that their belefe
(in beleuyng Purgatozy) is true:
which thyng he ſhall neuer be able to
pzoue. But I haue ſuch confidence of
the truth on my ſide that I will take
vpon me to pzoue the negatiue, Enẽ
that their belefe is not true as cõcer-
nyng Purgatozy. Foz theſe miſcre- John Frith pzo-ueth the ne-gatiue to be true.
auntes which beleue Purgatozy, be-
leue that there is a Purgatozy foz vs
that be Chriſten: foz they beleue that
we are fallẽ from all truth and vtter-
ly dãned. But they thinke that there
is a Purgatozy foz them ſelues wher-
in they ſhalbe purged & puniſhed vn-
till they haue made full ſatiſfactiõ foz
their ſinnes committed: but that is
falſe, foz neither Turkes, Saracenes
Paynimes noz Jewes whiche beleue
not in Chriſt haue oz euer ſhall enter
into any Purgatozy, but they are all

dãned wretches becauſe they beleue not in Jeſu Chriſt. Iohn. 3. Now ſith they be deceaued, for they haue no Purgatory, but are all damned as many as beleue not. Alas what blindnes is that to argue that we muſt folow them which are both blynd and out of the right way?

Iohn. 3.

Raſtell had his argumentes frõ M. More.

After this diſputeth he by naturall reaſon that there muſt be a Purgatory, his diſputation continueth a leafe and an halfe, out of the which Raſtell toke all his booke. And ſo are all his apparent reaſons diſcloſed before agaynſt Raſtell. Then begynneth he with the Scripture, on this maner.

M. More.

IT ſemeth very probable and likely that the good kyng Ezechias for no other cauſe wept at the warning of his death geuen him by the Prophet, but onely for the feare of Purgatory.

Ezechias.

Frith. 4. Kinges. 2 Eſay. 38.

The ſtory is written. 4. Kinges. 2. And Eſay. 38. Ezechias was ſicke vnto the death. And Eſay the Prophete and ſonne of Amos came vnto him ſaying, this ſayth the Lord, diſpoſe thy houſe for thou ſhalt dye and not liue. He turned his face vnto the wall and prayed the Lord ſaying, I beſeche thée Lord, remember I pray thée, how I haue walked before thée in truth and in a perfite hart & haue done that thyng which is pleaſaunt & acceptable before thée. Then Ezechias wept with great cryeng: theſe are the wordes of the text. We cã not perceaue by the text that he was a great ſinner, but rather the contrary, for he ſayth that hee had walked before the Lorde in truth and in a perfite hart, & hath done that thyng which is pleaſaunt and acceptable before the Lord. And therfore it is nothyng lyke that hee ſhould feare Purgatory neither yet hell. Thou wilt peraduẽture aſke me, if he wept not for feare of Purgatory, why did he then wepe? I will alſo aſke you a queſtion, and then will I ſhew you my minde. Chriſt dyd not onely wepe, but feared ſo ſore that he ſweat like droppes of bloud runnyng downe vppon the earth, whiche was more then to wepe. Now if I ſhould aſke you why Chriſt feared & ſweate ſo ſore: what would you aũſwere me? that it was for feare of the paynes of Purgatory? forſoth he that would ſo aunſwere ſhould be laughed to ſcorne of all the world, as he were well worthy. Wherfore was it then? Merely euen for feare of death, as it playnly appeareth after: for he prayed vnto his Father, ſaying: my father if it be poſſible let this death paſſe fro me. Math. xxvj. So fearefull a thyng is death euen vnto the moſt pureſt fleſh. And euen the ſame cauſe will I aſſigne in Ezechias, that he wept for feare of death and not for Purgatory. Now proceedeth he further & promiſeth to proue it by playne euident textes, as it is very needefull for the text that hee alledged before is ſomewhat to farre wreſted and yet will it not ſerue him.

A queſtion to Maiſter More.

A very apt ſimilitude.

Math. 26.

M. More.

Haue ye not (ſayth he) the wordes of Scripture written in the booke of the kynges, *Dominus deducit ad inferos & reducit:* Our Lord bryngeth folke down into hell, and bringeth them thence agayne? But they that bee in that where damned ſoules be, they be neuer deliuered thence againe. Wherfore it appeareth well that they whõ God deliuereth and bryngeth thence agayne, be in that part of hell that is Purgatory.

Frith. 1. Kynges. 2

This texte is written in the firſt booke of the kynges and in the ſecond chapter, and they are the wordes of Anna which ſayth: The Lord doth kill & quickẽ againe: he ledeth downe into hell & bryngeth agayne. Here he thinketh to haue good hold. But ſurely his hold will fayle hym, for in this one text hee ſheweth him ſelfe twiſe ignorant. Firſt becauſe he knoweth not that the Hebrue word, *Sheol*, doth not ſignifie hell, but a graue or a pitte that is digged. As it is written Gene. 42. *Si quid aduerſitatis acciderit ei in terra ad quam pergitis, deducetis canos meos cum dolore ad inferos*, that is if any euill chaũce vnto my ſonne Beniamin in the lãd whether you go, you ſhall bryng down myne hoore heares with ſorow vnto my graue, not vnto hell nor yet vnto Purgatory, for he thought

M. More here ſemeth to be ignorant in the Hebrue tonng.

Gene. 42.

thought neither to go to hell nor Purgatory for his sonne, but thought that he should dye for sorrow if his sonne had any mischaunce.

M. More ignoraunt of the maner of the speakyng of the Prophetes.

Besides that he is cleane ignoraũt of the cõmon maner of all Prophetes which for ẏ most part in all Psalmes, Hymnes and other songes of prayse (as this is) make the first ende of the verse to expounde the last and the last to expounde the first. He that obserueth this rule shall vnderstand very much in the Scripture although hee be ignoraunt in the Hebrue. So doth this place full well expounde it selfe without any imagination of Purgatory. Conferre the first part of ẏ verse vnto the last and you shall easely perceaue it. The first part of the halfe verse is this. The Lord doth kill, and that expoũdeth the other halfe of this verse where she sayth, hee leadeth downe to hell, so that in this place to kill and to leade downe to hell is all one thing. And likewise in the second part of the halfe verse, to quicken agayne and bryng agayne is all one thyng. Now if any man be superstitious that hée dare not vnderstand this thyng as figurately spoken, then may he verifie it vpon them that God raysed from naturall death as he did Lazarus. Iohn. xj. And all beit no man can deny but that this sence is good and that the text may so be vnderstãd, yet in my minde we shal go more nye vnto the very and pure truth, if we expounde it thus. The Lord doth kill and quickẽ agayne, he leadeth downe to hell and bringeth agayne: that is, hee bryngeth men into extreme affliction and miserie (whiche is signified by death and hell) and after turneth not hys face vnto them and maketh them to folow hym. And to this well agrééth the 78. Psalme that speaketh of the children of Israel (which figure his elect Church and congregation.) Theyr yeares passed ouer in perpetuall trouble, whẽ he destroyed or killed them, then they sought hym, they turned and besought him busely. He meaneth not here that he had first killed them by temporal death and after their death made them to séeke hym: but that he had wrapped them in extreme afflictions and perpetuall troubles, and that he sore scourged them whẽ they brake his cõmaundements & yet after turned his mercyfull face vnto hym.

The Lord doth kill & rayse again.

Iohn. 11.

Psal. 78.

When God saith he killeth & doth quicken againe, what the meanyng therof is.

Finally, if you will haue the pure vnderstãdyng of this place. Note the wordes of the iij. children Daniell. 3. whiche were cast into the fornace of fire and yet preserued frõ death thorough the mighty hand of God, theyr wordes & song was this: *Benedicite Anania, Azaria, Misaell Domino, laudate & superexaltate eum in secula: quia eruit nos de inferno, & saluos fecit de manu mortis, & liberauit nos de medio ardentis flammæ, & de medio ignis eruit nos.* That is: blysse ye anania, azaria, and misaell the Lord: prayse and aduaũce him for euer. For he hath plucked vs out of hell, & hath saued vs frõ the power of death. He hath deliuered vs from the middest of the burnyng flãme and hath plucked vs out frõ the middes of the fire. Here may you sée the same maner of speakyng & how the last ende expoundeth the begynnyng. These childrẽ say that God hath plucked them out of hell, and yet were they neither dãned nor in Purgatory nor dead. But the next part of this verse expoundeth their meaning which sayth: he hath saued vs from the hand of power of death. So may ye know that to bee plucked out of hell, and to be saued from the power of death, are all one thyng. And again where they say that God hath deliuered them from the burnyng flamme, and that hee hath plucked them from the middes of the fire, is all one sense as euery child may well perceiue: and therfore is M. More to blame to be so busie seyng he vnderstandeth not the phrase and manner of speache of the Scripture.

Daniell. 3.

A true interpretatiõ of Scripture.

A foule fault in M. More.

M. More.

Zacharie.

THen bryngeth hee in the Prophet Zachary which sayth. *Tu quoq; in sanguine Testamenti tui eduxisti vinctos tuos de lacu in quo non erat aqua:* Thou hast in the bloud of thy Testament brought out thy bounden prisoners out of the pitte or lake

in

in which there was no water. Now in hell is there no redemption, and in lymbo patrum the ſoules were in reſt? wherfore it appeareth clerely that thoſe priſoners whiche hee brought out of their payne, hee brought onely out of Purgatory.

Frith. This tert is ſpoken Zachary. 9. for a full aunſwere of this text I nēded no more but to bring the authoritie of my Lord of Rocheſter agaynſt hym. For hee expoundeth the place of the Pſalme. 66. for Purgatory, whiche ſayth. *Tranſiuimus per ignem & aquam & adduxiſti nos in refrigeriū*, we haue gone thorough fire and water & thou haſt brought vs into coleneſſe: If this tert of the Pſalme ſerue for Purgatory which ſayth that there is both fire and water, as my Lord of Rocheſter doth affirme & bringeth alſo Origine to confirme it, then can not this place of Zacharie ſerue, whiche ſayth that there is no water. And ſo muſt M. More nēdes bee ouerſene, for Origene and Rocheſter bee able to wey vp him. Here might I ſay vnto thē both that they ſhould firſt agrē with in thē ſelues and then would I ſhape them an aūſwere. Howbeit I know my part ſo ſure that I will confute them both, and proue that neither other place ſpeaketh any thyng of this paynfull Purgatory that the deſcribe. But my Lord of Rocheſters authoritie ſhall be differred vntill the third part whiche ſhalbe a ſeuerall boke agaynſt hym.

Zacharie. 9

Pſal. 66.

More and Rocheſter can not agree.

How the ſaying of the Prophete Zachary is to be vnderſtand. This place berely approueth not Purgatory but ſheweth the vertue of Chriſtes redemption which thorough his bloud redemed his captiues & priſoners that is to ſay them whom hee foūd bound with the ſtrōg bondes of ſinne to euerlaſtyng damnatiō which were ſubiectes vnto the deuil and the extreme enemyes of God, but why calleth hee them his? berely becauſe they were choſen in Chriſt Jeſu before the begynnynge of the worlde, that they with him and thorough hym ſhould enioy the euerlaſtyng inheritaunce of heauen. Why are they called bounde and priſoners? Surely becauſe they were captiues, boūde and impriſoned vnder the deuill thorough the ſinne that Adā committed. Roma. 5. Roma. 5. b. Why ſayth he that he deliuered thē out of the pitte where in is no water? Forſoth that is euen as much to ſay, as hee deliuered them out of hell and from eternall damnation. Thou wilt happely ſay, hee deliuered them not out of hell and from eternall damnation, for his priſoners that is to ſay, they ỹ ſhalbe ſaued neuer came there. I aunſwere, that they ſhould without doubt haue gone thether & haue bene dāned perpetually, except that Chriſt by his death had deliuered and loſed them. And therefore ſayth the Scriptures that Chriſt deliuereth vs out of hell, becauſe he ſaueth and deliuereth vs that we come not there, which els ſhould ſurely enter into it for euer. It is alſo a common maner of ſpeach among vs, if a man ſhould go to priſon for debt or any ſuch matter, & one of his frendes come in ỹ meane ſeaſon which pacified the aduerſaries & payeth that debt, then may we well ſay, that he hath deliuered this man out of priſon although hee came not there, but ſhould haue gone thether. And likewiſe when we ſay that ſuch a mā hath deliuered his frend from the galowes, we meane not that he was all ready hanged, for then were the deliueraūce to late but we meane that he deliuered him that hee ſhould not be hanged. Furthermore if a mā might bee bold to aſke M. More whether Chriſt haue redemed, loſed and deliuered him in the bloud of his Teſtament? I thinke he would aunſwere yea. Now if we ſhould aſke him further, from whence he hath deliuered him? I am ſure he is not ſo ignoraunt as to ſay that Chriſte hath deliuered him from Purgatory, but euen that he hath deliuered him from eternall death and damnation. And ſo hath Chriſte deliuered vs from the pytte wherin is no water, that is to ſay, frō hell and euerlaſtyng damnation, not ỹ we were in hell all ready (although we were bound vnder ſinne and ready to be caſt therein, but becauſe we ſhould not enter into hell. This is the pure vnderſtandyng of the terte.

An obiectiō and aunſwere therunto.

A queſtion to maſter More.

Here

A true and plaine exposition of the prophet Zachary.

Here might I dispute wͭ him both of hell & of *Limbus patrum* but because I wilbe as short as possible is I will deferre ẏ vntil an other occasiō ẏ I may reason with hym somewhat at large.

M.More.

AN other place is there also in the old Testament that putteth Purgatory quyte out of question. For (sayth he) what is playner then the places whiche in the booke of the Machabees make mention of the deuoute remembraunce, prayour, asmose & sacrifice to be done for soules, when the good and holy mā Iudas Machabeus gathered money among the people to buy sacrifice withall to be offered vp for the soules of them that were dead in the battaile. What shift finde they here? Surely a very shamelesse shift and are fayne to take them to that talkyng which is their shote anker alway, when they finde the storme so great that they see their shyppe goeth all to wracke. For first they vse to set some false glosse vnto the text, and if that helpe not, then fall they to a shameles boldnes, and let not to deny the Scripture and all.

Machabeus.

Sore spoken of M. More.

Frith.

2.Mach.12

The place whiche hee reciteth is written. 2. Macha. 12. And to say the truth, ẏ booke is not of sufficiēt authoritie to make an article of our fayth: neither is it admitted in the Canō of the Hebrues. Here he obiecteth that the Church hath allowed it, and the holy Doctours, as S. Hierome. S. Austine and such other I aunswere: S. Hieromes mynde is opened vnto vs by the Epistle which he wrote before ẏ Prouerbes of Salomō, his wordes are these. *Sicut Iudith & Tobie Machabeorum libros, legit quidem eos ecclesia, sed inter canonicas Scripturas non recipit, sic & hæc duo volumina legat ad ædificationem plebis, non ad authoritatem ecclesiasticorum dogmatum confirmandum.* That is lyke as the Church doth read the bookes of Iudith, Tobias, & the Machabées, but receaueth them not amōg the canonicall Scriptures, euen so let it read these twoo bookes (he meaneth the booke of Sapience and Ecclesiasticus) vnto the edifieng of the people, and not to confirme the doctrine of the Church therby. And it is nothyng lyke that S. Austen should dissent from S. Hierome, for they were both in one tyme, yea & S. Hierome out lyued S. Austen. And therfore the Church could not admit any such bookes either before S. Austens tyme or in his tyme, but that S. Hierome should haue knowne of it. And so may you gather that if S. Austen allow these bookes, or els say that the Churche hath allowed them, you may not vnderstād that they haue allowed and receaued them as canonicall Scriptures, for then you make S. Hierome a lyar. But thus you must vnderstād it, that they haue receaued them to be read for the edifying of ẏ people, and not to confirme the doctrine of the Church or articles of the fayth thereby, according to S. Hieromes expositiō. Now may you sée that our shote anker (as he called it) is so strōg that all his stormes and waues can not once moue it, for we deny not but that the booke is receaued of the church to be read, and we shew by S. Hierome for what entent it is receaued and read, not to proue any article of our faith therby, but onely to order our maner of liuyng therafter in such poyntes as are not repugnaunt vnto the canonicall Scripture.

The bokes of the Machabees are not in the Canon of ẏ Hebrues.

But yet for this once, to do the mā pleasure we will let slyppe our shote anker & take the seas with him. And for all their furious wyndes and frothy waues, we wil neuer strike sayle, so strong is our shyp and so well ballaunced. Be it in case that this booke of the Machabées were of as good authority as Esay: yet can he not proue this fury and paynefull Purgatorye therby. For it speaketh not one word neither of fire nor payne, but it speaketh of a sacrifice offred for the dead, ẏ they might be losed frō their sinnes because there is a resurrectiō of ẏ ded, which may wel be without any paine or fire. So that this conclusion is very bare and naked? It is good to offer sacrifice for the dead that they may be loosed from their sinnes, *Ergo*, there is a sensible fire which doth punishe the holy and chosen people of God. I am

1.

The meaning & true exposition of the Machabees touching purgatory.

ſure there is no child, but he may perceaue that this argument is naught.

2. Beſides that it is to bee doubted whether Iudas did wel or not in offering this ſacrifice. And therfore ought we not of a folliſh preſumption to folow his facte vntill we knowe how it was accepted. Peraduenture thou wilt ſay that the dæde is commended in the ſayd text, where it ſayth: But becauſe he conſidered that they which with godlynes had entred their ſlæpe (that is their death) had good fauour layd vp in ſtore for them, therefore is the remẽbraunce to pray for the dead holy & wholeſome, that they may be loſed from their ſinnes. I aunſwere, that the perſons whiche were ſlayne in the battayl for whom this prayer & ſacrifice was made, were founde to haue vnder their clokes oblations of The ſlaughter of the Iewes was for idolatry. idols which were at Iamniam, & for that cauſe were they ſlayne as it is playne in the text, yea and all the holk prayſed the right iudgement of God. Now theſe men that were ſo ſlayne were damned by the law. Deut. vij. Deutro. 7. whiche ſayth. The images of their Gods thou ſhalt burne with fire, & ſée that thou couet not the ſiluer or gold ẏ is on them nor take it vnto thée leſt thou be ſnared therewith, for it is an Iudas Machabeus was deceaued in hys ſacrifice. abomination vnto the Lord thy God. Bryng not therfore the abomination vnto thine houſe leſt thou be a dãned thing as it is: But vtterly deſie it and abhorre it for it is a thyng that muſt be deſtroyed. Of this may we euidẽtly perceaue, that albeit Iudas dyd this thyng of a good mynde, yet was he deceaued, for his ſacrifice could nothyng helpe them ſith they were damned by the law, and entred not their ſlepe with godlyneſſe as he ſuppoſed.

3. Furthermore it is euident that the Iewes had ſacrifices for the ſinnes of them that liued. Leuit. 4. 5. 6. &c. But how knew they that theſe ſacrifices would extende them ſelues vnto the ſinnes of the dead? And they were cõmaunded vnder the payne of curſing that they ſhould adde nothyng vnto Deut. 12. the word of God. Deut. 12. Verely it is lyke that the Prieſtes euen at that tyme ſought their owne profite, abuſed the ſacrifices, & deceaued the ſimple people.

4 M. More alſo ſayth, that the money was ſét to buy ſacrifices which ſhoulde be offered for the ſinne of the ſlayne. Now knoweth euery Chriſten that all maner of ſacrifices & offerynge were nothyng but figures of Chriſt, which ſhould be offered for the ſinne of his people. So that when Chriſt came, all ſacrifices & oblations ceaſed. If thou ſhouldeſt now offer a calfe to purge thy ſinne, thou were no doubt iniurious vnto the bloud of Chriſt, for if thou thought his bloud ſufficiẽt, then wouldeſt thou not ſéke an other ſacrifice for thy ſinne. By Chriſtes death all ſacrifices ceaſed.

5 Yea I will go further with you there was not one ſacrifice in the old Teſtamẽt that purged or toke away ſinne. For the bloud of oxẽ or goates can not take away ſinne. Heb. x. But Heb. 10. all the ſacrifices which were thẽ offered, did but ſignifie that Chriſt ſhould come and be made a ſacrifice for vs, which ſhuld purge our ſinne for euer. Now were their ſacrifices and oblations inſtitute of God and yet could they not take away ſinne: but onely ſignified that Chriſt through his blud ſhould take it away. What maſnes then is come into our braynes that we thinke that our oblations whiche are ordained but of our owne imagination ſhould take away ſinne? No ſacrifice cã take away ſinne but onely the ſacrifice made by Chriſt.

6 What if Iudas gathered ſuch an offeryng in the old Teſtamẽt, ſhould it then folow that we muſt doe ſo to, which know that Chriſt is come and that all oblations are ceaſed in hym: ſhall we become Iewes and go backe agayne to the ſhadow and ceremonie ſith we haue the body and ſignificatiõ whiche is Chriſt Ieſu? Be it that Iudas were a holy man, might he not do yet amiſſe? Be it in caſe that he dyd well, ſhall we therfore ſtraight wayes out of his worke ground an article of our fayth? Dauid was an holy man & yet committed he both murther and aduoutry ſhal we without further enſearchyng the Scriptures ſtreight wayes folow his example? Abraham was an holy man and was commaũded of God to offer his owne ſonne: The holieſt men haue fallen.

ſhall

shall we offer our children therfore? Gedson and Iosua destroyed the vnfaythfull Kyngs and Princes and did well and were praysed of God. Must we do so to? And wherfore shall we more felow the example of Judas thē of the other? Shall I tell you why? Verelye for this example of Judas bringeth money vnto our spiritualty. These xij. thousād drachmas shyne so bright in their eyes, ẏ without other cādle lanterne or spectacles they haue espyed an article of our fayth: you may not consider that they haue taken this text of.xij. thousand drachmes for an Epistle in soule masses, for then peraduēture you might fall into some shrewed suspection, that they should do it of couetousnes, which faulte can not be espyed in our spiritualtie, as you know well inough.

The example of Judas Machabeus is profitable to ẏ church, and therfore it must be folowed.

7. He that holdeth any ceremony of the law as necessary, is boūd to kēepe and fulfill the whole law. This is euident of Paul. Gal.6. where he sayth, If ye be circumcised, then are ye debtours to fulfill the whole law. That is if ye put any confidence in circumcision or recounte it as necessary (for els it is of it selfe, neither good nor euil) then make you your selues boūde vnder the law which burthen neither we nor our fathers could beare, and tempt God. Act.xv. And this sacrifice of Judas was but a ceremony & signified ẏ Christ should with his bloud quench our sinnes. *Ergo*, he that keepeth or coūteth this ceremony as necessary (as are all the articles of the fayth) doth captiue him self vnder the law and tempteth God to speake no more sharpely.

Gallat.6.

Actes.15.

Rastell.

8. Yet will I go a litle nere vnto you. Judas hym selfe beleued not ẏ there was a Purgatory. For in the tyme of the old Testament there was no purgatory as the Scholemen graūt them selues but onely a place of rest which they called *Limbus patrum:* wherfore they are pitiously deceaued that will proue Purgatory by the textes of the old Testament, sith, as they say them selues, there was no Purgatory at that tyme.

The schole mē say that in the tyme of the olde Testament there was no Purgatory.

9. Finally, I cā not finde a place that of it selfe more properly cōfuteth this phantasticall Purgatory, then doth this same texte whiche they sticke so sore to, imaginyng that it stablisheth Purgatory. The text saith on this maner, except hee had hoped that they which were slayne should rise agayn, It should sēeme voyde and in vayne to pray for the dead. If you fayne a Purgatory, thē must this text nēedes be false: for be it in case that the dead should not rise agayne. Now sayth the text that it were voyde & in vayne to pray for the dead if they should not rise agayne. But if there were a Purgatory wherein they should be purged and punished in the meane season: then were it not in vayne to pray for them to deliuer them out of that payne, but rather very frutefull and necessary although they should neuer ryse agayne. And therfore if this text be of authoritie, is it impossible that there should be any Purgatory, neither is there any text that in my iudgement can better vndermine Purgatory and make it fall.

Peraduenture you desire to know my mynde in this place, and that I should expoūd vnto you what Judas ment in his oblatiō sith he thought of no Purgatory as ẏ foresayd text doth well specifie. Verely I thinke that Judas beleued that there should be a resurrection, as this text praysed hym, saying, thinkyng well and deuoutly of the resurrection. For among the Jewes there were many that beleued not the resurrection of our flesh, and they that beleued it were yet so rude and ignoraūt, that they thought they should ryse but to obtayne a carnall kyngdome & haue their enemyes subdued vnder them without rebellion. And thereto sticke the Jewes vnto this day. And it is most lyke that this should be his meanyng, we shall all ryse agayne, and possesse this land in peace, and these men which are slaine are out of the fauour of God because they haue contrary to the law. Deut. vij. Take of the idols oblations, therfore is it best that we send a sacrifice vnto Jerusalem to pacifie the wrath of God towardes them, lest whē they

A declaration of the meanyng of Judas Machabeus in offeryng hys sacrifice for the dead.

Deut.7.

riſe againe the Lord ſhould ſend ſome plague amongeſt vs for their trāſgreſſiō which they committed while they were here lyuyng. If any má can better geſſe I am wel cōtent to admit it, but this is playne inough: he thought that this ſacrifice could not helpe thē before they ſhould riſe agayne, which doth fully deſtroy Purgatory. For where he ſayth that it were voyde & in vayne to pray for the dead except they ſhould ryſe agayne: Is euen as much as to ſay vnto hym that hath any witte as that this prayer & ſacrifices can do them no good before they be riſen agayne from death: for els were it not in vayne to praye for them although they ſhould neuer ryſe agayn. As by example, if I ſay to a man that he ſhall neuer obtayne his purpoſe except he ſhould ſue to the kings grace, it is euen as much to ſay to a má that hath any wytte, as he ſhall neuer obtaine his purpoſe before he hath ſued to the kynges hyghnes.

Judas Machabeus thought of no Purgatory.

M. More is like to be proued an inſipient.

Maſter More goeth about to ieſt them out of countenaunce which ſay that the booke of Machabées is not au tētike becauſe it is not receaued in ỹ Canon of the Hebrues and ſayth that by this reaſon we may alſo denye the booke of Sapience & proue our ſelues inſipientes: but verely, if he admitte the booke of Sapience to be true and autentike, I feare me it will go nye to proue hym an inſipient for graunting that there is a Purgatory. Read the. 45. argument againſt Raſtell, & then iudge whether I ſay true or not.

10. Hetherto haue I let ſlyp our ſhoteanker and haue runne the Seas with hym, graunting him for his pleaſure that this booke ſhould be of as good authority as Eſay. Not that the Church, or holy Doctours, or any wiſe man ſuppoſeth it of ſo good authoritie, but onely to ſée what concluſion might be brought vpon it (that once graūted.) And if any man would require my iudgement as concerning this booke, I would ſhortly aunſwere that either this booke is falſe and of no authoritie, or els that Chriſt & his Apoſtles all holy Doctours & Scholemen therto are falſe and without authoritie.

John Frithes iudgement of ỹ bookes of the Machabees.

For he that admitteth prayers and ſacrifice to be done for the dead, yea & alſo affirmeth that they are holy and wholeſome for ſuch ſinnes as are dāned by the law of God (which are in dede very mortall) doth not he agaynſt the word of God, yea and alſo agaynſt the cōmon conſent of all mē? But this booke doth ſo: which admitteth prayer and ſacrifice to bée done for the dead that were ſlayne in the battayle for theyr offence, yea and alſo damned by the law. Deut. 7. Now conclude your ſelues what ye thinke of this booke.

Thus much hath M. More brought (to proue his purpoſe) out of the old Teſtament and I thinke ye ſée it ſufficiently aunſwered. And now he entendeth to proue hys Purgatory by good and ſubſtaunciall authoritie in the new Teſtament alſo.

M. More.

FIrſt let vs conſider (ſayth Maſter Poze) the wordes of the bleſſed Apoſtle and Euangeliſt. S. Iohn, where he ſayth. *Eſt peccatum ad mortem, non dico vt pro eo roget quis.* There is ſayth hee ſome ſinne that is vnto the death, I byd not that any man ſhould pray for that, this ſinne as the interpreters agree is vnderſtād of deſperation and impenitēce, as though Saint Iohn, would ſay: that who departe out of this world impenitent or in deſpayre, any prayer after made can neuer ſtand hym in ſtede. Then it appeareth clearely that S. Iohn meaneth that there are other whiche dye not in ſuch caſe for whom hee would men ſhould pray, becauſe that prayer, to ſuch ſoules may be profitable. But that profite can no man take beyng in heauen where it needeth not, nor beyng in hell where it helpeth not, wherefore it appeareth that ſuch prayer helpeth onely for Purgatory, which thou muſt therfore nedes graunt except thou deny S. Iohn.

1. Iohn. 5.

Deſperatiō and impenitency are damnable ſinners.

Frith. 1. Iohn. 5.

The text is written. 1. Iohn. 5. which ſayth: there is a ſinne vnto the death, I byd not that any man ſhall pray for that. In this place doth M. More vnderſtād by this word death, tem-

tempozall death, and then he taketh his pleaſure. But we will deſire hym to loke two lynes aboue, and not to ſnatch one peece of the text on this faſhion. I will rehearſe you the whole text and then ye ſhal heare myne aunſwere. The text is this, if any man perceaue that his brother doth ſinne, a ſinne not vnto ỹ death, let him aſke and he ſhall geue hym lyfe, to them that ſinne not vnto death. For there is ſome ſinne that is vnto death I bid not that any mã ſhould prayy for that. Now marke myne aunſwere. Death and life be contrary and both wordes are in this text, therfore if you vnderſtand this word death for tempozall death, then muſt you, alſo vnderſtand by this word life, tempozall lyfe. And ſo ſhould our prayer reſtore men agayne vnto tempozall lyfe. But I enſure you, M. More taketh this word death ſo commonly that no mã can tel what he meaneth. For in one place he taketh it for tempozall death, ſaying: who ſo depart out of this world impenitent. &c. And in an other place he is compelled to take it for euerlaſtyng death. Therfore will I ſhewe you the very vnderſtandyng of ỹ text. And better interpzeters deſire I none then Chriſt him ſelfe which ſayd vnto the Phariſeis, euery blaſphemy ſhall be forgeuen, but ỹ blaſphemy againſt the holy ghoſt (which S. John calleth a ſinne vnto the death) ſhall neuer be forgeuen, but is giltie vnto euerlaſtyng damnation. Marke. 19. what ſinne or blaſphemie is this? verely ỹ declareth S. Marke, ſaying. They ſayd that he had an vncleane ſpirite ỹ was ỹ ſinne vnto death euerlaſtyng, that was the ſinne, that ſhould neuer be forgeuen. He prooueth ſo euidently vnto thẽ that his miracles were done with ỹ ſpirite of God, that they could not deny it. And yet of an hard and obſtinate hart, euen knowyng the contrary, they ſayd that he had a deuill within hym. Theſe Phariſeis dyed not forth with, but lyued peraduenture many yeares after. Notwithſtãding if all the Apoſtles had prayed for theſe Phariſeis whiles they were yet lyuing, for all that their ſinne ſhould neuer haue bene forgeuen them. And truth is that after they dyed in impenitencie and deſperation, which was the frute of that ſinne, but not the ſinne it ſelfe.

M. More is confuſe in the interpretation of the ſcriptures.

Marke. 3.

What blaſphemy and ſin againſt the holy ghoſt is.

Now ſée ye the meanyng of this text, and what the ſinne vnto death or agaynſt the holy ghoſt is. If any man perceaue his brother to ſinne a ſinne not vnto death, that is not againſt the holy ghoſt: let him aſke and he ſhall geue him life, that is, let him pray vnto God for his brother and his ſinne ſhalbe forgeuen him. But if he ſée his brother ſinne a ſinne vnto death, that is, agaynſt the holy ghoſt, let him neuer pray for him for it boteth not. And ſo is not the text vnderſtand of prayer after this lyfe (as M. More imagineth) but euen of prayer for our brother which is lyuing with vs.

The pure vnderſtanding.

Notwithſtanding this ſinne is not lightly knowne, excepte the perſon knowledge it hym ſelfe, or els the ſpirite of God opẽ it vnto vs. Therfore may we pray for all men, except we haue euident knowledge that they haue ſo offended as is before rehearſed. And this is his text taken from him wherwith he laboureth to proue Purgatory.

What ſay they to the wordes of S. Iohn Apoc. 5. I haue heard (ſayth he) euery creature that is in heauen and vppon the earth and vnder the earth, and that be in the Sea and all thynges that be in them, all theſe haue I heard ſay, benediction, and honour, and glory and power for euer be to him, that is ſitting in the throne and vnto the lambe. By the creatures in heauen hee meaneth aungels. By the creatures vpon the earth, he meaneth men. By the creatures vnder the earth, he meaneth the ſoules in Purgatory. And by the creatures in the Sea hee meaneth men that ſayle on the Sea.

M. More. Apoca. 5.

Note.

By this text I vnderſtand not onely aungels and men, but alſo heauen and earth and all that is in them, cuẽ all beaſtes, fiſhes, wormes, and other creatures & thinke that all theſe creatures do prayſe the Lord. And where he taketh the creatures vnder ỹ earth

Frith.

Frith and Moze doth not agree.

foꝛ the ſoules in Purgatoꝛy: I take it foꝛ all maner of creatures vnder ỹ earth, both woꝛmes vermine and all other. And where he dꝛaweth the text and maketh the creatures in the ſea, to ſignifie men that are ſayling on the Sea: I ſay that the creatures in the Sea do ſignifie fiſhes, and ſuch other thynges, and that S. Iohn by this text ment euen playnly that all maner of thynges geue pꝛayſe vnto God and the lambe, yea and I dare be bold to adde that euen the very deuils & damned ſoules are compelled to pꝛayſe hym. Foꝛ their iuſt puniſhment commendeth his puyſaunt power & righteouſnes. Neither nédeſt thou to wõder oꝛ thinke this any new thyng, foꝛ Dauid in the 148. byddeth Serpentes beaſtes and byꝛdes to pꝛayſe the Lord, as it is alſo wꝛitten Dani. iij. And Paule ſayth Roma. 8. All maner of creatures long foꝛ our redemption and pꝛayſe God foꝛ it, yea and mourne that the laſt day is not yet come that the elect childꝛen of God might enter into reſt: foꝛ then ſhall alſo thoſe creatures be deliuered frõ their coꝛruptiõ and bondage into the libertie and gloꝛy of the childꝛen of God. Now iudge Chꝛiſten reader whiche ſentence ſtandeth moſt with the Scripture and gloꝛy of God.

A true expoſition of the Scripture.

M. More. Doth not the bleſſed Apoſtle. S. Peter as it appeareth. Actes. ij. ſay of our Sauiour Chriſte in this wiſe. *Quem Deus ſuſcitauit ſolutis doloribus inferni*. In theſe woordes he ſhewed that paynes of hell were loſed: but thoſe paynes were not the paynes of damned ſoules. And in Iimbo patrum there was no payne, *Ergo*, it was the payne of Purgatory which he looſed.

Frith. Alas what ſhall I ſay? I am in a maner compelled to ſay that this mã wandꝛeth in wilfull blindneſſe. Foꝛ els were it not poſſible that he ſhould erre ſo far as to bꝛing in this text foꝛ hys pꝛpoſe. The woꝛdes of Peter are theſe: Ye men of Iſraell heare theſe woꝛdes, Ieſus of Nazareth a man ſet foꝛth of God foꝛ you wyth powers, wonders, and tokens which God hath done by hym among you, as (you your ſelues know) after he was deliuered by the purpoſed counſell and foꝛeknowledge of God, and you receyued hym of the handes of the wicked, ye crucifyed and kylled him whom God hath rayſed, diſſoluing the paynes of death: foꝛ it was impoſſible that he ſhould be ſubdued of it. Here in ſtead of theſe woꝛdes The paynes of death, he ſetteth the paynes of hell (as it is moſt like) euẽ of a purpoſed deceit. Foꝛ albeit the mã would not take the payne to read the gꝛæke, yet if he had but once lꝛked vpon the tranſlation of hys olde frende and companion Eraſmus, it would haue taught him to haue ſayd, *ſolutis doloribus mortis*, that is, diſſoluing the paynes of death, accoꝛding to the Gꝛæke, and very woꝛdes of Luke which wꝛote theſe actes in the gꝛæke tongue.

Moze purpoſely coꝛrupteth the ſence of the Scripture.

And albeit the Lad tranſlation vſeth thys woꝛde *Infernus* which is diuerſly taken in ſcripture, both foꝛ death, foꝛ a graue, & foꝛ hell, yet in this place is maiſter Moze wythout excuſe which calleth it hell in our Engliſh tongue. Foꝛ albeit the woꝛd of it ſelf were indifferent in the Latine, yet it is not indifferent in the Engliſh: foꝛ there is no Engliſh man that taketh hys woꝛd hell, eyther foꝛ death, oꝛ foꝛ a graue, no not maiſter Moze himſelf. Foꝛ firſt he tranſlateth the text falſely calling it hell, and then he deſcãteth on a falſe ground, and calleth hell, not death but purgatoꝛy: when S. Peter bꝛought in theſe woꝛdes foꝛ no other purpoſe but to pꝛoue ỹ Chꝛiſt was riſen from death thꝛough the power of hys Father, meaning, that God the Father dyd rayſe hys Sonne Chꝛiſt notwythſtanding the ſoꝛowfull paynes and panges which he ſuffred vnto ỹ death, foꝛ it was impoſſible that Chꝛiſt ſhould be vtterly ſubdued of death. So that thys text pꝛoueth no moꝛe purgatoꝛy, then it pꝛoueth that maiſter Moze was hyꝛed of the ſpiritualty to defend purgatoꝛy. Beſides that, if it ſhould ſerue foꝛ Purgatoꝛy (which no wiſe man wil graunt whẽ he ſeeth the pꝛoceſſe of the Tert) it ſhould pꝛoue nothing, but that Chꝛiſt ſhould

Moze falſly deſcãteth vppon the Scriptures.

M. Moze a pꝛoctour foꝛ Purgatoꝛy.

ſhould lye in the paynes of purgatory vntill God hys Father had holp him out: for the paynes which he ſpeaketh of were Chriſtes paynes, which no man can deny if he read the Text. But what a fond opinion were that, to fayne that Chriſt which was without ſinne, ſhould be tormented in the paynes of purgatory.

M.More. 1.Cor.3. The bleſſed Apoſtle Paule in his firſt epiſtle to the Corinthians the third chapter, ſpeaking of our ſauiour Chriſt the very and only foundation of all our fayth and ſaluation, ſayth: If any man builde vpon this foundation gold, ſiluer, precious ſtones, wood, hay, or ſtrawe, euery mans worke ſhall be made open, for the day of the Lord ſhall declare it, for in the fire it ſhalbe ſhewed, & the fire ſhall proue what maner of thyng euery mans worke is. If any mans worke that he hath builded thereon do abide, he ſhall haue a reward: if any mans worke burne, he ſhall ſuffer harme, but he ſhalbe ſafe, but yet as by fire. And finally he concludeth that thys word fyre, muſt nedes ſignifie the fyre of Purgatorye.

M. More woulde fayne proue a purgatory.

Frith. He that conſidereth the order or proces of the text ſhall eaſely perceiue that thys man erreth: for the Text ſpeaketh of the preachers, & blameth the Corinthians that they made ſuch ſectes and diſſentions among them ſelues, for one ſayd that he was Paules man, and held on hys ſide: an other ſayd that he was Peters man: the thirde did ſticke to Apollo, and ſo forth, euen as our friers do now a dayes, one ſect holdeth on S. Fraunces, an other of S. Dominike, the thyrd of S. Auſten. &c. S. Paule rebuketh theſe ſectes, & called the perſons carnall, commaunding them to take Chriſt for they head, & to cleaue onely to him: and as for Apollo, Peter, and Paule he ſayth, that they are but miniſters of the word, euery mā according to the gyfte geuen hym of God, the one more, the other leſſe.

Paule planted Apollo watred, that is, Paule ſet the Corinthians in the ground of Chriſtes fayth, and then came Apollo and preached them further of Chriſt, and comforted them to abide in the way which they walked in: howbeit it was onely God that made them proſper in the word and gaue the encreaſe. Neuertheles euery man ſhall receaue according to his labour: if he preach much, the more ſhall be his reward: if he preach litle, therafter ſhall he be rewarded. For we are Gods workmē to preach hys worde, and you are Gods huſbandry whom we muſt till and dreſſe in declaring you the word and perpetuall will of God: you are become Gods building thorough the grace of God which he hath geuen me, whome we muſt frame and ſo couch by the word of God, that we may make of you a temple of liuing ſtones. Lyke a wiſe workemaiſter haue I layd the foundation, for I firſt beganne to preach you Chriſt. Now commeth there an other and buildeth vpon this my foūdation entendyng to inſtruct you further in the wayes of Chriſt. But let euery mā take hede how he buildeth or preach vnto you, for no man cā lay any other foundation then is layed already, for all our buildyng and preachyng leneth onely on this pointe and principall ſtone, to declare vnto you what Chriſt hath done for you. wil to you.

He that labozeth much in Gods vyneyard ſhall receaue much. &c.

If any builde on this foundation gold, ſiluer, or precious ſtones, that is: if any man preach purely the word of God, which is likened to gold, ſiluer, and precious ſtones becauſe that as theſe are not conſumed with materiall fire, but rather made more pure, euen ſo the pure word of God ſuffreth neither hurt nor damage in ſpirituall fire, that is temptation and perſecution.

What it is to builde on gold, ſiluer or precious ſtone.

Or els if any man build vpon this foūdation wode, hay, or ſtubble, that is, if a man of good entent (but yet thorough ignorance) preach and teach you to ſticke vnto ceremonies & mēs traditions (although they ſeme neuer ſo glorious) and to ſuch thynges as are not groūded on Scripture (as S. Cyprian taught and defended to rebaptiſe hym, that was once Baptiſed and after fallen into hereſie, yea &

What it is to build on wood, haye or ſtubble.

Cyprian.

many Byſhops conſented vnto hym, yet was it ſurely a great errour) this is wode, haye and ſtubble that cā not endure the fire of temptation & lyght of Gods word.

Euery mans worke ſhalbe declared for the day ſhall open it. Albeit it proſpere for a ſeaſon in the darke and can not be perceiued, yet whē the day commeth, which is the light of Gods worde, it ſhalbe eſpyed and iudged. The day ſhal open it that ſhalbe reuelated in fire, and the fire ſhall proue euery mans worke what it is. Fire ſignifieth temptation, tribulation, perſecution &c. whiche ſhall proue euery mans workes. If any mans worke that hee hath builded doe abyde this fire, that is, if the word that a man hath preached do abyde all aſſaultes & temptatiōs, it is a token that they are ſurely grounded on the Scripture of God, and then ſhall the preacher receiue his reward. If any mans worke be burnt, that is if the preachers wordes will not abyde the tryall and light but baniſh away, then is it a token that they are not well grounded on Scripture, and ſo ſhall he ſuffer hurt, for it ſhalbe a great croſſe and veration to the preachers hart that he hath bene ſo deceiued hym ſelfe and hath alſo ledde other into his errour. Notwithſtādyng he ſhalbe ſaued, becauſe of his fayth in the foundation, which is Chriſt, and his ignorannce ſhalbe pardoned vith he erreth not of a malicious purpoſe but of a good zeale. But yet ſhall it be as it were a fire to him, for it ſhall greue his hart to ſē that he had laboured in vayne, and that hee muſt deſtroy the ſame which he before through ignorannce preached: this is the proceſſe & pure vnderſtandyng of the tert.

How euery mans worke is tryed by fire.

There is no man but he graūteth that theſe wordes, foundation, laying of foundation, buildyng, gold, ſilver, precious ſtones, wood, haye and ſtubble are figuratiuely ſpoken: and why cā they not ſuffer that this word fire be ſo taken to? But where they finde this word fire, what ſoeuer the proceſſe be, there plante they Purgatory by and by, without any further conſideratiō. And yet if they had any iudgement at all, they might well perceaue by Paules owne wordes that he toke not this worde fire for materiall fire, as they groſſely imagine, but proceded in his Allegory and ſpake it figuratiuely: for Paule ſaith, He ſhalbe ſaued, but ſo as it were thorough fire. Marke well his wordes, he ſayth not that he ſhalbe ſaued through fire. But as it were thorough fire, ſignifyng that it ſhalbe a great grief & vexatiō vnto him. So that by theſe wordes of Paule, a very child may perceaue what he ment.

Wordes figuratiuely ſpoken.

Furthermore, if they be ſo ſtifnecked that they will not bow to ỹ truth, but ſtill perſeuer in their owne phantaſies faynyng Purgatory out of this place: thē will I boldly ſay vnto them that there ſhall no man enter into it but onely preachers. For in this place Paul onely ſpeaketh of them, and affirmeth that it is their preachyng and learnyng that ſhall be ſo proued thorough fire, and that ſuch a Preacher ſhall be ſaued, but yet as it were thorough fire. And therfore may the temporaltie be of good comfort, for I promiſe them that by this texte they ſhall neuer haue hurt in this their painfull Purgatory.

M. More. Math. 12.

DOth not our bleſſed Sauiour him ſelfe ſay that there is a certaine ſinne which a man may ſo cōmit agaynſt the holy ghoſt, that it ſhall neuer be remitted nor forgeuen, neither in this world, nor in the world to come? Now when our Lorde ſayth that the blaſphemy agaynſte the holy ghoſt ſhall not be forgeuē, neither in this world, nor in the world to come, he geueth vs cleare knowledge, that of other ſinnes, ſome ſhall bee forgeuen in this world, and ſome in the world to come.

Frith. A ſubtile ſophiſme.

Although this argument be a very Sophiſme, yet is there neither one rule in Sophiſtry that can proue this argument, nor yet one Sophiſter ſo folliſh as to graunt it.

For if I ſhould ſay vnto mine enemy that I would neither forgeue him

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as lōg as I lyued no3 after my death, becauſe hee had done me ſome hay-nous treſpaſſe, then would men cōũt hym wo3ſe thē made that would ſay, Frith will not fo3geue his enemy as long as he lyueth no3 after his death, *Ergo*, ſome mē will fo3geue their ene-myes after their death. Fo3 when I ſay that I will not fo3geue hym, nei-ther in my life no3 after my death, I meane that I wil neuer fo3geue him, and make that addition becauſe hée ſhould not of folíhnes loke fo3 any ſuch fo3gueneſſe.

There is no remiſſiō of ſinnes after this lyfe.

But thus foloweth the argument well, It ſhall not be fo3geuen in thys wo3ld no3 in the wo3ld to come, *ergo*, it ſhall neuer be fo3geuen. And euen ſo doth the holy euangeliſt S. Marke expounde theſe wo3des of Chriſt in the thyrd chapter. Fo3 Mathew ſaith chap. 12. He that ſpeaketh agaynſt the holy Ghoſt ſhal neuer haue it fo3-geuen in this wo3ld no3 in the wo3ld Marke.3. to come: Marke expoundeth it thus, he that ſpeaketh a blaſphemy agaynſt the holy Ghoſt hath no remiſſion fo3 euer, but is giltie vnto euerlaſtyng damnation.

But of thys I haue ſpoken ſuffici-ently befo3e (in ſoluting the Tert 1. Joh. 5.) both what the ſinne and alſo how the text is to be vnderſtand. Nei-ther affirmeth the Scripture in any place that any ſinne is fo3geuen after thys lyfe, but ſayth, be ready fo3 ye know not the time when the Lo3de ſhall come, as who ſhould ſay, in this lyfe is remiſſion and full mercy to be had: labour therfo3e to attayne it, fo3 after thys lyfe is no ſuch fo3geuenes, but euen as the Lo3d findeth thee, ſo ſhall he iudge thée. Hys next and laſt argument of ſcripture is this:

M.More. Math. 12.

CHriſt ſayth, as it is rehearſed in the xij. of Matthew, that men ſhall yeld a reckenyng of euery idle worde, and that ſhall be after thys preſent lyfe. Then wotteth euery man that by that reckoning is vn-derſtand a puniſhment therefore, which ſhal not be in hell, and much leſſe in heauen, and therfore can it be no where els but in Purgatory.

Verily I haue not heard of a pa- Frith.
trone that ſo vnpro3ſitably defendeth hys clyent, no3 yet of any man that geueth himſelfe ſuch proper tripps to call himſelfe, except he went about M. More doth quyte ouerthrow hym ſelfe.
to betray and vtterly deſtroy the part which he would ſéme to fauour: fo3 thys text maketh mo3e agaynſt hym, then any that he bro3ght befo3e ſé-meth to make with him. The wo3des of Mathew are theſe: I tell you that of euery idle wo3d that men ſpeake, ſhall they yéld a reckoning in the day of iudgement: but that leaueth he out full craftely. Now let vs reaſon of thys text. By the reckoning is vnder-ſtood a puniſhment fo3 the ſinne (as maiſter Mo3e ſayth himſelf) and thys reckoning ſhall be vppon the day of dome, *ergo*, then this puniſhment fo3 ſinne, can not be befo3e the day of dome, but either vpon o3 els after the day of dome: Fo3 God will not firſt puniſh them, and then after reckon with them to punyſhe them a new: And ſo is purgato3y quite excluded: Here by M. Mo3es argument, Purgato3y is quyte ex-cluded.
Fo3 all they that euer imagined any purgato3y do put it befo3e the iudge-ment: fo3 when Chriſt commeth to iudgement then ceaſeth purgato3y as they all conſent: neyther is there any pra3er o3 ſuffrage which at that time can do any helpe at all. And ſo hath maſter Mo3e by thys text geuen him ſelfe a pro3per fall.

Here may you ſe3 how ſtrong hys reaſons are: and what wil happen to him that taketh in hand to defend the falſhode agaynſt the truth of Goddes wo3d: fo3 hys reaſons make mo3e a-gaynſt him then wyth him. You may well know that if hys matter had bē any thing lykely, he would haue co-loured it of an other faſhion. But ſith ſuch a patrone ſo greatly commended fo3 his conueyance & wiſedome hand-leth this matter ſo ſlenderly, you may well miſtruſt hys cauſe. Thys is the laſt reaſon grounded of Scripture, wherwith he hath laboured to pro3ue purgato3y. And after thys reaſon he reckeneth vp the doctours, and ſayth fo3 his pleaſure that al make fo3 him: but as touching the doctoures I will make a ſufficient aunſwer in the third

part, which is agaynſt my Lorde of Rochester.

Thus he leaueth the Scripture, which he hath full vnmanerly handled, and now endeuoureth himſelfe to proue his purpoſe by ſome probable reaſons. And firſt he bringeth in hys old argument that the church can not erre, to the which reaſon I nede not to aunſwer, for William Tyndall hath declared aboundantly in a treatiſe which by Goddes grace you ſhall ſhortly haue, what the church is, and alſo that it both may erre, & doth erre, if the pope and his adherents be the church, as M. More imagineth.

M.More. AFter thys he confirmeth hys fantaſie with phantaſticall apparitions, ſaying: that there haue in euery country and in euery age apparitions bene had, and well knowne & teſtified, by which men haue had ſufficient reuelation and proofe of purgatorye. Howe many haue by Gods moſt gracious fauour appeared to theyr freendes after theyr death, and ſhewed themſelues holpen and deliuered thence by pilgrimages, almeſdeedes, prayer, &c. If they ſay that theſe be lyes, then they be much worſe then their maſter Luther himſelfe, for he conſenteth in his ſermons that many ſuch apparitions bee true, and they be true: then muſt there needes be a purgatory.

M. More is a ſubtill Sophiſter. Here playeth maſter More the ſubtile ſophiſter, and would deceiue men wyth a fallace, which lyeth in thys worde, true, ſo that when he ſayeth that ſuch apparitions be true, thys ſentence may be taken two maner of wayes. One, that it is true that ſuch phantaſticall apparitions do appeare to diuers, and that I thinke no man be ſo foliſh but he will graunt him.

And yet in dede are they no ſoules but very deuils that ſo appeare to delude men, that they ſhould fall frō the the fayth of Chriſt and make a God of their owne workes truſtyng to be ſaued thereby. But to ſuppoſe this true that they are the ſoules of Purgatory which ſo appeare, is very fonde falſe and agaynſt all Scripture, for Eſay ſayth, ſhall we go from the quicke vnto the dead? that is, ſhall we enquire of the dead and beleue them in ſuch pointes as cōcerne our wealth? Nay ſayth he, but vnto the law & witnes, that is vnto God and his word. Eſay. 8.

And ſo are we monished by Eſay in the. 8. that we beleue no ſuch phantaſies, we are commaūded by the law of God, that we enquire not of the dead, not for the truth, for God abhoreth it. Deut. xviij. Truth is not to bee fought of the dead.

Beſides that the parable of the rich man and Lazarus doth vtterly condemne all ſuch apparitions, that they are no ſoules which appeare but very deuils. For when the rich man deſired that Lazarus might go & warne his brethrē, that they ſhould not come into that place of payne, Abrahā aunſwered, that they had Moſes and the Prophetes, addyng alſo, that if they beleued not them, then would they not beleue although one ſhould riſe agayne and tell it them. Luke. 16.

And ſo may I conclude that it were in vayne to ſend them any ſuch apparitions of ſoules, & that in very dede there are no ſoules ſent of God, but that they are verely deuils whiche come to delude the people, & to withdraw them from Chriſt. Furthermore all men graunt that the appearyng of Samuell was but an illuſion of the deuill, thou ſhalt finde the ſtory. i. Reg. xxviij.

It is not long ſith ſuch a queſtion was moued in Oxford, the thing was this, there was a powre man of the cōtrey, whiche was ſore troubled with ſuch apparitions, for there came a thyng to him which deſired him to go certaine pilgrymages and to do certaine other ceremonies whereby it ſayd that it ſhould be deliuered from innumerable torments which it now ſuffered. The powre man beleued that this thyng ſayd truth, and dyd as it commaunded. Notwithſtandyng it came ſo often vnto him, that what with labour and what with feare, the mā was almoſt beſides him ſelfe, and then was hee ſent to Oxford to aſke counſell what was beſt to bee done. The queſtion was moued to one Dr. 1. Kinge. 18

In apparition of a ſpirite moued to certeine of Oxford.

tour Nicolas, and hee affirmed by ¶ by that it was no ſoule but the very deuill, and that he ſhould no more follow the fendes appetite. Then was it moued to D. Kyngton, and he affirmed the ſame. Finally, they enquyred of D. Roper what his minde was therin, ¶ he ſayd that he would loke on his boke, and when he had loked his pleaſure, he gaue this aunſwere. Let him alone a while (quoth he) and I warraunt you, that this felow ſhall either hang him ſelfe, or drowne hym ſelfe, or come to ſome other miſchief. Thus determined theſe men whiche are a great deale to ſuperſtitious to diſſent from any of the old Doctours, yea or els from their owne Scholemen. And yet would M. More make vs beleue that they were very ſoules, ¶ that by ſuch ceremonies they might be deliuered.

Frith.

Now commeth M. More to ſolute thoſe two reaſons that were brought againſt Purgatory in the Supplication of Beggers, which was ỹ whole occaſion of his boke. And marke how ſlender his ſolutiõs are. The firſt reaſon is this. If there were any Purgatory out of which the Pope might deliuer one ſoule by hys pardon, then may he by the ſame authoritie deliuer many: and if he may deliuer many, then may he deliuer them all. The ſecond reaſon is this. If he can deliuer them for money: then may he alſo deliuer them without money. And then is he a very cruel tyraunt which kæpeth them in paynes ſo intollerable (as he imagineth him ſelfe) vntill they pay money.

M. More his ſolution of the two former reaſons.

The firſt hee ſoluteth on this maner: Sith our Lord ſendeth them thether for ſatiſfaction to be made in ſome maner for their ſinne: the Pope ſhould not againſt Gods purpoſe delyuer them free then chaunge the maner of their ſatiſfaction frõ payne into prayer, almoſe or other good workes to be done by their frendes for them in ſome pointe profitable and neceſſary for the whole corps of Chriſtẽdome or ſome good member of the ſame.

As concernyng ſatiſfaction, I haue ſpoken ſufficiẽtly before agaynſt Raſtell. The Scripture knoweth no other ſatiſfaction to be made for ſinne towardes God, but onely the bloud of his ſonne Jeſu Chriſt, for if there were an other ſatiſfaction then dyed Chriſt in vayne: yea and he that ſeeketh any other ſatiſfactiõ for his ſinne (towardes God) then Chriſtes bloud (which muſt be receiued with a repẽtyng hart through fayth) doth deſpiſe Chriſtes bloud and treade it vnder his fæte. And ſo is the firſt part of M. Mores ſolution falſe, that they ſhould be ſhut in Purgatory to make ſatiſfaction.

M. Mores his argument is falſe.

Beſides that where hee ſayth that if the Pope ſhould ſo deliuer them, he ſhould deliuer them free. I ſay nay. For the Pope can deliuer no mã from thence vntil ſatiſfactiõ be made, as both he ¶ all his adherentes graũt. And therefore to finde away how he might ſeme to deliuer thẽ, he fayneth that he hath in his hands the merites of Chriſtes paſſion, and the merites of all Saintes to diſtribute them at his pleaſure. And therfore might the Pope apply the merites of Chriſtes paſſion ¶ of other Saintes vnto theſe ſely ſoules and ſo deliuer them. For thoſe merites ar inough to ſatiſfie for ỹ ſoules in purgatory, if there were ten tymes ſo many. And ſo ſhould the Pope deliuer them not free, but chaũgyng the maner of their ſatiſfaction from payne, into merites of Chriſtes paſſion and of all Saintes. And ſo is this reaſon not abated but rather ſtrõger thẽ it was before. Howbeit to ſay the truth, the merites of Chriſtes paſſion are onely diſtributed vnto the faythfull, and that by God and his ſpirite and not by the Pope. And as for the merites of Saintes can not helpe other, for they haue to litle for them ſelues if God ſhould enter into iudgement with them. Pſalme. 104. And Chriſt ſayth: Luke. 17. when you haue done all that is commaunded you, ſay we are vnprofitable ſeruauntes. To this well agræth the parable of the x. Virgins. Math. 25. whiche could not depart with any of they oyle, for feare that they ſhould not

Chriſt ſayth.

not haue had inough for them ſelues.

The ſecond reaſon byteth him ſomwhat, and therefore he calleth it vnreaſonable, and would auoyd it by an example on thys wiſe:

M. More his aunſwer to the ſecond reaſon.

Preſuppoſe that the Pope may deliuer al ſoules out of purgatory, yet if he were therfore cruell as oft as he leueth any there. This vnreaſonable reaſon layeth cruelty vnto the blame of God which may vndoubtedly deliuer al ſoules thence and yet he leaueth thē there. This blaſphemye ſhould alſo touch hys hye maieſtie for keeping any ſoule in hell, from whence no man doubteth but that he might if he liſt deliuer them all for euer.

Frith.

I aunſwere, that the example is nothing like, for God can deliuer no man neither from hell, nor from purgatory (if ſuch one were) vntill hys iuſtice be counterpayſed, as I haue ſufficiently proued agaynſt Raſkell. And if you obiect his abſolute power then aunſwer I that he hath an abſolute iuſtice as well as an abſolute power, and ſo can hys abſolute power do nothing vntill hys abſolute iuſtice be ſatiſfyed. And agayne I ſay, that God hath no power nor luſt to do agaynſt hys ſcripture any himſelf: but his power & luſt is to fulfill that he hath promiſed: vnto the faythfull, euerlaſting glory: and vnto the wicked eternall damnation. So that god by hys ſcripture can deliuer no man out of hell, for then had he power to make himſelfe a lyer, & ſo were he no God: neither can he deliuer any man out of purgatory (ſuppoſed that there were one) vntill hys iuſtice be pacified. But the pope (as he ſayth himſelfe) hath the full ſatiſfaction in hys own hand wherby Gods iuſtice muſt be pacified: wherfore it is onely the popes fault, which hath the ſatiſfaction in his power, and will not geue it till he haue money, & not Gods fault which muſt nedes tary vntill ſatiſfaction be made. And ſo is thys reaſon as ſtrong as it was before, & the pope proued a cruell tyraunt.

God cānot be againſt himſelfe.

M. More.

But yet to excuſe the pope he ſayth, It is not meete that the Pope ſhould be ſo quicke in deliueraūce: for ſo ſhould he geue a great occaſion to mē boldly to fall into ſinne and litle to care or feare how ſlowly they ryſe agayne, and that were not mete for his office.

Frith.

Forſoth this is a gentle reaſon. He may not be quicke in deliueraūce becauſe he ſhould geue men occaſion of ſinne. But for one peny he will quyte deliuer you and that with ſpede. For if ye offer a peny into S. Dominikes bore, aſſone as ye heare ỳ peny ryng in the bore, euen ſo ſone is the ſoule in heaue. Call you not that quicke deliueraūce? If you geue not that peny, then may he not deliuer the ſoule, for it ſhould be an occaſion of ſinne. But if you geue that peny thē is there no ſuch occaſiō of ſinne. Such great vertue hath that one peny in M. Mores ſight, that it cleanſeth away the occaſion of ſinne.

A penny offred into S. Dominickes bore worketh great matter.

Note what vertue is in a penny.

Furthermore, if this redemption may be done for money, it ſhall be ſtill an occaſion vnto the rich that they regard not ſinne, and yet they had more nēd to be bydeled then the pore: for where riches & aboundaunce is there raygneth ſinne moſt of all. Howbeit I haue ſhewed ſufficiently before agaynſt Raſkell, that they which feare not to ſinne but for feare of purgatorye, ſhall neuer come into it, but be damned in hell. For we ſhould not abſtaine from ſinne for any feare, but for the pure loue that we haue to god our moſt mercifull Father. &c.

M. More.

Then commeth maiſter More to this imagination, that we ſhould ſay, how no mans prayer or good deed can help an other. And (ſaith he) if that were true, thē could not Chriſtes bitter paſſion profite vs.

Frith.

Sir mine opiniō of Chriſtes death is this: 1 We haue ſinned in Adam without our own conſent and worke.

Joh. Frith declareth his opinion of Chriſtes death.

1 And we are looſed from ſinne thorough Chriſt without our workes or deſeruinges.

2 Sinne is come into the world thorow Adam, and is puniſhed wᵭ death.

2 The death through Chriſt is turned into a medicine, and cleane finiſheth ſinne.

3 One

3 One mans ſinne whiche is Adam, hath condemned many men.
3 One mans grace which is Chriſt, hath banquiſhed ſinne and holpen many.
4 If one mans ſinne be able to condemne vs without our workes.
4 Then much more is Gods grace of power to ſaue vs without our workes.
5 Sinne thorough Adam was planted in vs.
5 Grace thorough Chriſt is planted in vs.
6 Sinne hath had dominion ouer all men through Adam.
6 Grace preuaileth ouer vs through Chriſt.
7 Death thorough ſinne is planted in vs.
7 Life through grace is plãted in vs.
8 Death thorough ſinne hath dominion ouer vs.
8 Lyfe through grace preuayleth ouer vs.
9 Synne and death haue cõdemned all men.
9 Grace and life haue ſaued all men.
10 Thorough Adam, Adams ſynne was counted our owne.
10 Thorough Chriſt, Chriſtes righteouſneſſe is reputed vnto vs for our owne.

¶ Of this may you perceaue that we thinke that Chriſtes death profiteth vs, for we take hys death and reſurrection for our whole redemption and ſaluation. Now as concernyng mens good dedes and prayers, I ſay that they profite our neighbours: yea and good workes were ordeined for that entent that I ſhould profite my neighbour through them: And prayer ought to bee made to God for euery ſtate. But if I ſhould graũt that ſuch workes & prayers ſhould helpe them that are departed, thẽ ſhould I ſpeake cleane without my booke, for the worde of God knoweth no ſuch thyng. Let them therefore that pray for the dead examine them ſelues well with what fayth they do it, for fayth leaneth onely on the worde of God, ſo that where his worde is not there can be no good fayth: and if their prayer procede not of fayth, ſurely it can not pleaſe God. Hebrues. xj.

How mens prayers & good dedes do help one an other.

NOw ſuppoſe (ſayth M. More) that Purgatorye could in no wiſe be proued by Scripture, and that ſome wold yet ſay plainly that there were one and ſome would ſay playnly nay, let vs now ſee whether ſorte of theſe twayne myght take moſt harme if their parte were the wrong. Firſt he that beleued there were Purgatory, & that his prayer and good workes wrought for his frendes ſoules might relieue them therein, and becauſe of that vſed much prayer and almoſe for them, he could not leſe the reward of his good wil although his opiniõ were vntrue and that there were no Purgatory at all. But on the other ſide, he that beleueth there is none, and therfore prayeth for none: if his opiniõ be falſe and that there be Purgatory in deede, hee leſeth much good, and getteth hym alſo much harme. For hee both feareth much leſſe to ſinne, and to lye lõg in Purgatory, ſauing that his hereſie ſhall keepe hym thence, and ſende hym downe deepe into hell. M. More.

I aũſwere, that he ſhould take moſt harme that beleued there were a Purgatory, if his opiniõ were wrong and could not be proued by the Scripture (as M. More ſuppoſed) for he ſhould ſinne and tranſgreſſe agaynſt the law of God which ſayth. Deut. xij. That I commaunde thée that onely do vnto the Lord, neither adde any thyng nor diminiſh. And before in the iij. chap. of the ſame booke, ye ſhall not adde vnto the worde that I ſpeake vnto you neither ſhall ye take any thyng from it. And agayne in the v. chapter ye ſhall not decline neither to the left hãd (doyng that which is good in your owne ſight) neither yet vnto the right hand, doyng that which I manifeſtly forbyd you as though he ſhould ſay, doe that onely whiche I commaunde thée. And where M. More ſayth that hee can not leſe the reward of hys good will, although his opinion be vntrue. I aunſwere yes for it is but choſen holyneſſe which Paule condẽ- Frith.

neth. Colloſ. 2. which ſurely ſhall rather be imputed vnto hym for ſynne then for any good worke. And becauſe (as I ſayd before) it can not be done through fayth. I ſay that it is vtterly reproued of God. And on the other ſide he that beleueth it not, ſith it can not be proued by Scripture, cā catch no harme at all, although his opinion were falſe, but rather much good and prayſe both of God and all good men: becauſe he feareth to ſwerue frō the word of God, and had leuer not to beleue that thyng which is true (be it in caſe that purgatory were) and not ſet forth in Scripture, for ſo ſhall he be ſure not to ſinne: then to beleue for an article of ỹ fayth that thyng which is falſe in dede, for ſo ſhould he ſurely ſinne and tranſgreſſe agaynſt God and his holy worde. And ſo is there great perill to beleue a thyng for an article of the fayth whiche is not opened nor ſpoken of in Scripture: But if I beleue it not (although it were true) yet is there no ryght nor law that can condemne me. Now may you ſée, that to beleue for an article of the fayth that there is a Purgatory, ſith it can not be proued by Scripture, may condemne a man and make hym lye for euer in the paynes of hell, where as the other ſhoulde but a litle lenger lye in the paynes of Purgatory (if there were one) and ſo ſhal he be ſure ſo catch moſt harme that beleueth there is a Purgatory.

It is better not to beleue that which the ſcripture alloweth not, thē to make a fayth where we ſhould not.

M.More. Sauyng (ſayth Maſter More) that hys hereſie ſhall keepe hym from thence, and ſende him downe depe into hell.

Frith. Before he ſuppoſed ỹ it could not be proued by ſcripture. And now (ſtanding the ſame ſuppoſitiō) he calleth it an hereſie, & anhereſie is a ſtiffe holdē opinion repugnant vnto Scripture. If Purgatory can not bee proued by Scripture (as he maketh his ſuppoſition) then cā not the contrary opiniō be repugnaunt to Scripture, & thus of his own ſuppoſitiō he doth euill to cal it an hereſie. And where he ſayth, that his opiniō ſhall ſende hym down depe into hell, verely he ſteppeth to farre in Gods iudgement to conclude and determine ſo cruelly, & ſpecially in the ſame argument where he ſuppoſeth that it can not be proued, for if it can not bee proued by Scripture, whereby will ye condemne hym ſo depe that holdeth the contrary? forſoth you are a fierce iudge. God geue you eyes to ſée.

What is hereſie.

M. More is a ſore iudge.

FInallye, if ye pitie any man in payne, neuer knewe ye payne comparable to ours, whoſe fire paſſeth as farre in heate all the fires that euer burned vppon earth, as the hoteſt of all thoſe paſſeth a fayned fire paynted on a wall. M. More. *The fire of purgatory is a meruelous hot fire.*

Merely among all his other Poetrie it is reaſon that we graunt hym this. Yea and that our fire is but water in compariſon to it. For I enſure you it hath alone melted more gold and ſiluer for our ſpiritualties profite out of poore mens purſes, then all the gold ſmithes fires within England, neither yet therewith can the ragyng heate be aſſwaged. But it melteth caſtels, harde ſtones, landes and tenementes innumerable. For all your ſectes of Religion, Monkes, Friers, Chanons and Nunnes, with other Prieſtes regulare & ſeculare, by this fire, multiplication and alcumye haue obtayned their whole riches and pleaſures: euen the ſwete of England. And ſo muſt we graunt hym that this fire is very hote. Frith. *Beholde here the force of the fire of purgatory.*

Now may you wel perceaue what a ſlender foūdation their hote purgatory hath. For by this confutatiō may you eaſely ſée that it hath no grounde nor authority of Scripture. Notwithſtanding it is the foundation of all religions and cloyſters, yea and of all the godes that nowe are in theſe ſpiritualtie. Are not they witty worke men whiche can builde ſo much on ſo ſlender a foundation? Howbeit they haue made it ſo toppeheuye, that it is ſurely lyke to haue a fall. Thus hath Maſter More a full aunſwere, both to hys Scriptures whiche were ſo farre wreſted out of theyr places, and alſo to hys owne apparent reaſons. Howbeit if hys maſterſhyppe be not fully pacified, let hym more ground-

M. More fully aunſwered to all that he can ſay for purgatory.

ly

ly open hys mynde, and bryng for his purpoſe all that he thinketh to make for it and I ſhall by Gods grace ſhortly make hym an aunſwere and quyet his mynde.

¶ Thus endeth the ſecond booke.

¶ The third booke, which aunſwereth vnto my Lord of Rocheſter and declareth the mynde of the old Doctours.

NOw will I addreſſe me to the thirde part, which ſhallbe an aunſwere vnto my lord of Rocheſter. And all his reaſons and argumentes both of the Scriptures, and doctoures, which are not before diſſolued in the ſeconde part, wyll I clene confute (by Gods grace) in this thirde booke. Howbeit the chefeſt of his ſcriptures hath M. More peruſed and hath in a maner nothing but that was before wrate by my lord of Rocheſter: ſauing that he maketh the ſelye ſoules to pull, to helpe his matter withall. My lord of Rocheſter is the firſt patroue and defender of thys phantaſie. And euē as M. More toke his worke out of my lord of Rocheſters: euen ſo plucked Raſtell hys booke out of M. Mores.

M. More was the Byſhop of Rocheſters Diſciple.

Rocheſter the firſt patrone of Purgatory

My lord of Rocheſter to confirme hys ſentence, rekeneth vp the doctors by heape, M. Iohan, M. William, M. Thomas, *& omnes*. But as concerning the doctors, that they are not ſo fully on hys ſide as he woulde make thē ſeme, is ſone proued. And where ſhould I better begin to confute him, then of hys owne wordes? for he writeth himſelfe vpon the xviij. article on this maner:

Rocheſter. THere is no man now a daies that doubteth of Purgatorye (ſayeth he) and yet among the olde auncient fathers was there eyther none, or els very ſeldome mention made of it. And alſo among the Grecians euen vnto this day is not purgatory beleued? Let him read that will the commentaries of the olde Grecians, and as I ſuppoſe he ſhal finde eyther no worde ſpoken of it, or els very few.

The Byſhop of Rocheſters owne wordes.

Theſe are my lordes wordes. I wonder what obliuiouſnes is come vppon hym, that he ſo cleaueth vnto the Doctors, whome he affirmed before eyther to make no mention of it, or els very ſeldome. Notwythſtanding I will declare you ſomewhat of the Doctors, that you may the better know theyr meaning. Frith.

To ſpeake of the Doctors, & what theyr minde was in thys matter, it were neceſſarye to declare in what time they were, and what condition the worlde was in theyr dayes. S. Auſtine, Ambroſe, & Hierome were in one time, euen about iiij. hundred yeares after Chriſt, and yet before theyr time were there ariſen infinite heretikes by whole ſectes, as the Arrians, Domitians, Eunomians, Vigilanttians, Pelagians, with infinite other, which had ſo ſwerued from the truth, and wreſted the Scripture out of frame, that it was not poſſible for one man, no nor for one mans age to reſtore it agayne vnto the true ſenſe. Among theſe there were ſome which not onely fayned a purgatory, but alſo doted ſo far, that they affirmed that euery man were he neuer ſo vicious ſhould be ſaued through that fire, and aleaged for them the place of Paul 1. Corinthians 3. Theſe holy doctours perceauing thoſe greate erroures, thought it not beſt by and by to condemne all thinges indifferētly: but to ſuffer and diſſemble wyth the leſſe, that they might wede out the opinions which were moſt noyſom, as the Apoſtles graunted vnto the Iewes, that the Gentiles ſhould kepe ſome of Moyſes law, Actes xv. that they might the better com to their purpoſe to ſaue the Iewes with the Gentiles. For if they had at the firſt vtterly ſet of the law, then would the Iewes neuer Sectes of heretickes. 1. Cor. 3. Actes. 15.

S. Auſten.

uer haue geuen any audience vnto the Apoſtles. And euen ſo S. Auſten went wiſely to worke: Firſt condemning by the Scripture that errour which was moſt noyſome, and wrote on thys maner. Albeit ſome might be purged through fire, yet not ſuch as the Apoſtle condemneth when he ſayeth, that the perſons which ſo do, ſhal not poſſeſſe the kingdome of heauen. And where they woulde haue ſtucke vnto Paules text 1. Cor. 3. and affirme that they ſhoulde be ſaued thorough fire, S. Auſten anſwered, that Paules texte was vnderſtande of the ſpirituall fire, which is, temptation, affliction, tribulation &c. Thys wrote he in the 67. 68. of hys Enchiridion, to ſubuert that groſſe errour, that all ſhould be ſaued through ỹ fire of purgatory. Yet in the 69. he goeth a litle neare them and ſayth, that it may be doubted whether there be any ſuch purgatory or not. He durſt not yet openly cõdemne it, becauſe he thought that men could not at that time beare it. But after in his booke which he entituled, *De vanitate huius ſæculi*, there doth he fully ſhew his minde in theſe wordes: *Scitote quòd cum anima a corpore auellitur, ſtatim aut pro meritis bonis in Paradiſo collocatur, aut pro meritis malis in inferni tartara præcipitatur*. i. Wote ye well that when the ſoule is departed from the body, eyther it is by and by put into paradiſe according to hys good deſertes, or els it is thruſt hedlong into hell for hys ſinnes. Here he cleane condemneth purgatory: for if thys be done by and by aſſone as the ſoule is departed from the body, then can there be no purgatory: and ſo maketh S. Auſten wholy with vs. Thinke ye that S. Auſten diſſenteth from his companion S. Hierome, or from hys owne Maſter S. Ambroſe? Nay verely: Howbeit I will alleage theyr owne wordes, and then iudge.

S. Auſten ſheweth what hee thought of Purgatory

Saint Ambroſe.

SAint Ambroſe diſſenteth not from S. Auſtine, but doth ſtablyſh hys ſentence as fully as is poſſible: for he writeth in the ſecond chapter of hys booke which is called *De bono mortis*, on this maner bringing in the words of Dauid Pſal. 39. *Aduena ego ſum in terra, & peregrinus ſicut omnes patres mei. Et ideo tanquam peregrinus ad illã ſanctorum communem omnium patriam feſtinabat. Petens pro huius commorationis inquinamento remitti ſibi peccata, priuſquam diſcederet de vita. Qui enim hîc non acceperit remiſſionem peccatorum illic non erit. Non erit autem, quia ad vitam æternam non potuerit peruenire, quia vita æterna remiſſio peccatorum eſt. Ideoq; dicit, remitte mihi vt refrigerer priuſquam abeam. &c.* that is, I am a ſtraunger and a pilgrime in the earth as all my fathers haue bene. And therfore as a pilgrime he haſted vnto the common countrey of all ſaintes, requiring for the filthines that he had receaued in this bodely manſion, that his ſinnes might be forgeuen him before he departed from thys lyfe. For he that here hath not receaued forgeueneſſe of hys ſinnes, ſhall not be there. He ſhall not ſurely be there, for he can not come vnto euerlaſting life, for euerlaſting lyfe is the forgeuenes of ſinnes. And therfore he ſayth, forgeue me that I may be coled before I depart. Here may you euidently perceaue, that S. Ambroſe knew not of purgatory, nor of any forgeueneſſe that ſhould be after thys lyfe: But plainly affirmeth that he ỹ receaueth not forgeueneſſe of hys ſinnes here (that is, in thys life) ſhall neuer come in heauen. And for a more vehement affirmation he dubleth hys owne wordes ſaying: He that here hath not receyued forgeueneſſe of hys ſinnes, he ſhall not be there, he ſhall not ſurely be there. He meaneth that he ſhall neuer come to Heauen, which here hath not his remiſſion.

S. Ambroſe ſheweth his opinion of Purgatory.

Saint Hierome. Eccle. 9.

SAint Hieromes minde may ſone be gathered by hys expoſition of the ix. chapter of Eccleſiaſtes vpon thys text: The dead haue no part in thys world, nor in any worke that is done vnder the Sunne. There addeth Sainte Hierome, that the dead can adde nothing vnto that which they haue taken with them out of this life, for they can neither do good nor ſinne, neyther can they encreaſe in vertue or vice. Albeit (ſayth he) ſome will contrarie thys expoſition, affirming

All ſuffrages prayers & good deedes done for the deade are in vayne.

alſo

alſo that we may encreaſe & decreaſe after death.

Here are three things to be noted: 1. firſt, that the Text ſayth, that the dead are not partakers of any worke that is done vnder the ſunne. And there may you ſée that all ſuffrages, offringes, and diriges for the dead are in vaine, and profite them not, for they are partakers of nothing vnder the ſunne.

2. Secondarily, you may ſée S. Hieromes own minde, that the dead can neyther do good nor euill, neyther encreaſe in vertue nor vice. And ſo is purgatory put out: for if they can do no good, what ſhould they do in purgatory? And agayne, if they can not encreaſe in vertue, they be lyke to lye long in purgatorye. Peraduenture ſome man would thinke that they do no good, but onely that they ſuffer good. To that I aunſwer that he that ſuffereth good, doth good: for if a man ſhould ſuffer hys body to be burnt for the fayth of Chriſt, would you not ſay that he did a good deed? and yet doth he but ſuffer.

The dead can neither do good or euil, nor increaſe in vertue.

3 Thirdly ye may note, that S. Hierome was not ignorant that certeine (as they which did fayne purgatory) would denye hys expoſition, and ſay that we might encreaſe and decreaſe in vertue and vyce after death, yet notwithſtanding he held his ſentence condemning theyr opinion, whych thing he would not haue done (ſpecially ſith he knew that he ſhould haue aduerſaries for it) except he had bene ſure that his ſentence was right. Sée I pray you how that not onely ſcripture, but euen theyr owne doctoures condemne this phantaſticall purgatory: and yet my lords are not aſhamed to ſay that all make for them.

The ſayinges of the Doctors are no farther to be credited then they agree with ỹ ſcripture.

NEuertheleſſe, I wyll go further wyth hym. Be it in caſe that all the Doctours dyd affirme purgatory, as they do not: what were my Lord the nearer hys purpoſe? Verely not one iote: for the authoritie of doctors by my lordes owne confeſſion extendeth no further, but is onely to be admitted whileſt they confirme theyr wordes by Scripture, or els by ſome probable reaſon. For my Lorde writeth on this maner, Article xxxvj. The Pope hath not ſo allowed the whole doctrine of S. Thomas, that men ſhould beleue euery poynte he wrote were true. Neither hath the church ſo approued eyther S. Auſtine or S. Hierome, nor any other authors doctrine, but that in ſome places we may diſſent from them: for they in many places haue openly declared themſelues to be men, and many times to haue erred.

Rocheſter.

The doctors haue erred in many thinges.

Theſe are my lordes owne wordes. Now ſith the doctours ſomtime erre, and in certayne places are not to be admitted (as he graunteth himſelfe) how ſhould we know whē to approue them, and when to deny them? If we ſhould hang on the Doctoures authority, then ſhould we as well alow the vntruth, as the truth, ſith he affirmeth both. Therfore we muſt haue a iudge to diſcerne betwéene truth and falſehode. And who ſhoulde that be? the pope? Nay verely: for he being a man (as well as the Doctours were) may erre as they did, and ſo ſhall we euer be vncertaine. Our Iudge therefore muſt not be parciall flexible, nor ignoraunt (and ſo are all naturall men excluded:) but he muſt be inalterable, euen ſearching the bottome & ground of all thing. Who muſt that be? Verely the ſcripture and word of God, which was geuen by his Sonne, confirmed and ſealed by the holy Ghoſt, and teſtified by miracles and bloud of all martyres. This word is the iudge that muſt examine the matter, the perfit touchſtone that tryeth al thing, and day that diſcloſeth all iuggeling miſtes. If the doctours ſay any thing not diſſonant from this word, then it is to be admitted and holdē for truth. But if any of theyr doctrine diſcorde from it, it is to be abhorred, and holden accurſſed.

The worde of God is the touchſtone & tryeth all of all doctrine.

To this full well agréeth S. Auſten whiche writeth vnto S. Hierome on this wiſe: Deare brother, I thinke that you wil not haue your bookes reputed lyke vnto the woorkes of the Prophetes and Apoſtles: for I (the Scripture reſerued) do read all other

S. Auſtine

S. Auſten read old auctors, and would alſo haue all mē read his workes.

mens workes on that maner, that I doe not beleue them becauſe the author ſo ſayth, be he neuer ſo well learned and holy, except that he can certifie me by the Scripture or cleare reaſon that he ſayth true. And euen ſo would I that other men ſhould read my bookes, as I read theirs. Theſe are S. Auſtēs wordes. And thus haue I proued both by S. Auſten and alſo by my Lordes owne wordes, that no man is bound to beleue the Doctors, except they can be proued true either by Scripture or good reaſon not repugnaunt to Scripture. Therefore let vs ſée what Scripture or good reaſon my Lord bringeth to approue his doctours withall. For els they can not helpe hym (as we haue declared both by S. Auſten & my Lordes owne confeſſion,) although they all made with hym, as they do not. Firſt he bringeth in the ſinne agaynſt the holy ghoſt. Math. 12. And Paule. 1. Cor. 3. And. 1. John. 5. And Apoca. 5. which tertes I paſſe ouer becauſe I haue aunſwered vnto them before in the ſeconde booke, agaynſt M. More.

THe firſt reaſon that my Lord hath which is not before ſoluted (for as I ſayd the reaſons that are already diſſolued will I now ouerpy) is this which he groundeth on diuers Scriptures. Of the ſoules that are departed, ſome are all ready damned in hell, and ſome are all ready in heauen. And to proue this true, he alledgeth the parable of the rich mā. Luke xvi. I am ſure my Lord is not ſo ignoraūt as to ſay that a parable proueth any thyng. But the right vſe of a parable is this, to expound an harde terte or poynte, that was before touched & could not entre into euery mans capacitie. Neither are all thynges lyke which are ſpoken in a ſimilitude, neither yet all thynges true that are touched in a parable: but we muſt conſider the thyng wherefore they be ſpokē, and apply them onely to that they are ſpoken for, and let the reſidue go: as William Tyndall hath well declared vnto you in the parable of wicked Mammon. This parable is very

Rocheſter. Luc. 16.

Parables in ỹ ſcripture proue nothing, but only open and expound darke and hard thinges.

hard to be expounded. The cauſe is this, no man can wel eſpye by the text for what purpoſe it was ſpoken. But this ſhould ſéeme to be the cauſe, that there were many of the Phariſeis & other multitude which would not beleue the preaching of Chriſt although he confirmed his wordes with the authoritie of Moſes and the Prophetes, but they were curious and ſome deale phantaſticall and therfore would they not beleue his wordes except ſome apparitions had bene made vnto thē that they might haue bene aſſured by them that were before dead, that hys wordes were true.

Vnto ſuch it is lyke that hee ſpeaketh this parable, playnly concludyng that they ſhould haue no ſuch apparitions of the dead, and alſo that it was not neceſſary: but that they had Moſes & the Prophetes, to whom if they would geue no credence, then ſhould they not beleue although one of the dead ſhould ryſe againe & tell it them. Notwithſtandyng let me graunt it hym, that ſome are all ready in hell and ſome in heauen (which thyng he ſhall neuer bee able to proue by the Scripture, yea and which playnly deſtroyeth the reſurrection and taketh awaye the argumentes wherewith Chriſt and Paule doe proue that we ſhall ryſe) yet I ſay let me graunt it hym to ſée how he will cōclude. What foloweth on that?

By Moſes and the prophetes is meant the old Teſtament

Rocheſter. Neither it is credible (ſayth he) that all whiche are caſt into hell ſhould ſtreight way goe to heauen, therfore muſt we put a Purgatorye where they may be purged.

Frith. I aunſwere: All that liue are faythfull or vnfaythfull. If he be vnfaythfull then is he damned. John. 3. If he beleue then is he not condemned, but is gone from death to lyfe. John. 3. 5. The righteous man when hee dyeth ſhall reſt in peace. Sapi. 3. And euery faithful mā is righteous before God, as ỹ whole Epiſtle, to the Romaines proueth: *Ergo*, then euery faythfull man ſhall reſt in peace and be tormented in the paynes of Purgatory. And as touchyng this poynte where they reſt, I dare be bold to ſay that they

There is but ii. places after this life, that is, heauen and hell.

are

are in the hand of God and that God would that we ſhould be ignorant where they be, and not to take vpon vs to determine the matter.

Abrahams boſome, what it ſignifieth.

Peraduenture you would enquire of me (ſith the parable ſayth that Lazarus reſted in Abrahams boſome) what Abrahams boſome is? To that would I aūſwere that Abrahams boſome were nothyng els then Abrahams fayth. For all we are called the children of Abraham becauſe of hys perfite fayth whiche we ought to folow. In this fayth are many and in a maner infinite degrées: notwithſtandyng if it be no greater thē a muſtard ſéde that is to ſay very ſmall, yet ſhal it ſaue vs. He that departeth in this fayth reſteth in peace, and wayteth for the laſt day when God ſhall geue vnto hys faythfull, that is, to his elect (for onely are the elect faythfull & the faythfull elect) the crowne of his glorie which he hath prepared for them that loue hym. This crowne doth Paule ſay that he ſhall receaue it in that day. 2. Timo. 4. that is in the day of iudgement. And in the meane ſeaſon God hath ſo prouided for vs, that they ſhall wayte vntill the number of their brethren which dayly ſuffer and ſhal ſuffer for Chriſt, be wholy fulfilled, and ſo ſhall they not be made perfite without vs. Hebr. xj. If my Lord will vnderſtād by Abrahams boſome heauen, I will not be contentious, let the Chriſten iudge which ſentence ſeemeth moſt true. But this is once a cleare caſe that of this he cā proue no Purgatory. For the vnfaythfull are all ready dāned, and the faythfull reſt in peace, let him call that what he wil, whether to reſt in heauen or to reſt in their fayth vntill the laſt day. For I am ſure there is no man ſo madde as to ſay, that to reſt in peace ſhould ſignifie to lye in the paynes of Purgatory.

The elect are faithful & the faythful are elect

Abrahams boſome can proue no purgatory.

To reſt in peace is not to lye in tormentes.

Furthermore, this text ſhal rather make ſore agaynſt hym thē any thyng with hym. For Lazarus whiles hée was lyuyng was not without ſinne, nor no man els. 1. John. 1. ſo that no man as long as he hath breath in hys body can ſay that he is without ſinne, for then ſhould hee make S. John a lyar. And yet was not Lazarus caried into purgatory to be purged of his ſinnes which were remainyng in his body the houre of his death: wherefore I may conclude that there is no ſuch Purgatory. For God is as iuſt vnto hym as vnto vs, and therefore would he purge hym as well as vs, & agayne he is as mercyfull vnto vs as vnto him, and will as wel forgeue vs as hym, without broyling on ỹ coales in purgatory: for his iuſtice and mercye are euer one and not alterable. But our perfite purgatiō is the pure bloud of Chriſt which waſheth away the ſinne of the world. And albeit we euer haue the remnauntes and dregges of ſinne, and rebellion of our mēbers as long as we haue lyfe, yet are they wholy finiſhed in death: for of ſuch efficacitie is Chriſtes death, that it hath turned the death of hys faythfull (which was layed vpon vs as the payne of ſinne) into a medicine agaynſt ſinne which fully cureth it and maketh an end of it, as it was well figured in Golias that was ſlaine with hys owne ſword.

1. Iohn. 1

A good concluſion agaynſt purgatory.

Chriſtes death hath ouercome our death, & turned it into life.

AND where as my Lord bryngeth for his purpoſe. Math. xij. that mē ſhal geue accounptes of euery idle worde. I haue ſoluted that before agaynſt M. More, that I thinke he ſhal ſay hym ſelfe that he is aunſwered. For if men ſhall geue a rekonyng for them on the day of dome (as the text ſayth) that ſhould rather argue that there were no Purgatory wherein thoſe ſinnes ſhould be purged, for if they had bene purged before of them, then ſhoulde they not geue an accounpte for them. And if it proued any thyng at all, it ſhould proue that there were a Purgatory after domeſday which no man was euer ſo foliſh as to graunt.

Rocheſter, Math. 12.

Frith.

If there be any purgatory it muſt be after domeſday, for before there can be none.

But the true vnderſtādyng of this text is this. There are two kyndes of men one faythfull, the other vnfaythfull. The faythful through their fayth in Chriſtes bloud are all ready fully purged in their hart, and their rebellious mēbers through death are whol-

Faythfull.

ly subdued. These men shall geue no reckoning, neyther of idle woorde, nor euill déed: for all theyr sinnes are couered of Christ, and hys bloud shall geue the whole accomptes for them. The vnfaythfull to theyr vtter confusion shall haue the booke of theyr conscience opened, and there shall be presented before them all theyr euill deades, woordes, and thoughtes. And these are they that Christ speaketh of which shall geue thys great accompt. Note also that in the text they are called men, which woord in Scripture is euer for the most part taken in the worste sense, and signifieth wicked men, fleshly men, and men that folow their own lustes and appetites.

Vnfaythfull.

Men.

Then confirmeth he purgatory out of the 66. Psalme, which sayth: we haue gone through fire and water and thou hast brought vs into colenesse. I am sure you haue not forgotten that M. More alledgeth the Prophet Zachary in the ix. and affirmeth that there is no water in Purgatory. It were hard to make these two agrée, for when mē ground them on a lye, then for the most part theyr tales and probations are cōtrary and will not well stand together. Neuerthelesse in one poynte they agrée full well, that is, both of them say vntruly: for neither nother text serueth any whit for Purgatory. And as concernyng the place of Zachary: it is sufficiētly declared what it meaneth. And now wil I also declare you the vnderstandyng of this text, and first that it can not serue for purgatory. I besech you that haue the psalter once to read the Psalme & I thinke you shal wonder at their dotyng dreames and igno raunce which allege this text for Purgatory. The text of ẏ Psalme is this: Thou hast brought vs into a straite & laden our backes with trouble or heuynesse. Thou hast set men vpon our heades, we haue gone through fire & water and thou hast led vs out agayn into a place of refreshyng. The textes before and after in the same Psalme will not suffer that this place should be vnderstand of Purgatory. For the text immediatly before sayth, thou hast set men vpon our heades. But the chiefest defenders of Purgatory (and euē M. More hym selfe) say that they are not men, but deuils which torment the soules in Purgatory, notwithstandyng my Lord of Rochester (good man) affirmeth that they are aungels whiche torment the soules there: but neuer man doted so farre as to say that men torment the soules in Purgatory, wherefore I may conclude that this text is not ment of purgatory, but that the Prophet mēt that men ranne ouer the childrē of Israell & subdued them, and wrapped thē in extreme troubles which in the Scripture are signified by fire and water. Besides that the textes folowyng wil not admit that this should be vnderstād of Purgatory for it foloweth immediatly, I will enter into thy house with burt offrynges, I shall offer vnto thée fat sacrifices with the reke of wethers I shall burne to the Oxen & Goates. Now is there no mā so mad as to thinke that the soules of Purgatory should offer vnto God any such sacrifices. So that the text is playnly vnderstand of the children of Israell, which through the Lord were deliuered from their afflictiōs and enemies & then offred theyr loyall sacrifices of prayse and thankes to the Lord theyr shield and protection.

Rochester. Psal. 66.

Frith. Zacharie. 9

Rochester & More agree not,

A true interpretatiō of the 66. Psalme.

More and Rochester cānot agree

Soules in purgatory cānot offer Oxen nor goates in sacrifice.

Nowe flyeth my Lorde vnto the Church & sayth, that because the Churche hath affirmed it we must needes beleue it, for the Church cā not erre. As touchyng this poynte I will referre you vnto a woorke that William Tyndal hath writtē agaynst M. More wherin ye shal wel perceiue what the Church of Christ is, & that hys Churche neuer determined any such thyng. But that it is the Sinagoge of Sathan that maketh articles of the fayth & bindeth mēs consciēces further then the Scripture will.

Rochester.

Frith.

The chirch sayth Rochester, meaning the popes church can not erre.

Then wareth his Lordshyp somewhat hote agaynst Martine Luther, because he would that no man should be compelled to beleue Purgatory.

tory. For my Lord sayth that it is profitable and wel done to compel men to beleue such thynges whether they will or will not. And to stablishe his opinion hee plucketh out a word of the parable of Luke. xiiij. that a certayne man made a great supper, and sayd vnto his seruaũtes, go forth quickly into the wayes and compell them to enter in.

Luke. 14.

Frith.

Verely there Christ ment no other thyng, but that his Apostles should go forth into all the world and preach his word vnto all nations, openyng vnto them the miserable state and conditiõ that they be in, and agayne what mercy God hath shewed thẽ in his sonne Christ. This would Christ that his Apostles should expound and lay out so euidently, by reasons, Scriptures, and miracles vnto the Gentils, that they should euẽ by their manifest persuasions be compelled to graunt vnto them that he was Christ, and to take vpon them the fayth that is in Christ. On this maner did Christ compel the Saduces to graunt the resurrection. Math. xxij. And by these meanes compelled hee the Phariseis to graunt in theyr consciences that he dyd his miracles with the power of God, & yet afterward of very hate knowyng in theyr hartes the contrary, they sayd ẏ he dyd them by the power of the deuill. Math. xij. But to say that Christ would haue his Disciples to compell men with prisonment, fetters, scourgyng, sword and fire is very false and farre from the mildenesse of a Christẽ spirite, although my Lord approue it neuer so much. For Christ dyd forbyd his Disciples such tyrãny, yea and rebuked them because they would haue desired that fire should descende from heauen to consume the Samaritanes which wold not receiue Christ. Luke ix. But he commaunded them that if mẽ would not receiue their doctrine, they should departe from thence and spryncle of the dust of their feete to be a testimony agaynst the vnfaythfull that they had bene there & preached vnto them the word of life: But with violence will God haue no man compelled vnto his law. Paule also testifieth. 2. Cor. 1. that he had not rule ouer the Corinthiãs as touchyng theyr fayth. By our fayth we stand in the Lord, & by our infidelitie we fall from hym. As no man can search the hart but onely God, so can no man iudge or order our fayth but onely God thorough his holy spirite.

The parable of Luke 14. truly interpreted.

How men should be compelled to beleue.

Christ was meeke and gentle and no tyrannous schole master.

Luke. 9.

Paul sayth he had no power ouer their fayth.

Furthermore fayth is a gifte of God, which he distributeth at hys owne pleasure. 1. Cor. 12. If he geue it not this day, he may geue it to morow. And if thou perceaue by any exterior worke that thy neighbour haue it not, enstruct him with Gods word, and pray God to geue hym grace to beleue: that is rather a poynte of a christen man, then to compell a man by death or exterior violence.

1. Cor. 12.

Finally, what doth thy compulsion and violence? Verely nothing but make a starke hypocrite: for no man can compel the hart to beleue a thing except it see euidence and sufficiente prose. I haue herd tell of a boy which was present at hys fathers burning for hys beleefe, and assone as the officers had espyed the boy, they sayd ech to other, Let vs take hym and examine him also, peraduenture we shal finde him as great an heretike as hys father. When the boy saw that hys father was dead, and that the catchpoles began to snatch at him, he was sore dismayed, and thought that he should dye to. And when one of them apposed him, asking him how he beleeued, he aunswered, Master I beleue euen as it pleaseth you. Euen so by tormentes and crafty handling a man may be compelled to say that he beleueth the thing which he neyther thinketh, nor yet can beleue: for a mãs fayth is not in his own power.

Fayth is not procured by violence, but is the mere & onely of gift of God

Feare maketh fayth no fayth at all.

But how doth God accepte thys thing, to say that I beleue that which indeede I beleue not? Verely he vtterly condemneth it, whether the opinion be true or false. For if the opinion be true (as by example, that the fayth in Christes bloud iustifieth me before God) and I confesse it before all the byshops in England with my mouth, and beleue it not wyth mine hart, then am I nothing the better,

(for I ſhould haue no part of Chriſtes bloud) but I am much the worſe. For firſt God condemneth me, which iudgeth me after myne hart, and alſo mine owne hart condemneth me, becauſe I haue openly graunted that mine hart denyeth.

Fayth is firſt the gift of God and procedeth frem the hart, which may not be compelled.

And contrariwyſe, if I ſhould beleue thys fully in mine hart, and yet for feare of perſecution ſhould deny it when I were examined openly of my fayth, then ſhall I be condemned of God (except I repent,) and alſo myne owne hart ſhall be a witnes to condemne me. And ſo it is very noiſome & vngodly to be compelled vnto any thing: for God euer ſearcheth the hart which can not be compelled.

Rocheſter. But my Lord obiecteth writing vpon the xviij. article ſaying: If a man take away Purgatorye, for what entent ſhall we need any pardons? As long (ſayth he) as no man regarded purgatory, there was no man that ſought any pardon: for all the eſtimation of pardons hangeth thereof, ſo that we ſhall haue no neede of them, if there be no purgatorye.

Pardons.

Rocheſter ſayth herein very truly and yet was not ware of it.

Verely I care not though I graũt him that to. And I thinke that mony was the mother of them both. For out of the ſcripture ſhall he not be able to proue neyther nother.

But Mammon is a great god, euẽ of power enough to innent ſuch knackes, yea and ſo make them articles of the fayth, and to burne thoſe that can not beleue them. And it was a preaty practiſe to make ſuch pointes articles of the fayth. For after that our holy fathers had geuen vp preaching, and would take no more paynes, neyther ſerue theyr brethren any more, then ſette they vp ſuch articles of the fayth, as ſhoulde bring in money to vpholde theyr eſtats withall. And he that would not beleue them, rid him out of the way for feare of diſcloſing theyr iugling: for he that doubteth of pardons and purgatory, he plucketh our holye father by the bearde.

Purgatory and pardõs haue bene goodly marchaundiſe for the clergye.

Rocheſter. NOtwithſtanding my lord confirmeth both pardons and purgatory, by the text that Chriſt ſpake vnto Peter, Math. 16. To the will I geue the kayes of the kingdome of heauen: and whatſoeuer thou bindeſt vpon the earth, it ſhall be bound in heauen, and whatſoeuer thou loſeſt on the earth it ſhall be loſed in heauen. But theſe woordes (ſayth my lord) had bene ſpoken in vayne if he could not geue pardons, and loſe men out of purgatory. &c.

As touching the kayes, albeit they haue oftentimes bene declared, and in maner in euery treatiſe that hath bene put forth in the engliſh tongue, yet will I ſomewhat ſhew my minde in them. There is but one kaye of heauen, which Chriſt calleth the kaye of knowledge. Luc. 11. And this kay is the woorde of God. Chriſt rebuked the law geuers for taking away thys kay from the people: for they with theyr traditions, and falſe expoſitions had fully excluded the kaye of knowledge which is the word of God, and had cleane ſhut vp the Scripture, as ours haue done now a dayes. It is alſo called the kaye of Dauid, whych ſhutteth, and no man openeth: openeth, and no man ſhutteth. Apoc. 3. And becauſe of theſe two effectes which it worketh (for it both ſhutteth and openeth) hath it the nomination of kayes, and yet (as I ſayd) indeede it is but one, which is the woorde of God. Thys kay or kayes (now call it as you will ſith you know what it meaneth) Chriſt deliuered vnto Peter, and vnto hys other Apoſtles a like, which you ſhall eaſely perceaue if you marke where and when they were geuen. For Mat. 16. they were onely promiſed, and not yet geuen: for Chriſt ſayd, I will geue thee the kayes, and not, I geue thee. But after he was riſen from death, then performed he hys promiſe, and gaue the kayes to all indifferently, as thou mayſt ſee, Joh. 20. And Luke cap. 24 expoundeth it, that he opened theyr wittes to vnderſtand the Scripture, that repentaunce and forgeuenes might be preached. &c. Therfore it is the word that bindeth and loſeth thorough the preaching of it. For when thou

Frith.

The kayes Luke. 11.

The kay of knowledge is the word of God.

Apoc. 3.

Math. 16.

John. 20. Luke. 24. How chriſt gaue the kayes to Peter and the reſt of the Apoſtles.

thou tellest them theyr vices and iniquities condemning thē, by the law then bindest thou them by the worde of God: And when thou preachest mercy in Christ vnto all that repent, then dost thou lose them by the worde of God. Therfore he that preacheth not the worde of God, can neyther binde nor lose, no though he call him selfe pope. And contrarywise, he that preacheth his worde, he bindeth and loseth as well as Peter and Paule, although he be called but Sir John of the countrey. And consequently, to say that the pope cā deliuer any soule out of purgatory (if there were one) is but a vaine lie, except he can proue that he goeth downe vnto them, and preacheth vnto them the woorde of God (which is the salt that must season them, and kay that must let them out) for other losing there is none. And likewise, to say that the Pope can geue any pardon to redeme sinnes, except he preach me that Christes bloud hath pardoned me, is euen like vanitie.

To open, & to shut, to binde & to lose, what it is.

The pope can deliuer no soule out of purgatory, except he first go thether, & preach vnto them.

He thinketh also that he wadeth to deepe to descende to purgatorye by thys text. For the text saith, that what soeuer he bindeth on earth, shall be bound in heauen, and whatsoeuer he loseth on earth, &c. But now they graunt themselues, that purgatory is not on earth, but the thirde place in hell: And therfore it palleth his bondes to stretch his hand to purgatory: and so this text can not serue him.

Math. 16.

Purgatory is not on earth, but as Rochester sayth is the third place in hel.

NOtwithstanding my lorde is not content to geue him thys power onely, but he hath so farre waded in the popes power, that he hath graunted him full auctoritie to deliuer all men from hell, if they be not damned already. For (sayth he) whosoeuer hath committed a capitall crime, hath therby deserued damnation: and yet may the Pope deliuer hym both from the crime, and also frō the payne due vnto it. And he affirmeth that thre times in the xij. article for feare of forgetting.

Rocheſter.

Rochester is in this place far beside himselfe.

Frith. Upon this poynte will I a litle reason with my Lord, and so wil I make an end. If the Pope may deliuer any mā from the cryme that he hath committed & also from the payne due vnto it, as you affirme, then may he by the same authoritie deliuer .xx. an hundred, a thousand, yea & all the world: for I am sure you can shewe me no reason why he may deliuer some and not all. If he can do it, then let him deliuer euery man that is in the poynte of death both from the crime and frō the payne, & so shall neuer man more neither enter into hell nor yet into Purgatory: which were the best dede & most charitablest that euer hée dyd, yea & this ought he to do (if he could) although it should cost hym his owne lyfe and soule thereto (as Moses and Paule geue him exāple) but yet there is no ieoperdy of neither other. Now if he cā do it (as you say) and will not, then is he the most wretched & cruell tyraunt that euer lyued, euen the very sonne of perdition and worthy to bée damned in an hundred thousand helles. For if he haue receaued such power of God that hée may saue all men & yet wil not, but suffer so many to be damned, I report me vnto your selues what hée is worthy to haue?

A playne declaration of ỹ popes tyranny.

Exod. 32. Roma. 9.

The Pope a proude shameleſſe & tyranous Antichriſt.

Now if any man would solute this reason and say that he may do it, but that it is not méete for hym to do it, because that by theyr paynes Gods iustice may be satisfied: I say that this their euasion is nothyng worth, neyther yet cā I imagine any way wherby they may haue any apparēce to escape. For my Lord sayth hym selfe that the Pope must pacifie Gods iustice for euery soule that hée deliuereth from Purgatory, and therefore hath he imagined that the Pope hath in hys hand the merites of Christes passiō which he may apply at his pleasure where he will. And also he sayth that the merites of Christes passion are sufficient to redeme all the sinnes in the world. Now sith these merites on their part are sufficiēt to satisfie ỹ iustice of God and redeme the whole world, & also that the pope hath them in his hand to distribute at his pleasure, then lacketh there no more but euen the Popes distribution vnto the

A blasphemous pope & the deuils vicar.

the

the saluatiõ of the worlde. For he may pacifie Gods wrath and satisfie hys iustice (sayth my Lord) by applying these merites to them that lacke good workes. And so if the pope wil, Gods iustice may bée fully satisfied & the whole worlde saued. Now if hée may so iustly & easely saue the whole worlde (charitie also mouyng him vnto it) and yet will not apply these merites so frutefully, then is the faulte onely his, and he the sonne of perdition and worthy more payne then can be imagined. And so is not the reason improued but much more stablished, and as I thinke ineuitable.

The pope is the sonne of perdition worthy of more payne then can be imagined, if Rochesters doctrine be true.

Beholde I pray you whether my Lord of Rochester hath brought our holy father in auaunceyng hys power so high, euen into ỹ depest pit of hell, which (if my Lord sayd true) it is impossible for hym to auoyde. But it chaunceth vnto hym euen as it doth customably where such pryde raigneth: for whẽ they are at the highest, then fall they downe headlong vnto their vtter confusion and ruine.

If any man féele himselfe grieued, and not yet fully satisfied in this matter, let him write hys minde, and by Gods grace I shall make hym an aunswere, and that with spéde.

(.·.)

Pray christen Reader that the woord of God may encrease.
Amen.

¶ An other booke agaynst Rastell, named the subsedye or bulwarke to his first booke, made by Iohn Frithe prysoner in the Tower.

IT neadeth not Christẽ reader (I thinke) now that thou hast ouerread and diligentlye pondered in thine inward sences that the treatise of Iohn Frith, wherein he confuteth all the reason which Rastel, More, and Rochester, made for the maintenance and vpholding of the bitter paynes of purgatory: to commende vnto thee thys briefe worke folowing, named a subsedy, defence, or bulwarke to the same. And much les nedeth it to dehorte thee from the vayne & childish feare, which our forefathers haue had of that place of purgatory, as theyr good woorkes which at this day remayne vppon the earth founded for theyr thence deliueraunce, do testifie. And forasmuch as, thou art a Christen man, and reioysest in Christ, I dare boldlye affirme for thee, that thou takest neyther pleasure nor ioy of that place, like as some persons do, which triumphed of late, and with much ioy and clapping of handes sent tidinges into all partes, that purgatorye was founde agayne: because they read in a booke named the Institution of a Christen man, this worde Purgatory. And yet haue I not heard hetherto, that the selfe same persons haue shewed any tokens of gladnes, for Gods woorde translated into english: so that to me they seeme to reioyce more, to haue the sely soules purged with punishmentes when they be departed, then to haue them purged with the woorde of God while they be here. Who wil think but as they haue vttered theyr hartes concerning Purgatory with theyr tongues, euen so say they in theyr stomakes, that their holy father the Pope (whome we may as iustly call the Bishop of Rome, seeing he is there the head of S. Peters church: as we may call the head of S. Paules church in London, Bishop of London) hath recouered agayne here in England his old authority, yea that he neuer yet lost, because they finde in theyr churches copes, ropes, bels and beades, with other lyke holinesse, and on themselues long-gownes, shauen crownes, and fingers annointed with the holy oyle of idlenes. For who will say but that these holy reliques declare the byshop of Rome as clarkly as this worde purgatory proueth a place to be where soules after the departure from theyr bodies suffer paines and punishmentes. Doth not this preaty pageant of purgatory signifie and prognosticate what Tragedye they will play here-

A subsedy, defence, or bulwarke.

Much ioy made for ỹ finding of purgatory although it were to small purpose.

Christ is deuided into Peter & Paule.

hereafter, when the worde of God shall blow and scatter from the face of the earth, the darke cloudes and mistes of mens inuentions, and shall scoure away ỹ rust of fleshly vnderstanding of the scriptures in other things likewise as it hath done in this, if ought may be found in that booke wherwith they may resist? that such thinges may be picked out of it, the fruite which commonly hath come of all counsels, conuocations, and synodes since the Apostles time (very few excepted) causeth me somewhat to feare: for if a mā wey the good with the bad that hath sprong from them, he will perchaunce thinke that the lay people of all estates may well and iustly say, farewell the one wyth the other: and no marualyll, for they haue not ben all the children of one father that haue bene in counsels, as they haue not bene all sheepe that haue gone in sheepes clothing: and oft times the greater part ouercommeth the better. which things gathered by experience and by reading, causeth me oftentimes to wishe, that they which would be counted sincere and true ministers of the Gospell, eyther might and would cleane abstayne from such counselles, that they haue no part in them, or els that they would geue no more place to the fruites of infidelitie (I meane mans inuentions and carnall interpretations which the fayth in Christ neuer begatte) then S. Paule gaue to Peter hys colleague, when he left the table of the Gentiles and went to the Iewes, which facte of Peter in my iudgement Paule might more conueniently haue approued, seeing Peter did it to the entent he would not offēd his weake brethren the Iewes wyth hys eating: then the true and sincere ministers of Christ in the Gospell may winke at many thinges vsed in these dayes among the disciples of the Gospell: much lesse may they approue thē with the fashion of theyr own liuing, and confirme them with the auctoritye of a Counsell, and with preching they say it is not time to speake against thē: yet is it time to leaue them, and no longer to seeme to allow them, vnlesse they entend alwayes to walk in them. Had the author of this booke looked after a time, as some do, he had not written against Purgatorye when he did. I feare me some maintaine blindnes more with theyr simulation, then they open the lyght with theyr preaching. But this haue I spoken (good Reader) besides my purpose, which was none other then to admonish the that although Rochester, Moze, and Rastell, haue all three (as thou perceiuest by reading thys former treatise) stiffely defended one heresie, yet shouldest thou not haue of all three, one iudgement or opinion.

Rochester, Moze, and Rastel, are all three defenders of one heresy.

Moze and Rochester were men of high dignitie in thys worlde, the one a Byshop, the other Chauncelor of this noble realme of England, both auncient in yeares, of so great wit, and so singular erudition in all kinde of learning, esteemed as well of themselues, as of many other, that no two lyke might in all this land be found: it was thought that for theyr dignity no man durst, for theyr yeares witte and learning no man was able to gaynsaye them: wherfore they were perswaded to be the most meete of all other to take in hand the defence of the terrible paynes of purgatory, eyther the very foūdatiō, or els the chief building set vpō ỹ foūdatiō of ỹ church of Rome. Rastell had nothing cōmon wt them. But onely many yeares, and a witte sophisticall, which he called naturall reason. As appertayning to Gods worde, he acknowledged himselfe ignoraunt therof: notwithstanding he had such opinion of his witte, that he thought he could as well proue purgatory by it, as the other two had done by the scriptures, wherin I thinke he was not deceiued. And as these three persons were not like, so tooke they the aunswer made to them not a like: Moze and Rochester thought foule scorne (see what the glory of this world, and high estimation of our selues doth) that a yong man of small reputation shoulde take vppon him so cleane contrary to theyr opinion to write against them, and (to be short) tooke the matter so grenously, that they could neuer be at quiet in theyr stomackes vntill they had dronken his bloud. Rastell though he perceaued his naturall reason to be sore sayd to, yet was he not malicious, as the other were: and therfore wrote he agayne. which worke of Rastell came to his handes, when he was prisoner in the Tower of London, where he made the aunswere following to the same: which aunswer after Rastel had read, he was well content to count his naturall reason foolishnes, and wyth harty thankes geuen to God, became a childe againe, and sucked of the wisedome which commeth from aboue and

Moze and Rochester were mē of great auctoritie and learning.

Rastel was but an inferior to Rochester and Moze.

Moze and Rochester thoughte foule scorne of Iohn Frithes answere.

Rastel was not malicious, but gladly recognised his ignorance.

ſaueth all that be noriſhed therewith: In the which he continued to his liues end with the honor and glory of God. To whome be prayſe for euer. Amen.

¶ *Here foloweth the Preface of this booke.*

BRother Raſtell I thãke you that it hath pleaſed you to be ſo fauourable vnto me a poore priſoner, as to ſhew me a copie of your booke whiche you haue written to confute my reaſons and Scripture that I haue alledged agaynſt Purgatory, for that hath cauſed me to make a ſubſidie defẽce and bulwarke to my booke, whiche by Gods grace ſhalbe an occaſion to open more light, although not to you, yet at the leſtwiſe vnto them whoſe hartes the prince of this world hath not blinded but that the light of the Goſpell and glorie of Chriſt may ſhyne in them. And where as you write and proteſt that you will bryng no Scripture agaynſt me. But onely rehearſe my Scripture agayne which I haue alledged vnperfeitly and woũde me with myne owne dartes, and will but euen do as one that playeth at tennes with an other toſſing the balle agayne, I doe verye well admitte your ſimilitude.

2. Cor. 4.

Notwithſtanding you know right well that it is not inough for a man playing at tennes to toſſe the balle agayne, but he muſt ſo toſſe it that the other take it not. For if the other ſmite it ouer agayne then is the game in as great ieoberdy as it was before, beſides that hee muſt take heede that he neither ſmite to ſhort of the line not yet vnder, for then it is a loſſe and he had bene better to let it goe. And finally ſometyme a man ſitteth ouer and thynketh all won, and yet an vngracious poſt ſtandeth in the way and maketh the ball to rebounde backe againe ouer the corde & ſo loſeth the game. And that wil anger a man, and I aſſartayne you that ye haue toſſed neuer a ball but ye offende in one of theſe pointes, & yet beſides that ſometyme ye playe a touche of legerdemayne, and caſt me a ball which whẽ it commeth I perceaue to be none of mine, and all the court ſhall iudge the ſame. Theſe poyntes ſhalbe declared when we come to them and now I will aunſwere in order.

John Frith ſemeth that he could play well at tennice.

Raſtell.

IN your Prologue you aſſigned two cauſes of the making of your firſt booke of purgatory without allegyng any textes of ſcripture for ỹ proofe therof, which are the controuerſie of two ſortes of people. One ſorte you ſay be thoſe that beleue not in Chriſt, but deny Chriſt and his Scripture as dꝺ the Turkes Paynimes and ſuch other miſcreauntes. An other ſort be they that beleue in Chriſt & his ſcripture nor will deny no text of holy ſcripture, but yet they will conſtrue expounde and interprete theſe texts after theyr owne willes and obſtinate mynde. &c.

Raſtel alleageth two cauſes why he made hys fyrſt booke in the defence of purgatorie.

Now let vs conſider your forſayd cauſes & ponder whether your booke haue or may do any ſuch good as you ſay pretended, & whether it haue conuerted thoſe ſortes of people, or els be any thyng lykely to do ſuch a fact. And firſt let vs ſée what it profiteth ỹ firſt ſort which are infideles not beleuyng in Chriſt nor his ſcripture. Our ſauiour Chriſt ſayth, he that beleueth is not damned, & Iohn Baptiſt confirmeth the ſame ſaying: he that beleueth in ỹ ſonne hath euerlaſtyng lyfe, but he that beleueth not in the ſonne ſhal not ſée life, but the wrath of God abydeth vpon hym. Here it is euidẽt not by my expoſition, but by the conſent of all Chriſten men, that thoſe infideles are damned, for what entent then ſhould Raſtell teach them, that there is a Purgatory: without Chriſt ther is no way but dãnation, as ſcripture & all faythfull men teſtifie. Then would I know by what way he wold perſuade that there were a Purgatory (which ſhould be away & a meane to ſaluation and not to damnatiõ) for thẽ which beleue not in Chriſt. This I am ſure of (and I thinke Raſtell beleueth it alſo) that the infideles ſhall neuer come in it though there were one? This you may ſée that his firſt cauſe is very vayne, and that if they dyd beleue it they were in dãde deceyued.

Iohn. 3

John Frith anſwereth to Raſtels two cauſes.

Raſtelles firſt cauſe proued to be in vaine.

Now let vs procéde vnto the ſecond ſort of people (which beleue in Chriſt and his ſcripture) and yet miſconſtrue it expounding it after theyr own willes. And let vs ſée what frute they take of this booke & what it profiteth them & we ſhall finde that it leſſe ſerueth theſe men then the firſt: for if

this

this men belene in Chriſt and in hys Scripture, then is it not poſſible that they ſhould receaue or admitte that thyng which is agaynſt the Scripture both by the expoſition of them ſelues & of all the worlde. For this is both agaynſt Scripture and all faithfull mē that there ſhould be any way to health if we exclude Chriſt and hys Scripture. And ſith Purgatory is counted away to health, he that would go about to proue it (ſecludyng Chriſt and Scripture) is agaynſt Scripture and all faythfull men.

Beſides that if they be ſo obſtinate that they will not receaue the verye Scripture but expounde it after their owne willes & wreſt it after the ſame, then wil they much leſſe receaue your booke which is ſo playne agaynſt ſcripture, & therfore if you would thinke that they could bee tamed by your booke which notwithſtandyng ſo wreſteth Scripture, then may I very wel lyken you to hym that hath a wilde horſe to tame which when he perceiueth that hee can not hold hym with a ſtokkiſhe ſnaffle will yet labour to breake him with a rotē twine threde: So that I can eſpye no maner of profite that cā come of your booke if you can alledge no better cauſes then you yet ſhew, but that it had bene a great deale better vnwritten.

An apt and good exāmple.

And brother Raſtel where you ſay that I auaūce & boaſt my ſelfe much more then becommeth me, and that I detract and ſlaūder my neighbours, & that I prouoke all men that read my booke rather to vyce then to vertue with ſuch other thynges as ye lay to my charge, I truſt I ſhall declare my inconuenience and geue you a ſufficient aunſwere.

Frith auūſwereth gently Raſtels bitter tauntes.

¶ An aunſwere to Raſtels firſt chapter which reproueth me for boaſtyng my ſelfe.

Raſtell. IN the firſt chapter of this booke Raſtell laboureth to proue that I am ſore ouer ſcene in laudyng & boaſtyng my ſelfe & that I lyke my ſelfe ſo well that he is ſure that other men do lyke me the leſſe, and that he feareth that God will therfore lyke me & fauour me rather the worſe then the better.

Frith. Here he iuggeleth wyth me, and would make me belene that he toſſed me mine own ball agayne, but when I beholde it, I perceaue it to be none of mine: for he hath cut out all that ſhoulde make for me, ſo that he hath geuen it cleane an other ſhape then euer I entended that it ſhould haue, as it appeareth by hys writing which rehearſeth my wordes in this maner.

Frith meteth here wyth a falſe ball.

Raſtell. I am ſure, there are many that marueil that I being ſo yong dare attempt to diſpute thys matter agaynſt theſe three perſons. But my wordes are theſe:

Frith. I am ſure that there are many that will much marueil, that I being ſo yong and of ſo ſmal learning dare diſpute this matter. &c.

Here Raſtell leaueth out the wordes, (and of ſo ſmall learning) for if he had put that in, he had bewrayed himſelfe. For I thincke no man ſo mad as to ſay, that he which ſayeth himſelfe to be both yong and of ſmall learning, ſhoulde prayſe and boaſte hym ſelfe.

Note here the modeſty of Iohn Frith.

Alſo immediatly after the wordes of hys firſt allegation I ſay on thys maner: And as touching my lerning I muſt needes acknowledge (as the truth is) that it is very ſmall, which I thinke is but a baſe boaſting: and anone after I ſay, I would not that any man ſhould admit my wordes or learning except they will ſtand wyth the ſcripture, and be approued therby. Lay them to the touchſtone, and trye them with Gods word, if they be found falſe and contrary, then damne them, and I alſo ſhall reuoke them with all mine hart. &c.

Finally, I exhorted them to read my booke, not aduertiſing who ſpeaketh the wordes, but rather what is ſpoken: by which wordes you might well ſee, that I entended not to boaſt my ſelfe, and all this haue I written, and he left it out euē in the firſt page (as he calleth it) wherin he reporteth that I boaſt my ſelfe.

Raſtell. Notwithſtanding one thing doth ſore vexe him, that I ſhould recite the Epiſtle of S. Paule, wherby he ſaith

I would haue men beleue that I had the ſpirite of God, and thinke that though I be young that I ſée viſions and eſpye the truth, and that myne elders haue dreamed dreames and wandered in phantaſies.

Frith. Thys he recounteth to be a great boaſt, and that thys one place ſhoulde winne him the fielde: whereunto I aunſwer that indéde my wordes do not proue that thing which you ſéeme ſo ſurely to gather of them: but my wordes do argue on this maner, that no man ought to condemne a thing before he read it, and then to geue ſentence, and becauſe you ſéeme ignoraunt in the matter, I ſhall declare it vnto you, and how it ſtandeth, It is a coulour of Rhetorike, and is called *Auantopodoſis*, that is to ſaye, An aunſwere to an obiection that a man might haue here made, on thys maner: thou graunteſt thy ſelf yong and of ſo ſmall learnyng, dooſt thou then thinke that we ſhall once read or regard thy booke, ſpecially ſith it is written againſt auncient mē both of great wit & dignity? To theſe two pointes I aunſwer preuenting theyr obiection, that they ſhould not deſpiſe it becauſe of my youth: for as the ſpirite of God is bound to no place, euen ſo is he not addict to any age or perſon, but enſpyreth where he will, & when he will, and bring in for an example that he enſpyred yong Timothy proning thereby, that the youth of it ſelfe is not to be deſpiſed, but according to the learning which it bringeth, and that therfore they may not deſpiſe my youth, but firſt read what doctrine I bring, and therafter to iudge it. No more in this I proue not, that I am enſpyred, and haue the ſpirite of God as Timothie had, but onely proue that God may enſpyre youth, as he did Tymothe, and that therefore ye ought firſt to read before you condemne: for you know not who is enſpyred, and who not, vntill you haue read theyr workes, or ſéene theyr factes. Thus you may ſée that my wordes define not, that all youth is enſpired, although ſome may be: but I exhort that no man deſpiſe prophecies, but proue all, and approue that is good. And to make the matter more playne I ſhall bring you an example out of Paule to the Hebrues, which exhorteth them to hoſpitalitie, for by that ſome men vnwares haue receaued Angels to harbour, be not therefore vnmindfull of it. Here Paule exhorteth you to hoſpitalitie, and ſhewing you that by thoſe meanes ſome men haue receaued angels into their houſe, he would not haue you thinke ỹ all the geſtes that you ſhall receaue ſhall be angels, but ſome ſhall be leud loſels. And likewiſe I in exhorting you to read my booke, and not deſpiſing my youth, becauſe that ſometime God enſpireth the yong, would not haue you thinke that the bookes made of yong men (which ye ſhall receaue) ſhall be holeſome doctrine, but ſome men be lewd and vnfruitfull, neuertheleſſe euen as if they receaued not thoſe geſts they ſhould alſo put away angels if any came. So if you deſpiſe to read ſuch bookes as be written by young men, you may alſo fortune to deſpiſe them which are written by the inſpiration of Chriſtes ſpirit, and therefore ye ought to read.

No man ought to cōdemne that which he hath not ſene.

God inſpireth youth aſwell as age.

1. Theſſ. 1.

Hebr. 13.

But be it in caſe I had indéde praiſed my ſelfe (as I haue not) and that I had ſayd that I had the Spirite of God, what inconuenience ſhould follow thereof? would you therof argue that my doctrine were falſe? & that were a good argument, then were Chriſtes Doctrine falſe, then were Paule a falſe prophet, and our fayth nothing: for Chriſt ſaid to the Iewes that he was the light of the worlde. And againe he ſayd, It is my Father that glorifie me, whome ye call your God. Now if it had bene a ſufficient argument to condemne hys doctrine becauſe the world calleth it boaſting, thē ſhould we haue beleued no truth at all. Beſides that Paul ſéemeth not a little to boaſt him ſelfe, if men loke on it with a carnall eye, for he ſayth, that he thinketh not him ſelfe inferiour vnto ỹ hyeſt Apoſtles: and ſayth againe, that if they glory to be the miniſters of Chriſt (though he ſpeake vnwiſely) he is more copious in laboures,

Frith ſpeaketh to cauillers.

2. Cor. 11.

A mā may vſe godly & modeſt boaſting.

bours, in ſtripes aboue meaſure, in priſon more often, often at the poynt of death. &c.

Should we for theſe words thinke that his doctrine were not right? Nay verely that doth not improue the doctrine, but that it may be good & holeſome for a man may boaſt him ſelfe & do well ſo he referre ỹ prayſe to God from whom all goodnes commeth: but be it in caſe that I ſhould ſay that God of hys mere mercy and for the loue that he oweth me in Chriſt and hys bloud had geuen me hys ſpirite that I might be to his laude & prayſe to whom be thankes for euer. Amen. This is a thankfull, & godly boaſting.

Would you thinke that this were ſo greate a boaſtyng that the doctrine ſhould be impayred therby? Ah blinde guides I pray God geue you the light of vnderſtandyng, I beſeche you brother Raſtell be not diſcõtent with me if I aſke you one queſtion, be ye a Chriſten man or no? I am ſure you will aunſwere yes, then if I brought you the text of Paule which ſayth, he that hath not ỹ ſpirite of God is none of his, I pray you how will you auoyde it, notwithſtãdyng if you wold auoyde ỹ text, yet will I lay an other blocke in the way that ye ſhal not be able to remoue, and that is the ſaying of Paule. 2. Cozin. 13. Know ye not your ſelues that Chriſt is in you? except ye be reprobate perſons, now how ſoeuer you would iudge of your ſelues, I thinke verely that I am no ſuch & therfore whereas before I dyd not ſo write. Now I certifie you that I am Chriſtes, cõclude what ye wil, & the day ſhall come that you ſhall ſurely know that ſo it is, albeit in meane ſeaſon I be reputed a laughyng ſtoke in this world for I know in whom I truſt and he can not deceaue me. Roma. 8. 2. Cor. 13. Frith the faithful ſeruaunt and true martyr of Chriſt.

Raſtell. Then bryngeth he againſt me that I ſay we haue bene long ſecluded frõ the Scripture and alſo that our fore fathers haue not had ỹ light of Gods word opened vnto them.

Frith. I maruell what Raſtell meaneth by bryngyng this for his purpoſe, for I thinke it no boaſtyng of my ſelfe, but if ye thinke that it be vntrue, I thinke he is very blynde. For what Raſtell ſheweth himſelf to be very ignorant.

Scripture hath the poore commons bene admitted vnto euen til this day? It hath bene hid and locked vp in a ſtraunge tounge and from them that haue attayned the knowlege of that toung hath it bene locked with a thouſand falſe gloſes of Antichriſtes makyng and innumerable lawes. And where I ſay our forefathers haue not had the light of Gods worde opened vnto them, I meane that they haue not the Scripture in their owne mother toung, that they might haue conferred theſe iugglyng miſtes with the light of Gods word as the proceſſe of my wordes can teſtifie which he hath holy left out, but I beſech the Chriſtẽ reader once to read the place for my diſcharge and his confuſion, ye ſhall finde it in the ſecõd leafe of my booke. Frith ſheweth his meaning how ỹ ſcripture was kept from our forefathers

And now he alledgeth againſt me that I ſhould ſay this: iudge Chriſten reader what reaſons Raſtell hath brought and how he hath ſoluted thẽ, for in my minde both his reaſons and ſolutions are ſo childiſh and vnſauery, ſo vnlearned and baren ſo full of faultes and phantaſies that I rather pitie the mans deepe ignorance and blyndnes which hath ſo deceiued him ſelfe through Philoſophie and naturall reaſon, then I feare that he by his vayne probations ſhould allure any man to conſent vnto hym. Raſtell.

I thinke Raſtell layeth not this againſt me, becauſe I boaſt my ſelfe in theſe wordes: And verely as touchyng the truth of thoſe woordes I will adde thus much more vnto thẽ, that I neuer wyſt man ỹ was coũted wiſe whiche hath brought ſo ſlender reaſons except he entended to deſtroy a thing which ye ſeeme to haue build. Frith.

And finally where as I exhorte all men to iudge and conferre the Scriptures which Syr Thomas More and my Lorde of Rocheſter alleadge for theyr opinions and would haue them to ponder their reaſons and my ſolutions vnto them annerying theſe wordes I am ſure ỹ my ſmal learning hath condẽned their hygh eloquence, that my folye hath brought to nought their wiſedome & that my youth hath diſcloſed their fettered ignorance. Raſtell. Raſtell cauilleth.

Frith. There Raſtell thinketh that I ſtãd well in my owne conceite and boaſt my ſelfe aboue the Mone becauſe I touch M. More his kynſman: but let Raſtell take this for an aunſwere, if M. More would kẽpe him within his owne bondes that is with medling of worldly matters onely, I would neuer compare with him, yet he muſt remember that a dawber may correct hym in his owne craft, but it is euen as Socrates ſayeth, when a man is wiſe in one thyng then will hée take vpon him to define all thynges and be ignoraunt in nothyng and ſo diſdayneth the gift that he hath and proueth hym ſelfe vnwiſe.

More would not be ignorant in any thyng & therfore vnderſtood nothing as he ſhould haue vnderſtand, neyther his duty to the prince, nor yet to God.

Furthermore I ſée no great praiſe that I here attribute vnto my ſelfe: but confeſſe my ſmall learning, my folly, and my youth: neuertheleſſe if he recount it a prayſe, becauſe I ſay it hath cõdemned their hie eloquence and their wiſedome, and diſcloſed their ignoraunce, then let hym alſo annexe the wordes that I wrote ſaying. And it is euen the olde practiſe of God, to chooſe the foliſh things of the worlde to confound the wiſe, to chooſe the weak to confound the mighty, and to chooſe the vile things which are of no reputation to confound thē of hye degrée, that no fleſh might boaſt it ſelfe in his ſight, to whom onely be prayſe and thankes for euer. Amen.

A good concluſiõ made by Iohn Fruth againſt Raſtels firſt chapter.

Where all men may ſée that I referre all prayſe to him which onely is worthy: and ſo I may conclude, that you haue not loked indifferently on my booke.

An aunſwer vnto Raſtels ſecond chapter, which improueth me for rayling & diſpraiſing others.

Raſtell. IN the ſecond chapter he raungeth the field, and ſearcheth out with all diligence, what worde I haue ſpoken that might be take in the worſt ſence, and calleth them rayling, geſting, and ſcolding woordes: And becauſe he would haue me to be abhorred of the Reader, he alleageth not onely theſe wordes that are ſpoken againſt himſelfe, but alſo that are ſpoken againſt my lorde of Rocheſter, and ſyr Thomas More, not that he entendeth to aunſwer for them, or to defend their parties ye may be ſure, but onely to leaue nothing behinde which ſhould ſéeme to make for him, like a noble orator, the wordes that he reproueth are theſe:

Raſtell. There Raſtell taketh hys foundation vpon a ſtarke lye, and there he maketh two lyes: and there he maketh three lyes.

Frith. Here I would deſire my brother Raſtell to pardon me of a little ignoraunce, for ſurely I thought it had bene no more offence to call a lye, a lye, then to call a ſheape a ſheape: notwithſtanding ſith he recounteth it to be rayling, geſting, and ſcolding, I will hereafter temper my ſelfe, and chaunge my words, and will ſay that when he lyeth (that by hys leaue) he maketh a fitten.

Raſtell. It angreth him when I ſay, that Raſtel hath loſt his wit in purgatory, and therefore I will ſay ſo no more.

Frith. But thys I will affirme (be Raſtell neuer ſo furious) that whoſoeuer maketh ſuch reaſons and ſolutions, and counteth them good in earneſt, that he hath no wit in hys head, wherſoeuer he loſt it: but if you would read Raſtels firſt argument which I haue ſet in my booke in the twelf leafe, then you ſhall perceyue whether I ſay the truth, or not.

Raſtell. Alſo he aleageth that I ſhould ſay, that ſaying of Raſtell is againſt ſcripture: but if ye count that railing, and and would not haue me ſay ſo much vnto him, I will count the man ſomwhat ſtately: and this I enſure him, that if God ſuffer me to liue, I wyll ſay ſo agayne, take it as he will.

Frith.

Raſtell. Alſo he reciteth as a great reproch that I ſhould ſay, I marueyll how our ſcholemen may abide this felow. And ſurely the ſame I ſay agayne, for he proueth both ſainte Thomas and them alſo foles & double foles, which if I ſhoulde ſo do, would be counted haynous hereſie.

Frith.

Raſtell. Then he rehearſeth what I ſay of M. More, and my L. of Rocheſter,

and

and all to helpe his matter, that when I say, the small probations and slender reasons that those two witted men, Syr Thomas More, and my Lorde of Rochester had brought to confirme Purgatorye, made my hart to yerne.

Frith. What rayling or iesting this is, let other men iudge, but thys I dare auow that I sayd the truth: for what should a man do or say, to see them so contrary in theyr tales. M. More sayeth, that there is fire and no water in purgatory: and my lord of Rochester sayth, that there is both fire and water. M. More sayth, that the ministers of punishment are deuils: and my lorde of Rochester sayth, that the ministers of punishment are angels. M. More sayth, that both the grace & charity of them that lye in the paynes of purgatory are increased: my lorde of Rochester sayth, the soules of purgatory obtayne there neyther more fayth, nor grace, nor charitie thē they brought in with them. Now iudge good Reader, whether I haue rayled, or sayde the trueth, but all this doth Rastell leaue out full craftely: he reciteth full diligently both the head and tayle, but the middle which expoundeth the matter wil he not let you see.

Rochester contrary to More, and More contrary to Rochester.

Rastell. He alleageth also against me, that I say, M. More is sore deceaued, and set on the sand euen at the first brunt, and in the beginning of hys voyage, and that I would wish M. More a little more witte.

Frith. Euen that I say agayne, and affirme it to be true, and is so euidently proued in the beginning of mine aunswer agaynst M. More, that I néed to say nothing, but only referre the reader vnto the place.

Rastell. Also he improueth me for saying in an other place, that M. More sheweth him in one text twise ignoraunt, and ẏ he is to buste, for he vnderstandeth not the phrase of scripture.

Frith. This and such other sayinges he alleageth (which I passe ouer:) for I count it folly to spend paper and laboure about the rehearsing of them, for if you read my booke, you shall see all these points so plainly proued that he mought be ashamed to make mention of them.

Kastell. This he counteth gesting, slaundering, and rayling, saying that no reasonable man will thincke these poyntes to be thinges belonging to vertue, but rather spices and braunches of pride, and that I shew not my self therin charitable but rather malicious, nor no wisedome therein but rather folly, adding that if I had bene halfe a yeare at two scholes, that is to say, the schole of discretion, and the schole of charitie, I should more haue prospered in vertuous learning, then I haue done in other scholes this vij. yeare: and sayth, that I haue bene at the scholes of slaundering, rayling, and gesting.

Rastell is a bitter taunter.

Frith. Deare brother, if it had bene so, that I had spoken certayne wordes in deede, which mighte haue séemed in your eyes to be rayling, detracting, and slaundring (as I haue not, sauing a little gesting) woulde you disproue my doctrine thereby? What will you then say to S. John baptist which calleth the pharisies (then heades of the church, as are now our doctoures) generation of vipers? would you therefore conclude that his doctrines were naught? I thinke you be not so chyldish. And it séemeth this one sentence to be more rayling, and slaundering, then all that I haue written.

Math. 3.

What wil you say to Christ which called the scribes and pharisies hypocrites, Math. 15. 16. 22. And in the 13. he séemeth to rayle aboue measure where he calleth thē hypocrites, and blinde guides, paynted sepulchers, whych outwardlye appeare righteous, but within are full of hypocrisie, serpents, and generation of Vipers. Besides that he calleth Herode Foxe. Luc. 13: and the Iewes he called a froward and aduouterous generation, Math. 12. 16: and in the 17. he sayth, O vnfaythfull and ouerthwart nation: woulde you thinke it should excuse the Iewes which refused his doctrine to say that he rayled, and that no reasonable man woulde thinke those things to be pointes, belonging to vertue, but rather spices

The reprouing of the papisticall hypocrites must not be called rayling.

Luc. 13.

and braunches of pride and that hee ſhewed not hym ſelfe charitable, but malicious, nor no wiſedome therein but folie, would it excuſe them to ſay (as you do to me) that if he had bene one halfe yeare at ſchole of diſcretion and charitie, he ſhould more haue proſpered in vertuous learning and that he had bene at the ſcholes of ſclandering, rayling and ieſting.

Finally S. Paule in your eyes might appeare to rayle and ſlaunder and to be cleane deſtitute of Gods ſpirite, Luc. 13. which as Luke ſaith replenished with the holy Ghoſt ſayd to Elemas that reſiſteth hym. Acte. 13. O thou full of all ſubtelty & deceite thou ſonne of the deuill and enemy of all righteouſnes ceaſeth not to peruerte the rightwayes of the Lord. I can bring many mo ſuch ſayinges of Peter, Iohn, Iames, and Iudas, and yet I thincke you will not improue their doctrine thereby but becauſe I ſtudye to be ſhorte, I ſhall count it ſufficient to haue warned the reader of this. Notwithſtanding peraduenture Raſtell wil not yet be aunſwered, but will ſay that albeit I haue touched inough as concernyng thoſe thynges that appeare railyng and ſlanderyng in his eyes, yet I brought none that ieſt as I do, whereunto I may aunſwere and alledge for me Helias the Prophet which both mocked the falſe Prieſtes and ieſted with them, ſaying call loude vnto your Gods for peraduenture they are a ſleepe and cā not here, or els they be gone out of towne. I cannot inough meruell that my brother Raſtell would vſe ſuch maner of reaſoning with me as to improue my doctrine becauſe of my rayling and ieſting.

The Prophetes and Apoſtles were great reprouers of the vngodly and wicked.

For ther with he hath made a foule hole in his kinſmans beſt coate for euery mā perceiueth that M. More his bookes are ſo full of rayling, geſting and baudye tales, that if the furious Momus & Venus had take out theyr partes there ſhould be very little left for Vulcanus.

Raſtell. After this Raſtell diſſenteth to the purpoſe of his matter & would proue that my expoſitions of Scripture are not good becauſe they are an occaſion to bring ỹ people to boldnes of ſinne and to moue the people to delite in other mens faultes, and to laugh therat, and to put you an exāple: he ſayth, if I ſhould take vpon me the expoſitiō of this text. *In principio erat verbum & verbum erat apud deum &c.* and expound it after this maner.

In the begynnyng of this yeare
Iohn Frith is a noble Clerke
He killed a mylſtone with his ſpere
Keepe well your geeſe your dogges do barke.

As it is a fond expoſition, ſo it is falſe metre.

I trowe ſayth Raſtell all wiſe men would thinke that this were a fonde expoſition & yet this expoſition would pleaſe childrē fooles and mad men, as well as the expoſition of S. Auſten or S. Hierome or any other Doctor of ỹ Church, becauſe it would make them to laugh, ſo (ſayth Raſtell) Frith maketh ſuch expoſitiōs with ieſting and rayling to make the people laugh, not regardyng to edifie the people, nor to prouoke them to vertue meekenes or charitie nor to leaue their ſinne, but rather geueth them boldnes & to beleue that there is no Purgatory nor hell, but mocketh and ieſteth at thoſe reaſons that bee made for proofe of Purgatory.

A ſore and fond ſaying of Raſtell.

Frith. Now as touchyng the firſt part, where he ſaith that my expoſitions be an occaſion to bring the people to boldnes of ſinne, I aſke hym why his aunſwere is becauſe I geue thē boldnes that there is no Purgatory, nor yet hell, thereto Raſtell by his leaue (maketh a fitten) I dare not ſay hee maketh a lye for that hee would call rayling for I neuer denyed hell, but affirme in many places of my booke & euē in the firſt ſide of myne aunſwere againſt him I affirme hell, and perpetuall damnation, but when ỹ come to the proofe of his wordes, then you ſhall ſee how wiſely the mā cōcludeth. for he thinketh that *ab inferiori ad ſuū ſuperius confuſe diſtribue*, men ſhall thinke it a good conſequent as if I ſhould ſay that we lacke fire in priſō, then would he cōclude that there lacked fire in all Middleſex. Or if I would ſay their were no wit in Raſtels head

Frith is a good ſcholer & ſone hath lerned his leſſon, he will ſay no more they lye, for that is bitter.

then

then would hee conclude that there were no witte in no mãs head, but he hath ſo long ſtudyed Philoſophy, that hee hath cleane forgotten his principals of Sophiſtry, notwithſtandyng we wil forgeue him this faute for the man is ſomewhat aged and therfore I thinke it is lõg ſince he read them, and that they are now out of his memory: neuertheleſſe he will ſay that hys argument is not ſoluted for although I denye not hell, yet I denye Purgatory, and ſo I geue the people an occaſiõ to ſinne, becauſe they feare not Purgatory, whereunto I haue ſo ſufficiently aunſwered in Raſtels thy. argument that I wonder that hee is not a ſhamed to bryng the ſame agayne but he truſteth that my bookes ſhall neuer be read, and his may go ſurely abroad, and therefore he may ſay what he will onely hee careth not what he ſaith ſo he hold not his peace.

Raſtell. And where hee reporteth that I make expoſitions to make the people to delite to heare of other mẽs faultes and to laugh thereat, therto will I ſay

Frith. nay, till he be at layſure to proue it, and where he ſayth, if he ſhould take vppon hym to expounde, *In principio erat verbum* in this maner.

Raſtell. In the begynnyng of this yeare
John Frith is a noble Clerke
He killed a mylſtone with his ſpere
Keepe well your geeſe the dogges do barke.

Saying that all wiſe men would ſay that this were a fonde expoſition.

Frith. Therto I aunſwere that, ſaying: for the ryme & meter they might well ſay that a gooſe had made it for any reaſon, that is therin, and yet as touchyng the meter, the ſecond verſe lacketh a foote, and is ſhorter then his felowes, but if you put out this worde Frith, and put in this worde Raſtell for it, then ſhall his meter alſo be perfite, and that halting verſe ſhal runne merely with his felowes vppon hys right feete on this maner.

A gooſe would haue made better ryme and meter then Raſtell did.

In the begynnyng of this yeare
John Raſtell is a noble Clerke
He killed a mylſtone with his ſpere
Keepe well your geeſe the dogges do barke.

Thus I haue amended his meter, but as for the reaſon I leaue it to him ſelfe to amende it at his layſure. In the end of his ſecond chapter he ſayth that I entende with my expoſitions to bring the people to beleue in foure other great errours, wherof the firſt is that there is no hell, ordeined for any that is of Chriſtes faith, although he do neuer ſo many ſinnes but let vs ſee how he proueth it.

Frith taketh payne to amende Raſtels meter, but not his reaſon.

An Aunſwer to Raſtels third Chapter, which would proue *that I deny hell.*

Raſtell. IT ſeemeth (ſayth Raſtel) by the reaſons that Frith hathe alleaged that his entẽt is to bring the people in beleefe that there is no hel, for I alleage in my aunſwer to Raſtels dialoge the ſaying of S. Paule. Ephe. 1. Chriſte chooſe vs in him before the beginning of the world, that we might be holy & without ſpot in his ſight, and againe Eph. 5. Chriſt loued his cõgregation and gaue himſelf for it, that he might ſanctifie it in the fountaine of water thorow the word to make it wythout ſpot or wrincle or any ſuch thing, but that it ſhould be holy and wythoute blame.

Ephe. i.

Frithes aunſwere to Raſtels thyrd chapter.

Frith. And vpon theſe textes I conclude, that if Chriſte haue ſo purged vs that we are wout ſpot, wrinckle or blame in his ſight, (as Paule teſtifieth) then wil he neuer caſt vs into Purgatorie. For what ſhould be purged in them, that are withoute ſpotte, wrinckle or blame. And then ſomwhat to declare the matter how we be ſinners as lõg as we liue, and yet without ſynne in the ſight of God, adde theſe wordes which I would that all men did well note, and becauſe Raſtell leaueth out the beſt of the matter, I will rehearſe my owne wordes againe.

Peraduenture euery man perceiueth not what this meaneth that we are rightwiſe in his ſight, ſeing that euery man is a ſinner. 1. Joh. 2. therfore I will briefely declare the meaning of the Apoſtel. This is ſyrſte a cleare caſe, that there liueth no man vppon the earthe without ſynne, not withſtanding all they that were cho-

How we are righteous in the ſight of God, & yet are ſinners.

ſen in Chriſt before the foundation of the world were laid, are without ſpot of ſinne in the ſight of God. Epheſ. 1. ſo that they are both ſinners, & righteouſe if we conſider the imperfection of our faith and charitie, if we conſyder the conflict of the fleſh and the ſpirite. Galath. 5. if we conſider our rebellious membres whiche are vnder ſinne. Rom. 7. then are we greuous ſinners: and contrary wiſe, if we beleeue that of that merciſull fauor God gaue his moſt deare ſonne to redeme vs from oure ſinne, if we beleeue that he imputeth not our ſinnes vnto vs, but ý his wrath is pacified in Chriſte & his bloud, if we beleeue that he hath freely giuen vs his Chriſte, and with him all things, ſo that we be deſtitute of no gift. Rom. 8. then are we righteous in his ſight, and oure conſcience at peace with God, not throwe oure ſelues, but throwe oure Lorde Jeſu Chriſt. Ro. 5. So maiſt thou perceiue that thou art a ſinner in thy ſelfe, and yet art thou rightwiſe in Chriſte, for throw him is not thy ſinne imputed nor reckened vnto thee, & ſo are they to whome God imputeth not theyr ſinnes, bleſſed rightwiſe wout ſpot, wrinkle, or blame. Rom. 4. Pſal. 31. And therfore will he neuer thruſt the into purgatorie, and for proffe of this I alledge (as Raſtel beareth me witneſſe) diuers texts of S. Paul. Eph. 2. Rom. 4. 5. 7. 8. but that notwithſtanding Raſtel ſayth that I haue not recited them ſufficiently, for I haue left out ſomwhat which I haue reherſed for the opening of the truth, and then bringeth in that S. Paule exhorteth and biddeth vs we ſhall vſe no fornication, vnclenneſſe, auarice, filthe or fowliſh ſpeaches, for ſuch ſhall haue no inheritance in the kingdom of heaue, and euen ſo ſay I to, but iudge god reader, what is this to the purpoſe: for it neither maketh for purgatorie, neither agaynſt it. This text I coulde haue alleaged if I had endeuored my ſelfe that we ſhould doe god workes (which I neuer knew chriſtian man deny) but elſe as touching my matter it is nothing to the purpoſe, and as well he mighte haue improued me bi-

Roma. 8.

Roma. 5.

We are ſinners in our ſelues and yet righteous in Chriſt.

Roma. 4. Pſal. 31.

Raſtell.

Frith.

cauſe I bring in no text to proue that ý father of heauen is god, or to proue that which neuer man doubted of.

Then he alleageth Paul. Ro. 6. vij. ſaying, though grace doe raigne throw Chriſt, ſhall we therfore dwel in ſinne, nay God forbid ſayth Paule, & euen ſo ſay I againe: he alleageth Rom. viij. that there is no dampnation to them which be in Chriſt Jeſu if they liue not after the fleſhe, and euen ſo ſay I, but Raſtell will ſay the contrary anone.

Raſtell.

Raſtell ſetteth a trap wherein he wolde haue taken hym ſelfe.

Beſides that he alleageth Rom. iij. we be freely iuſtified by grace, by Chriſtes redemption to ſhew hys iuſtice for the remiſſyon of ſynne done before (and yet ſaythe Raſtell) Paule ſayth that the law is not deſtroyed by fayth but made ſtable, but thys hathe Frith left out of his boke to cauſe the people to beleeue that they be cleane purged by the bloud of Chriſte only, and that there neede no purgatorie.

Frith.

By theſe words you may euidently perceyue what Raſtell meaneth by thys alleaging of Paule, for the eſtabliſhing of the lawe, verely that the worke of the lawe ſhould iuſtifie and cleane purge you from ſynne whyche is contrary to Paul and all ſcrypture, for euen in thys ſame Chapter that he alleageth, Paule ſaith: that of workes of the law no fleſh ſhalbe iuſtified in hys ſyght, and ſayth that the rightwiſeneſſe of God commeth by fayth of Jeſu Chriſt vnto all, and vppon all that beleeue. But as touching good works, I wil touch more hereafter.

The workes of the law can not iuſtifie vs.

Raſtell.

Furthermore Raſtell ſayth, that if my argumentes coulde proue that there is no purgatory, it muſt follow as wel that there is no hell for vs that be chriſten men though we continue ſtill in ſinne: for if we be bleſſed without ſpot, wrinkle, or blame, and that therefore he will not caſt vs into purgatory, then he will not caſt vs into hell whatſoeuer ſinne we do commit.

Raſtelles blind argument.

Frith.

Here Raſtell vttereth his blindenes vnto you, and ſheweth you what vnderſtanding he hath in ſcripture: firſt he armeth himſelfe with a falſe ſuppoſition, and yet therupon he concludeth his argument falſly. His ſuppoſition

poſition is this, that al men which are baptized with materiall water are very Chriſten men and haue the true fayth, and be thoſe which Paule affirmeth to be without ſpot, blame, or wrinkle. But thereto I ſay nay, for euen as the outwarde circumciſion made not the Iewes the elect people and childzen of ſaluation, ſo doth not the outwarde baptiſme make vs the faythfull members of Chriſt: but as they were the childzen of God, which were inwardly circumciſed, euen ſo they that are waſhed inwardly from the concupiſcens of thys worlde, are the members of Chriſt, whom Paule affirmeth ſo to be purged through his bloud. Agayne, you may know that Raſtell knoweth none other faith but that which may ſtand with all maner of ſinne, but the faith which we ſpeak of, is the ſame which worketh through charitie, wherof Paule ſpeaketh Gal. 5. They that haue thys fayth, are borne of God and ſinne not, theſe that haue this faith do hope and loke daily for deliuerance out of this thraldome and body of ſinne: and in the meane ſeaſon they purify themſelues as he is pure. For if a man will ſay that he knoweth Chriſt or beleeueth in him, and kepeth not his commaundementes, he is a lyar, and we renounce him to be any of this number that we ſpeake of. And when Raſtell ſayth, I woulde conclude there is no hell for them that be Chriſten men, though they continue ſtill in ſinne. I aunſwer, he that committeth ſinne is of the deuill, and I ſay agayne, that the Chriſten that we ſpake of, which are the childzen of God cannot continue ſtill in ſinne, but ſeeke all meanes to fulfill Gods commaundementes. Notwithſtanding the chriſten which Raſtel ſpeaketh of which are the childzen of the deuill, may do as they liſt: and indeede they had neede to make a frende of Raſtell to helpe them into his purgatory, if it be any better then hell: for they ſhall neuer come in heauen, except they repent and walke innocently in this world, as Chriſt and his little flocke haue euer done: for they that walke otherwyſe are none of his, though they weare miters.

Note well this worthy & learned argument.

Gallat. 5.
1. Iohn. 3.
1. Iohn. 3.
1. Iohn. 2.
Frith.
Such chriſten people as are the childzen of God, will not dwell nor abide in ſinne, and ſo for the there is no hell.
Luke. 12.

This little flocke it is that are ſo purged (and not Raſtels multitude) and for this is there neyther hell nor purgatory ordeyned, euen as for the hope that continueth ſtill in ſin is ordayned no heauen. And that there is no hell ordained for theſe faythfull folowers of Chriſt, I will proue euen by this worde of Paule which Raſtel rehearſed before. Rom. 8. That there is no damnation to them that be in Chriſt Ieſu, if they liue not after the fleſh. Here Raſtell hath ſmitten the ball quite vnder the corde, and hath alleged that, that ſhall condemne him. For if there be no damnation, but becauſe you are ſomewhat ſlow in perceauing the matter, I ſhall reduce it into a Sillogiſmus on this manner: There is no damnation vnto them that be in Chriſt Ieſu if they liue not after the fleſh, but after the ſpirite. Euery hell is dãnation. *Ergo*, there is no hell to them that be in Chriſt Ieſu if they liue not after the fleſh but after the ſpirite. This is in the firſt figure made by *Relarent*. not by any prophete that I thinke that the power cõmõs can take by ſuch babblyng but onely to ſatiſfie your mynde and pleaſure. Notwithſtandyng one thyng I muſt put you in remembraunce, that you haue falſly tranſlated the text for the text hath not that cõditional although I was contented to take it at your handes to ſee what you could proue, but the text ſayth thus. there is no dãnation to them that are in Chriſt Ieſu, which walke not after the fleſh but after the ſpirite: where Paul doth certifie you that they which are in Chriſt Ieſu, walke not after the fleſh but after the ſpirite, ſo that you may gather by Paule that if they walke not after the ſpirit they are not in Chriſt Ieſu, that is to ſay: they are none of Chriſtes, although Raſtell will call them Chriſten men, therfore deare brethrẽ loke that no man deceiue hym ſelfe, for Chriſt is not ẏ miniſter of ſinnes. If we be deliuered frõ ſinne through Chriſt, then muſt we walke in a new conuerſation of our life, or els we are ſtill in darknes. Remember that we

The ſmaller number belong to Chriſt, and not ẏ greater.
Rom. 8.
Here Raſtel is taken in his owne trappe.
Maior.
Minor.
Raſtel falſifieth the ſcripture.
1. Cor. 8.
Galath. 2.
Roma. 6.
1. Iohn. 2.
Phil. 2.
Pet. 1.

haue

haue this precious treaſure in fraile, britell and earthy veſſels, let vs therfore with feare and trembling, worke our health, and make ſtable our vocation and electiō, for if we retayne the truth & knowledge of God in ſinne and vnrighteouſnes we ſhall ſhortly perceiue the wrath of God vppon vs with infinite deluſions, and the ende of vs ſhalbe worſe then the begynnyng: awake therfore and vnderſtād your health.

Roma. 1.

Now you may ſée howe he concludeth that I eſtablyſhe thys erroꝛ, that there is no hell, for ſéeing mine argu-

There is no hell to thoſe that are in chriſt Jeſu.

ments, and Paule Rom. viij. doe conclude that there is no hel nor dampnation to them that are in Chryſt Jeſu, and are hys faythfull followers, he thinketh it ſhould well folowe that if there be no hell for them, that there is no hell for no man: for in hys ſeconde chapter, and alſo in the beginnyng of the third, he ſayethe that I deny hell; and when we come to hys probation, there is nothyng ſayd but that whych Paul confyrmeth, that is, there is no damption for them that are in Chryſt Jeſu, which walke not after the fleſh, but after the ſpirite, whych are thorow Chryſte wythoute ſpotte wrynkle or blame. And ſo though Raſtel appeare to hymſelfe to conclude lyke a ſage Philoſopher, yet I anſwer you he cōcludeth lyke an ignorante Sophyſter as all mē may ſée, for it foloweth not: Paule and Fryth ſay there is no hel, as contrarywiſe it foloweth not there is no heauen for Raſkeiles Chryſten men whych contynue ſtyll in ſynne, *Ergo* there is no heauen for the deuyl theyr father, and yet is there heauen for Chryſte and hys electe. I haue before declared how Chryſtes elect are ſynners and no ſynners. And nowe bycauſe you ſhoulde not miſtake the textes of S. Johñ whych I before alleaged, I wyll ſhew you how they do commyt ſynne, whych I dyd alſo ſufficiently touch in my anſwer agaynſt Raſkels dialoge, euen two leaues frō the ende, and yet I wyll touche it agayne, bycauſe you ſhall not thyncke that I woulde not leade you in ignorance and darkneſſe.

There is a hel for ſuche as feare not God nor obey his cōmaundements.

As there is no heauē for good & euill, ſo there is no hell for good and euill.

There are two partes in a faythfull man, whych rebell eche agaynſte other, and are at contynuall ſtryfe, and both of them haue diuers names in ſcrypture, the one is called the inward man, the heart, the mynde, the wyll, and the ſpryte: the other is called the outward man, the rebellyous membres, the bodye of ſynne and the fleſhe, and theſe in a faythfull man kéepe contynuall warre, and albeit the one be ſubdued and taken pryſonner of the other, yet neuer conſenteth to hys ennemy, he can not leaue him, neyther will make peace wyth hym, but wyll laboure what he can, and wyll call for all that he thynketh wyll helpe hym to be deliuered from hys ennemie, and then warreth vppon hym a freſhe, what tyme the faithfull man is brought to the knowledge of God, and beléeueth in Chryſt, and hath his will and mynde renued with the ſpryte of God that conſenteth to the lawe of God, that is good, ryghteous and holy, and beginneth to loue the lawe, and hath a will and a deſire to fulfill the lawe of God, and not to deſpyſe hys heauenly father, and loke howe much he loueth the lawe, countyng it ryghtwiſe and holye. Euen ſo muche doth he hate ſynne whych the lawe forbiddeth and abhorreth it in hys heart and inward man, and then albeit the outwarde man and rebellious membres do at time aſſége him and take hym captyue vnder ſynne, yet doth not the inward man conſent that thys ſynne is good and the lawe naught, whych forbyddeth it, neyther dothe the heart delighte in thys ſame ſynne, neyther can it delyght in ſuche ſynne, bycauſe the ſpirite of God teſtifieth vnto hym that it is abhomynable in the ſyghte of God, and then fyghteth the inwarde man agaynſte the outwarde wyth faythe, práyer, almoſe déedes and faſtyng, and laboureth to ſubdue the membres, lamenting that he hath bene ouercome, bycauſe he feareth to diſpleaſe God hys father, and deſyreth him for the bloud of hys ſonne Chriſte, that he will forgeue that whych is paſt, and hys diligence that he taketh in tamyng hys membres,

There are two partes in man, that is, the outwarde man and the inward man.

Howe the inward mā reſiſteth the aſſaultes of the outward man.

The faithful man feareth Gods diſpleaſure.

membres, is not recompēce towards God for the sinne that is paste, but to subdue the fleshe ẏ he synne no more, thys rebellion had Paule. Rom.7. saying, that he dyd not that good thing whych he would, but the euill whych he hated, that he did, that is, he did not fulfil ẏ good lawe of God, as hys hart, will, and inwarde man desyred, but dyd the euill as touchyng hys fleshe and outwarde man whych he hated, and so he synned with hys outwarde man, then howe is thys true, that he that committeth synne is of the Deuill, and he that is of God committeth no synne, was not Paule of God? yes verely, and all be it he committeth synne wyth his membres & outwarde man, yet he sinned not, for he saythe. If I doe that thyng that I hate, then is it not I that doe it, but the synne that dwelleth in me, and euen lykewyse the faythfull folowers of Christ commit no synne, for they hate it, and if they fortune to be entangled wyth synne, it is not they that doe it (as Paule saith) but the synne that dwelleth in them, which God hathe left to exercise them, as he left ẏ Philistians to exercise and nurtoure the children of Israell, and if the remnauntes of sinne fortune at anye time to looke aloft and begin to raigne, then he sendeth some crosse of aduersitie or sicknesse to helpe to suppresse them. And thus shall it be as long as we liue, but when we be once deade, then oure members rebell no more, and then nēdeth neyther purgatorie nor anye other crosse, for the outwarde man is turned into vanitie, and our inwarde mā was euer pure thorow belēuing the worde of God, and neuer consented to sinne, and nēdeth nother purgatorie in this world nor in the world to come, but only for subduing the outward man, and therfore after this lyfe he shall neuer haue any purgatorie. Marke well what I say and reade it againe, for more shall reade it then shall vnderstande it, but he that hathe eares let hym heare.

Roma.7.

How a mā may cōmit sinne, and yet sinne not.

Sinne remaineth in oure outward membres, to exercise the inward mā in resisting of sinne.

Iohn. 15.

The

The seconde erroure that Rastell layeth to my charge, is, that I wold bring the people in belefe that repentance of a man, helpeth not for the remission of his sinne.

In prouing this second error against me, Rastel taketh so great paynes, that he is almoste besydes hym selfe. For he saith that I would make men belēue that it forceth not, whether they sinne or no. Why so brother Rastel? verely because I allege S. John, S. Paule, Ezechiell and Hieremie to quenche the hotte fire of purgatorie, and allege no authorities to proue good works, wherunto I answer (as I did before) that it is nothing to my purpose, for the prouyng of good workes doth neither make for purgatorie nor against it, I coulde haue alleaged all those textes if I had entended my selfe to proue that I shoulde doe good workes (which I neuer knewe christen man denie) but as touchyng my matter it is nothyng to the purpose, and as well he mighte haue improued me, bicause I bryng in no textes to proue that the father of heauē is god, or to proue that whych neuer manne doubted of, notwithstanding if Rastel had indifferent eyes, I spake sufficiently of good workes in the. 34. argument against hys dialoge, let all men read the place and iudge.

Rastel.

Frith.

Rastel wold faine cauel, but he cannot tell at what.

Rastel taketh the matter very grēuously that I attempt to allege howe S. John & S. Paul send vs to Christ, and then adde that we know no other to take away sinne but only Christe, and because I adde this worde only, therfore he thinketh that I cleane destroy repentance, whereunto I aunswere, that I added not thys worde only for naught, but I did it by the authoritie of S. John, which saith: if we walke in the lighte, as he is in the lyght, we haue felowship with eche other, and in the bloud of Jesu Christe hys sonne, purifyeth vs frō all sinne, wherupon I say that for vs which are in the lyght, hys bloud only is sufficient, but for your christen men whych continue still in sinne, and walke in

Rastell.

Frith.

There is no meane to put away sinne, but only by Christe.

darkeneſſe after they̓r father the Deuill, muſte ſome other meanes be founde, or elſe they ſhall neuer enter into the kingdome of heauen.

For ſuche as dwell in the lyght of Chriſt, hys bloud onlye is ſufficiēt.

But bicauſe I will be ſhort, let Raſtell note that I fynde two manner of repentance, one is without faith, and is ſuche a repentaunce as Judas and Raſtels chriſten men which continue ſtill in ſinne haue at the latter ende, which dothe rather purchace them an halter then the remiſſion of ſinnes.

There are two maner of repentances.

Another repentance foloweth, iuſtification and remiſſiō of ſinnes, and is a floriſhing frute of faith, for when by faith we do perceiue the fauor and kindneſſe that our louing father hath ſhewed vs in his ſonne Chryſt Jeſu, and that he hathe reconcyled vs vnto hymſelfe by the bloude of hys ſonne. Thē begin we to loue him, the more we hate the body of ſinne, and lamēt and be ſory that our membres are ſo fraile, that they can not fulfil the lawe of God, and ſo in mourning and bewayling our infirmitie, it cauſeth vs to abſtaine from bothe meat & drinke and all worldly pleaſures, which is is the pure faſting that we talke of, but you vnderſtande it not: and thys repentaunce commeth not to purge the ſinnes which is cōmitted before, but only taketh an occaſyon by the ſinnes before committed, to knowe what poyſon there remained in oure fleſhe, and ſeketh all meanes to make vs hate this body of ſinne, and to ſubdue it wyth all manner of workes that God hathe appoynted, to the entente that it ſhould in time to come no more diſpleaſe God our moſte merciful father, which of gentleneſſe ſo often pardoneth and forgeueth vs, as I haue touched before. This is the maner of repentaunce which I finde in ſcripture, but this helpeth that we ſhoulde ſinne no more, but what Raſtell dreameth, I wot not. But to expreſſe to the vttermoſt what I meane by repentaunce, marke this example. If a man build an houſe which dothe coſt him muche labor and money, and haue layde no ſure foundation, but that when a tempeſt commeth, hys houſe dothe fall, then will he be very ſory, and repente that he hathe ſo fooliſhly beſtowed his money and labor. Notwithſtanding, all thys great ſorow & repentance can not ſet vp his houſe againe whych is fallen, but only it taketh an occaſion by the ruine of the houſe, to teache the owner witte againſte an other time, that when he buildeth againe, he may make a ſure foundation. Euen ſo though thou repent neuer ſo much, that can not get remiſſion for the ſinnes that is paſt, but that muſte be pardoned onely by the faithe of Chriſtes bloude. Neuertheleſſe it dothe teache thee witte, and learne thée to tame thy body and ſubdue it, and caſt a lowe fōdacion, that in time thou mayſte the better reſiſte the aſſaultes of the deuill, the worlde and the fleſhe. This doth Frith teach of repentaunce, let the worlde take it as they will, but Chryſtes ſhēpe doe heare his voyce.

True repētance is a floriſhing frute of faith.

What pure faſting is.

Repentāce lively declared by an example.

¶ The third errour which Raſtell layeth againſt me is, that I would make men beleue that they need not to do penaunce for the ſatiſfaction of their ſinnes.

EVery childe may aunſwer him to thys if he euer read or perceaue what I wrote before of repentaunce, for as they take repentaunce for the ſorow and mourning that followeth the crime, euen ſo they call penaunce the good workes that enſue of repentaunce, and theſe good workes which folow do mortifie the members, and exerciſe vs in Gods commaundementes that we ſinne no more: but they can get no more remiſſion of the ſinne which is once paſt, then that which they call repentaunce: and yet do we neyther deſtroy ſorowing for ſinne, nor good workes as he falſly reporteth by vs, but we teach you how they ought to be done, and that they are fruites of fayth, and mortifie our members, and are profitable to our neighbour, and a teſtimony vnto vs that we are the children of our heauenly Father, as by example I ſay, that neither the ſunne nor the mone do iuſtifie vs, or purchaſe remiſſion of

How good workes do mortify our membres.

Good workes are the fruites of fayth.

of our ſinnes, and yet I woulde not that Raſtell ſhould ſay, that I deny or deſtroy the ſunne and the mone, for I ſay that without them we can haue no light, and that we can not be without them. And as touching the ſolution of this, that penaunce taking in his largeſt ſignification, both for good woꝛkes and taking of paynes, is not ſatiſfaction for ſinnes. I muſt tell you once againe that there are two maner of ſatiſfactions, the one is to God the other to my neighbour. To God can not all the woꝛld make ſatiſfaction for one crime: inſomuch that if euery graſſe of the ground were a mã as holy as euer was Paule or Peter, and ſhoulde pꝛay vnto God all theyr life long for one crime, yet could they not make ſatiſfaction for it, but it is onely the bloud of Chꝛiſt, that hath made ful ſatiſfaction vnto God for all ſuch crimes. Hebꝛ. 7: or els were there none other remedye, but wee ſhould all periſh. There is an other ſatiſfaction which is to my neighbour whom I haue offended, whom I am bound to pacifie as we two can agrée, and as the lawes of the realme determine betweene vs, as if I had defamed him, then am I bound to pacifie hym, and to reſtoꝛe hym to hys good name againe: if I haue murdered any man, then by the lawes of the Realme I muſt dye for it, to pacifie my neighbour & the common wealth: But yet I am ſure Raſtell is not ſo childiſh, as to thincke that thys ciuyle ſatiſfaction is the verye ſatiſfaction which pacifieth Gods wꝛath for bꝛeaking his law: For if thou murther a man, and ſhould dye a hundꝛed times for it, yet except thou haue ſatiſfaction of Chꝛiſtes bloud, thou ſhalt be damned thereto: and ſo I ſpake that no tẽpoꝛall paine was inſtituted of God for the intent that we ſhould ſatiſfye Gods wꝛath therby, as it is plaine in my booke if Raſtell could ſée.

There are two maner of ſatiſfactions.

Hebr. 7.

Satiſfactiõ to our neighbour.

¶ The fourth errour that he layeth agaynſt me is, that I would perſwade the people that good works ar nothing auailable.

NOw are we come to the fourthe errour, where Raſtell vntruly repoꝛteth on me that I would perſuade the people that good woꝛkes done by any man in thys woꝛlde is nothing auayleable vnto him that doth them, & that it is no hurt noꝛ hindꝛaunce vnto any man, though he neuer do none. Becauſe I ſay they iuſtifie not befoꝛe God, therfoꝛe he thinketh that other men would vnderſtand me as wiſely as he doth, and argue that they are nothing auayleable, but I muſt deſire him to put on hys ſpectacles and loke agayne vppon my booke, and he ſhall finde theſe woꝛdes. Peraduenture thou wilt aunſwere vnto me, ſhall I then do no good dœdes? I aunſwere, yes: thou wilt aunſwere me, wherefoꝛe? I aunſwere, thou muſt do them becauſe God hath commaunded thẽ. I aunſwere, thou art lyuing in thys woꝛlde with men, and haſt conuerſation with them, therfoꝛe hath God appoynted thée what thou ſhalt do to the pꝛofite of thy neighbour and taming of thy fleſh, as Paule teſtifieth, Ephe. 2. We are his woꝛke in Chꝛiſt Jeſu, vnto good woꝛkes, which woꝛkes God hath pꝛepared that we ſhoulde walke in them. Theſe woꝛkes God would haue vs do that the vnfaithfull might ſée the godly and vertuous conuerſation of his faythfull, and therby be compelled to gloꝛifie our Father which is in heauen. Math. 5. and ſo are they both pꝛofitable vnto thy neighbour, & alſo a teſtimony vnto thée, by the which a man may know that thou art the right ſonne of thy heauẽly Father, and a very chꝛiſt vnto thy neighbour: and after teacheth that we ought to do theſe woꝛkes without hauyng reſpect eyther to heauen oꝛ hell, but attending through charitie the wealth of our neighbour. &c.

Good woꝛkes are to be done and why?

Epheſ. 2.

Good woꝛkes are pꝛofitable to our neighbour and alſo a teſtimony that we are the childꝛen of God.

I wonder that Raſtell is not aſhamed to ſay that I would make them beleue that they are not auayable, therfoꝛe good reader note my woꝛdes, firſt I ſay we muſt do them becauſe God hath commaũded them, is it not auayable to kéepe the commaundements of God? ſecondaryly I ſay that they are to the pꝛofite of my neyghbours

bour: is it not auayłable? thirdly I ſay that they tame our fleſh, is it not auailable? fourthly I ſay they are to the glory of God, is it not auailable? Fiftly I ſay they are a teſtimony to them that doth them by the which mē may know ẏ he is ẏ very ſonne of God, is that not auayłable? belyke Raſtell coũteth nothing auailable but that which iuſtifieth before God, he will ſay the ſonne is not auayłable becauſe it iuſtifieth not, fire is not auayłable in his eyes becauſe it iuſtifieth not. &c.

Then Raſtell ſayth that I make a wonders worke with ẏ Scripture, & alledgeth certaine tertes ẏ we ought to do good workes (which I neuer denyed) and thereupon would conclude that workes ſaue and iuſtifie, and playeth me the ball luſtly ouer the rode, but as God would there ſtode a poſt right in the way and he hytte it ſo full, that it made the ball to reboũd ouer agayne backward, for in the alledgyng of his purpoſe Paule ſayth. Ephe. 2. he hath cleane loſt the game: the wordes are theſe, by grace you be ſaued by your fayth and that is not of you, it is the gift of God and not of workes that no man ſhould glorifie hym ſelfe, we are the workes created of God in Chriſt Jeſu whiche God hath prepared that we ſhould walke in them, here becauſe he would haue the latter ende of the text to ſerue for hys purpoſe whiche teacheth good workes (which I neuer denyed) hee bryngeth in that thyng whiche cleane confuteth his opiniõ, for his opinion (which in all places he hath laboured to proue) is that we are ſaued by good workes, but now marke what he alledgeth out of Paule by grace you be ſaued by your fayth: and that is not of you, it is the gift of God and not of workes. For that no man ſhould glorifie him ſelfe, here Paule ſaith plainly that our ſaluatiõ is not of workes: and ſo hath Raſtell caſt down that he built before, and may be likened to a ſhrewde cowe, whiche when ſhe hath geuen a large melle of milke turneth it downe with her hele.

Raſtell hath here ouerthrowē all that he hath before built and ſet vp.

Thus haue I aunſwered to as much of Raſtels treatiſe as I could get, if there be any more whiche may come to my handes I ſhall do my diligence to diſcloſe hys diſceite ſo that God geue me leaue to kepe the court with hym he ſhall wynne but litle, except he conuey his balles more craftly, and yet the truth to ſay we play not on euen hand, for I am in a maner as a man bound to a poſt, and can not ſo well beſtow me in my play, as as if I were at libertie, for I may not haue ſuch bookes as are neceſſary for me, neither yet penne, inke, ne paper, but onely ſecretly, ſo that I am in continuall feare, both of the Lefetenaũt and of my kepper, leſt they ſhould eſpy any ſuch thyng by me: and therfore it is litle meruell though the worke be vnperfite: for when ſoeuer I heare the keyes rỹng at the dore, ſtraps all much be cõueyed out of the way (and then if any notable thyng had bene in my mynde) it was cleane loſt, & therfore I beſech thẽ good reader count it as a thyng borne out of ſeaſon, which for many cauſes can not haue his perfeite forme and ſhape, and pardon me my rudenes and imperfection.

Ephe. 2.

We are iuſtified by grace and fayth, whiche is not of our ſelues, but is the gift of God.

Jhon Frith was ſtreightly kept.

¶FINIS.

¶ *Iohn Frith to the Christian Reader.*

THere is nothyng in this world that is so firme, stable or godly, but that it may be vndermined, and frowardlye wrested of mē, and specially if they be voyd of charitie. As it is euident by William Tracyes Testamēt and last will that he left, agaynst the which many men, and that of long continuaunce haue blasphemously barked. Whether of a godly zeale, or of a dasing brayne, let other mē iudge. But this I dare boldly professe, that his godly sayinges are vngodly hād led, which thyng I can not so iustly ascribe vnto ignoraunce, as vnto rancour, vnto the furies I had almost sayd, for if they had conferred all things vnto the rule of charitie, which enuyeth not, whiche is not puffed vp, whiche is not styrred to vengeaunce, which thinketh none euill, but suffereth all things, beleueth all thyngs, trusteth all things, and beareth all thyngs, they would not so heddely haue cōdēned those thynges, whiche might haue bene full deuoutly expounded, howbeit they haue not onely attēpted that thyng, but haue proceeded vnto such madnes, that they haue taken vppon them to stryue with dead folkes, for it is a most common iest in euery mās mouth that after the maker of this Testament was departed, and buryed, they tooke vp hys body and burnt it, which thing declared their furye although he felt no fire, Therfore we hūbly require our most redoubted Prince, withall his nobles, & present assembly, that euen as all other thyngs do of right depende of their iudgement, that euen so they would by their discret aduise, cure this disease, ponderyng all thynges with a more equall ballaunce. So shall this enormous facte be looked vppon with worthy correction, and the condition of the common wealth shalbe more quyet, marke you therefore what thynges they are, which they so cruelly condemne.

Master Tracie.

IN the name of God. Amen.

I William Tracie of Todyngton in the Countie of Gloceter Esquier, make my Testamēt and last will, as hereafter foloweth. &c.

The rest of whiche Testament you shall fynde before in the woorkes of William Tyndall. fol. 429.

Iohn Frith.

IT is maruell but here be somwhat that they improue, for their mynde is so intoxicate that there is nothyng, but they will note it with a blacke coale, and yet all may be established by the testimony of Scripture, for fayth is the sure persuasion of our mynde, of God and hys goodnesse towardes vs. And wheras is a sure persuasion of the mynde, there can be no doubtyng or mistrust, for he that douteth is like the floude of the sea which is tossed with wyndes & caried with violence, and let not that man thinke that he shal obtaine any thing of God Ja. i. And therfore, S. Austen sayth, if I doubt I shalbe no holy sœde, furthermore wheras he looketh through the grace and merites of Christ to obtaine remission of his sinnes, surely it is a faythful saying, and worthy to be cōmended, for it is euen the same that Peter professed Actes. xv. where hee sayth, vnto hym do all the Prophetes beare witnes, that through his name as many as beleue in hym shall receiue remissiō of their sinnes, moreouer in that he trusteth through Christ

to haue resurrectiō of body and soule they haue no cause to blame hym, for thus doth Paule argue, if Christ be risen, then shall we also ryse and if Christ be not risen, then shall not we rise, but Christ is risen, for his soule was not left in hell, therfore shall we also rise (whō Christ shall bryng with hym) and be immortall, both body & soule. 1. Cor. 15. And therfore he doth both righteously and godly deduce his resurrectiō by Christes, by whom the father hath geuē vs all thinges, or els we should not be, but there are some, that gather of his woordes, that hee should recount the soule to be mortall whiche thyng after my iudgement is more suttelly gathered then either truly or charitably, for seyng there was neuer Christen man that euer so thought (no not the very Paganes) what godly zeale, or brotherly loue was there whiche caused them so to surmise, for a good man would not once dreame such a thyng: but I pray you why should we not say that the soule doth verely rise which through Christ rising from the filth of sinne, doth enter with the body into a new conuersation of life, whiche they shall leade together without possibilitie of sinnyng, we say also of God (by a certaine phrase of Scripture) that he ariseth, when he openeth vnto vs hys power, and presence: And why may we not say the same thing of the soule which in the meane season semeth to lye secret, & then shal expresse vnto vs (through Christ) her power and presence, in takyng agayne her naturall body, why should ye then condemne these thynges? There is no man that can receiue venome by those woordes, except hee haue such a spyderous nature that he can turne an hony combe into perilous poyson. Therfore let vs loke on the residue.

Master Tracie.

And as touching the wealth of my soule. &c.

Frith.

Here he onely cleaueth to God and hys mercye, being surely persuaded that according to the testimony of Peter, who so euer beleueth in hym, throwe hys name shall receyue remissyon of synnes. Act. 15. Paule also affirmeth, that who so euer trusteth in him shall not be cōfounded. Ro. 10. And who can denye but thys is moste true, when it is vnderstande of that fayth which is formed wyth hope and charitie, which ỳ Apostle calleth faith, that worketh by charitie. Gal. 5. Now sith these things may be expounded so purely, forsothe he vttereth his owne enuie, which woulde otherwise wrest the mynde of the maker of thys Testament.

And as touchyng the addition of this particle wout any other mannes worke, or workes: it seemeth that he had respect vnto thys saying of Peter, whych declareth that there is none other name vnder heauen geuen vnto men, in whych we shoulde be saued. Act. 4. Besides that, S. Paule committeth the power of sanctifying to Christ only. Heb. 2. where he sayth, bothe he that sanctifyeth (that is to say Christe) and they that are sanctified (that is to say the faithfull) are all of one (that is God) and surely if we labored to preuel eche other in loue and charitie, we should not condempne this innocent, but we shoulde rather measure hys woordes by the rule of charitie, in so muche that if a thyng at the first sight did appeare wycked, yet shoulde we take it in the best sense, not iudging wickedly of oure brother, but referring that secreate iudgemente vnto Christe whych can not be disceyued, and thoughe they be disceiued by the pretence of charitie, yet therein they may reioyse, and therfore they would be lothe to condempne the innocent, but lette vs passe these things, and see what foloweth.

Master Tracie.

My ground & my beleefe is, that there is but one God. &c.

Frith.

Why loke you so solowerly good brethren? why do you not rather giue hym great thankes? sith he hathe opened

ned vnto you ſuche a proper diſtinctiou, by the whiche you may eſcape the ſcholaſticall ſnares and maſes, he only deſerueth the name of a mid dealer, which being God, became man to make men Gods. And who cā by right be called a mid dealer betwæne God and man, but he that is both God and man, therefore ſithe we haue ſuche a mid dealer, which in all poyntes hath proued our infirmitie (ſauing only in ſinne) which is exalted aboue the heauens, and ſitteth on the right hande of God, and hath in all thyngs obtayned the nerte power vnto him, of whoſe Emperie all things depende, lette vs come wyth ſure confidence vnto the throne of grace. Heb. 4. All other he calleth peticioners whyche receyue grace, but are not able to empreſſe ꝥ power therof into any other man, for that dothe only God diſtribute wyth hys finger (that is to ſay, the ſpirite of God) thorowe Chriſte, I maruell that you are angrye with him that hathe done you ſuch a great pleaſure, howe be it I doe aſcribe this condemnation rather vnto the canonikes than vnto deuines. For the godly deuines wold neuer dote ſo farre, as to condemne ſo proper ſayings, but peraduenture this myght moue theyr pacience, that he will diſtribute no portion of hys goodes, for that entent that anye man ſhould ſay or doe for the weale of hys ſoule, are you ſo ſore afraide of youre market? Be not afraid, ye haue ſalues inoughe to ſouple that ſore, ye knowe that he is not bounde vnder payne of dampnation to diſtribute his goodes on that faſhion, for then thoſe holy fathers were in greuous cauſe, which cōtinuing in long penurie, ſcant lefte at theyr departing, a halfe pennie. Thou wilt peraduenture ſay, that they ſhall ſuffer the græuous paines of purgatorie, be it ſo, yet may they be quēched both with leſſe coſt ꝥ labor, the popes pardon is ready at hand, where bothe the crime and the paine are remytted at once, and verily there is ſuch plentie of them in all places, that I canne ſcantly beleeue that there liueth anye man that is worth an halfe peny, but that he is ſure of ſome pardones in ſtore, And as for thys man he had innumerable. Notwithſtanding this diſtribution is not of neceſſitie (for vnto him that is dampned, it profiteth nothing, and he that is not dampned, is ſure of ſaluation) why are ye ſo hot againſt thys mans are not hys goodes in his owne power? he ſhall giue a reckoning of them vnto God, and not vnto you, here you maye ſee of howe light iudgement you haue condempned theſe things, nowe let vs ponder the reſidue.

Maſter Tracie.

And as touching the burying of my body. ꝛc.

Frith.

What hath he here offended which rehearſeth nothing but the wordes of S. Auſtine. If you improue theſe thinges then reproue you S. Auſtine himſelfe. Now if you can finde the meanes to allow S. Auſten, and charitably to expound his woordes, why do you not admit the ſame fauour vnto your brother, eſpecially ſeing charitie requireth it? Beſides that, no man can deny but that theſe thinges are true, although S. Auſtines auctoritie were of no reputation with you, for if theſe thinges were of ſo great value before God, then Chriſt had euill prouided for his martyres, whoſe bodies are commonly caſt out to be conſumed with fire and wild beaſtes: notwithſtanding I would be afrayde to ſay that they were any thing the worſe for the burning of theyr bodies or tearing of it in peces. Be therefore charitable towards your brother and ponder his woordes (which are rather Saint Auſtines) ſomewhat more iuſtly.

M. Tracie.

As touching the diſtribution of my temporall goods, my purpoſe is. ꝛc.

Frith.

There is no man doubteth, but that fayth is the rote of the tre, and

the quickning power out of which all good fruites spring, therfore it is necessary that this fayth be present, or els we should looke for good workes in vayne: for without fayth it is impossible to please God. Heb. 11. Insomuch that S. Austine called those workes that are done before fayth, swift running out of the way. Moreouer that our merite cannot properly be ascribed vnto our workes doth the Euangelist teach vs saying, When ye haue done all things that are commaunded you, say, we are vnprofitable seruaunts, we haue done but our duety. Luke 17. By the which saying he doth in a maner feare vs from putting any confidence in our own workes: and so is our glorious pride and hygh minde excluded: then where is our merite? Harke what S. Austine sayth, The death of the Lorde is my merite: I am not without merite as long as that mercifull Lorde fayleth me not. &c. This death of the Lorde can not profite me except I receaue it through fayth: and therfore he reckoneth right wel that the faith in Christ is all his merite, I meane the fayth which worketh through charitie, that is to say, fayth formed with hope and charitie, and not that dead historicall fayth which the deuils haue and tremble. Iam. 2. Furthermore what S. Austine iudgeth of our merite he expresseth in these wordes: marke the Psalme, how the proud head will not receiue the crowne when he sayth he that redemed thy life from corruption: which crowneth thee (sayth the Psalme) Hereuppon woulde a man say, which crowneth thee, my merites graunt that, my vertue hath done it, I haue deserued it, it is not freely geuen, but geue care rather to the pleasure, for that is but thine owne saying, and euery man is a lyer: but heare what God sayth, which crowneth thee in compassion and mercy, of mercy he crowneth thee, of compassion he crowneth thee, for thou wast not worthye that he shoulde call thee, and whome he should iustifie when he called thee, and whome he shoulde glorifie, when he iustifieth thee: For the remnantes are saued by the election which is by grace & fauour. Rom. 11. Now if it be by grace thē is it not of woorkes, for then were grace no grace. Rom. 4. For vnto hym that worketh is the reward imputed not of grace but of duety. Rom. 4. the Apostle sayth, not of grace but of duety, but he crowneth thee in compassion and mercy: and if thy merites haue proceeded, God sayth vnto thee, boult out thy good merites, and thou shalte finde that they are my giftes, this is the righteousnesse of God, not meaning the righteousnesse whereby he himselfe is right wise, but the righteousnes wherewith he iustifieth them whome he maketh right wise, where before they were wicked. These are Austines wordes.

Finallye, let not that moue you where he addeth, that a good worke maketh not a good man, but rather a good man maketh the woorke good, for there is no man but he is either good or euyll. If he be euill then can he not do good but euill: for according to Christes testimonye, A rotten tree beareth no good fruite. Math. 7. And agayne he sayeth, Howe can you say well seeing you your selues are euill. Math. 12. But if he be good, he shall also bring forth good fruite at his season: howbeit that fruite maketh not the man good, for except the man be first good he can not bring forth good fruite, but the tree is knowne by the fruite. And therfore sayth, as a quickening rote must euer goe before, whyche of wicked maketh vs right wise and good, which thing our workes coulde neuer bring to passe. But of thys fountayne springing those good woorkes which iustifie vs before mē, that is to saye, declare vs to be verye right wise, for before God we are verely iustified by that rote of fayth, for he searcheth the hart, and therefore this iust iudge doth inwardly iustifie or condemne, geuing sentence according to fayth: but men must looke for the woorkes, for theyr sight cannot enter into the hart, and therfore they first geue iudgement of workes, and are many times deceaued vnder the

cloke

cloke of hypocrisie.

You may see that here is nothyng, but that a good man may expounde it well albeit the children of this worlde (which with their wiles deceiue thē selues enteryng so presumptuously in to Gods iudgement) do seeke a doubt where none is, Go ye therfore and let charitie be your guide, for God is charitie, and though our Lawyers hart would breake, yet must you nedes iudge him a Christē man, which saith nothyng but that Scripture confirmeth. And verely the iudgement of this cause came out of season and euē vngraciously vnto our Canonistes, for they are cleane ignorāt of Scripture & therfore condemne all thinges that they read not in their law, wherfore we renounce their sentence and appeale vnto the deuines, which will sone knowe the voyce of their shepheard and gladly admitte those thynges which are allowed by the Scripture whereunto they are accustomed.

¶FINIS.

¶A Letter which Iohn Frith wrote vnto the faythfull folowers of Christes Gospell, whyles he was prisoner in the Tower of London for the worde of God. Anno.M.D.xxxij.

¶Grace and peace from God the father through our Sauiour Christe Iesu be with all them that loue the Lord vnfaynedly. Amen.

IT can not bee expressed (dearely beloued in the Lord) what ioy and comfort it is to myhart to perceiue how the woorde of God hath wrought and continually worketh among you: so that I finde no smal number walkyng in ỹ wayes of the Lord, accordyng as he gaue vs commaundement, willyng that we should loue ech other, as he loued vs. Now haue I experience of the fayth which is in you, and can testifie that it is without simulation, that ye loue not in word and toung onely, but in worke and veritie.

Iohn.2. Iohn.15. Roma.12. Iohn.3.

What can be more triall of a fayth full hart, then to aduenture not onely to ayde and succour by the meanes of other (whiche without daunger may not be admitted vnto vs) but also personally to visite the poore oppressed, & see that nothyng be lackyng vnto thē, but that they haue both ghostly comfort and bodely sustenaunce, notwithstādyng the strayte inhibition and terrible manacyng of these worldly rulers: euen ready to abyde the extreme ieoperdies that tyrāts can imagine.

This is an euidence, that you haue prepared your selues to the Crosse of Christ, accordyng vnto the councell of the wise man which sayth: my sonne when thou shalt enter into the way of the Lord, prepare thy selfe vnto tribulation. This is an euidence that ye haue cast your accomptes, and haue wherewith to finish the tower which ye haue begon to builde. And I doubt not but that he whiche hath begon to worke in you, shall for his glory accōplish the same, euē vnto the commyng of the Lord, which shal giue vnto euery man accordyng to his dedes. Luke.14. Phil.1.

And albeit God of his secret iudgementes for a time kepe the rod from some of them that ensue his steppes yet let them surely reken vppon it for there is no doubt but all whiche will deuoutly lyue in Christ, must suffer persecution: for whom the Lord loueth he correcteth, and scourgeth euery child that he receaueth: for what child is that, whom the father chastiseth not. If ye be not vnder correction of which we are all partakers, thē are ye bastardes and not children. Roma.12. 2.Ti.3. Heb.12.

Neuertheles we may not suppose that our most louyng father should do that because he reioiseth in our bloud or punishment, but he doth it for our

ſingular profite, that we may be partakers of holynes, and that the remnaunt of ſinne (whiche through the frayltie of our mẽbers) rebell agaynſt the ſpirite & will, cauſing our workes to go vnparfectly forwardes, & may ſomedel be ſuppreſſed, leſt they ſhould ſubdue vs and reigne ouer vs, as I haue ſufficiently declared in the Epiſtle of my booke whiche intreateth of Purgatory, to the which I remit thẽ that deſire to be further inſtructed in this matter.

Of theſe thynges God had geuen me the ſpeculation before, and now it hath pleaſed hym to put in vre and practiſe vpon me. I euer thought and yet doe thinke, that to walke after Gods word, would coſt me my life at one tyme or an other. And albeit that the kynges grace ſhould take me into his fauour and not to ſuffer the bloudy Edomites to haue their pleaſures vpon me, yet will I not thinke that I am eſcaped, but that God hath onely differred it for a ſeaſon to the intent that I ſhould worke somewhat that he hath appointed me to do, and ſo to vſe me vnto his glory.

And I beſeche all the faythfull followers of the Lord, to arme them ſelues with the ſame ſuppoſition, markyng thẽ ſelues with the ſigne of the croſſe, not from the croſſe as the ſuperſtitious multitude doth, but rather to the croſſe in token that they be euer readye willingly to receaue the croſſe, when it ſhall pleaſe God to lay it vpon them. The day that it cõmeth not, counte it cleare wonne, geuyng thankes to the Lord, which hath kept it from you. And then when it commeth, it ſhall nothing diſmay you: for it is no new thing, but euẽ that which ye haue continually loked for.

Cor. 10. And doubt not but that god which is faythfull ſhall not ſuffer you to be tempted aboue that which ye are able to beare, but ſhall euer ſend ſome occaſion by the which ye ſhall ſtand ſtedfaſt: for either he ſhall blind the eyes of your enemies and diminiſh their tyrannous power, or els when he hath ſuffred them to do their beſt, and that the Dragon hath caſt a whole floudde of waters after you, he ſhall cauſe euen the very earth to open hir mouth and ſwalow them vp. So faith full is he and careful to eaſe vs what time the veration ſhould be to heauy for vs. Apoc. 12.

He ſhall ſend a Joſeph before you againſt ye ſhall come into Egypt, yea he ſhal ſo prouide for you, that ye ſhall haue an hundred fathers for one, an hũdred mothers for one, an hundred houſes for one, and that in thys lyfe, as I haue proued by experience. And after this life, euerlaſting ioy wyth Chriſt our Sauiour. Marke. 1.

Notwithſtandyng ſith this ſtedfaſtnes commeth not of our ſelues (for as S. Auſten ſayth) there was neuer man ſo weake or fraple no not the greateſt offender that euer lyued but that euery man of hys owne nature ſhould be as fraple and committe as great enormities, except he were kept from it by the ſpirite & power of God I beſeche you brethren in the Lord Jeſu Chriſte and for the loue of hys ſpirite, to pray with me that we may be veſſels to his laude & prayſe, what tyme ſoeuer it pleaſeth hym to call vpon vs. Roma. 15.

The father of glory giue vs the ſpirite of wiſedome vnderſtandyng and knowledge, and lighten the eyes of our mynde, that we may know hys wayes, praiſing the Lord eternally. If it pleaſe any of our brethren to write vnto vs of any ſuch doubtes as peraduenture may be founde in our bookes it ſhould be very acceptable vnto vs, and as I truſt not vnfrutefull for them. For I will endeuour my ſelfe to ſatiſfie thẽ in all poyntes by Gods grace. To whom I committe to be gouerned and defended, for euer. Amen. Ephe. 1.

Iohn Frith the priſoner of Ieſu Chriſt, at all tymes abydyng his pleaſure.

I Was deſired of a faithfull frende (to whom I am ſo much bound that he might lawfully haue commaunded me) that I would make him a litle treatiſe, by the which he might be ſomewhat inſtructed to knowe himſelfe, and ſo geue God thankes for the beneſites which he hath ſo abundantly poured vpon him. This thing I toke vpon me very gladly, partly to fulfill his righteouſe requeſt, which I truſt ſhall be to the great profite of Chriſtes flocke, and partly to declare what I thinke both of my ſelfe, and of all other.

Herein may all men ſée, what they haue receaued of God, and how they ought to beſtow the talent that is cõmitted vnto them, which if you note well, it will cauſe you to ſay with the wiſe man Salomon: *Vniuerſa vanitas omnis homo viuens*, that is, Euery mã liuing is nothing but vanitie: which alſo the Prophet Dauid confirmeth ſaying, If all men liuing were pondered in one ballance, and vanitie hanged in the ballaunce agaynſt them, it ſhould quite way them downe, and be heauier then all they. As by example, if a man prayſe a very fole and thinke his witte good and profounde, then is that perſon in déede more fole thẽ the other. And euẽ ſo fith mã doth prayſe and commende riches, honour, beautie, ſtrength, and ſuch other vaine and tranſitorie things which are but as a dreame, and vaniſhe lyke a flower in the fielde, when a man ſhoulde haue moſte néede of them, it foloweth well that he hymſelfe is more vayne then thoſe thynges whych are but vanitie. For if it were poſſyble that thou ſhuldeſt haue al theſe things an hundreth yeare continually wythout any trouble or aduerſitie as neuer man had, yet were it but a vaine dreame if it be compared vnto that euerlaſting lyfe, whych is prepared for Chriſtes electe and faythfull followers. So that all fleſh is as hay, and all hys glory lyke a flower of the hay is withered, and the flower fallen, but God and his worde endure for euer. Eſay.40.

Therfore let not the wyſe man reioyſe in his wiſedom, neither ỹ ſtrong man in hys ſtrengthe, nor the ryche in hys riches. But he that reioyſeth, let hym reioyſe in the Lord, to whome be all honor & praiſe without end. Amen. Heb.9. 1.Cor.1.

The firſt Chapter.

That all goodneſſe commeth of God, and all euill of ourſelues.

THe Philoſophers to whome God had enſpired certaine ſparckles of truthe, knowledged that the cheefeſt poynte of wiſdome and direction of a mannes lyfe, was to know hym ſelfe, whych ſentence the ſcrypture eſtablyſheth ſo clerely, that no man may diſſent from the truthe of the ſame. For Salomon ſaythe that the feare of the Lord is the beginning of wiſedome. Nowe who can feare the Lorde, but only he that knoweth himſelfe, as the ſcripture teacheth him? For if I perceiue not the imperfection of my nature, which is ſubiect vnto corruption and voide of all ſtableneſſe: If I perceiue not the vnſtableneſſe of my fleſh being prone to all ſynne, and rebellyous to righteouſeneſſe, and that there dwelleth no goodneſſe in me: If I perceiue not the poyſon of the old ſerpent and hell, and ſynne whych lyeth hidde wythin me, vnto whych are prepared paines intollerable, I ſhall haue none occaſion to feare God, but rather to aduaunce my ſelfe equall wyth God, as Lucifer, Nabuchodonoſor, Herode and ſuch other haue done, which after were ſore chaſtened for theyr follye. Roma.1. Prouer.1. Roma.8. Roma 7. Math.25. Eſay.14. Daniell.4. Actes.12.

What haſt thou (vain man) wherof thou maiſte reioyſe? For the ſcripture teſtifieth that euery good and perfect

Eccle.1. Pſal.62. Eccle.5. Note.

fecte gifte commeth from aboue from the father of lyght, wyth whome is no
Roma.3. Iam.1 tranſmutation. So that whether they be outward giftes or inward, pertaining eyther to ỹ body or ſoule, if they be good, they come from aboue from the father of lyght. For if thou behold
Math. 6. the proportion of thy body, ſtature or beauty, thou ſhalt eaſily perceiue that it cometh of God, euen by the wordes of Chriſte whych exhorteth vs not to
Math. 5. be carefull. For there is none of vs all thoughe we be neuer ſo carefull, that can adde one ſtature, eyther make one white heare or blacke.

And as touching our wiſedome, eloquence, long lyfe, victory, glory, and ſuch other, the ſcripture teſtifieth that they come of God and not of oure
Iames.1 ſelues. For S. Iames ſaythe: If any lacke wiſedom, let hym aſke it of god, which giueth it abundantly. As it is
3. Kinge.3 euident by Salomon, whych of God deſired wiſedome to iudge betwéne good and euill. And the Lorde made hym aunſwere, that becauſe he aſked that thing, and not long lyfe, nor ryches, nor the deſtruction of hys ennemyes, but rather wiſedom to diſcerne in iudgement. Behold, I haue geuen vnto thée an heart full of wiſedome & vnderſtanding, in ſo muche that none before thée hathe bene like vnto thée, neyther yet after thée ſhall any be like vnto thée. And beſides that, I haue giuen thée riches and glory.

Furthermore, the moſte glorious giftes concerning oure ſoules, come from God euen of his méere mercye and fauoure whych he ſheweth vs in Chriſt, and for Chriſt, as predeſtination, election, vocatiõ and iuſtification: and albeit M. More wyth hys painted Poetrie and craftye conueyance doe caſt a miſte before your eyes, that you might wander oute of the right way, endeuoring hym ſelfe to inſtructe you that God hathe predeſtinate and choſen vs before the beginnyng of the worlde, becauſe he knewe before that we ſhould do good workes, yet will I ſet you vpon a cãdel which ſhall ſhine ſo bright, and ſo clerely diſpel his miſt & vaine Poetrie, that you ſhall plainely perceiue hym daunſing naked in a nette, whiche notwithſtanding thinketh himſelfe to go inuiſible. And although there be ſcriptures inoughe, bothe Tit. 3. and Rom. 11. to proue the ſame true, yet wil I let that paſſe, and alleage for me S. Auſtine, which is the candell that I ſpeake of, whiche ſhall diſcloſe hys iuggling, and vtter hys ignorance: for S. Auſtine ſaythe, ſome man will affirme that God dyd chuſe vs, becauſe he ſawe before that we ſhould do good workes: but Chriſt ſayeth not ſo, which ſayeth: ye haue not choſen me, but I haue choſẽ you, for (ſayeth he) if he had choſen vs becauſe he ſawe before that we ſhoulde doe good workes, then ſhoulde he alſo haue ſéne before that we ſhould firſte haue choſen hym, which is contrary to the wordes of Chriſt, and minde of the Euangeliſte. Héere may you ſée howe euidently S. Auſtine confuteth M. Mores Poetrie, and openeth hys ſerpentine deceite.

M. More daunſing in a net, thinketh hym ſelfe inuiſible. Iohn. 15.

Finally S. Paule ſaythe Epheſ. 2. Ephe.2. that we are ſaued thorowe grace, and that it commeth not of oure ſelues, it is the gifte of God, and commeth not of workes, leaſt any man ſhould boaſte himſelf, which wordes M. More might be aſhamed to heare if he were not an other Lucian, neither regarding God nor man. But S. Auſtine addeth thus much more vnto it: *Non erit gratia vllo modo niſi fuerit gratuita omni modo*: That is to ſay, that it cã in no wiſe be grace or fauoure, except it be alwayes frée. And therfore I may conclude that it is neyther of the workes going before, nor of the workes comming after, but only of the frée fauor of God.

And thys are we ſure of, ỹ whome ſoeuer he chuſeth, them he ſaueth of his mercy: and whome he repelleth, them of his ſecrete and vnſearchable iudgement he condemneth. But why he chuſeth the one and repelleth the other, enquire not (ſaythe S. Auſtine) if thou wilte not erre. In ſo muche that S. Paule coulde not attaine to the Roma.11 knowledge therof, but cried oute: O the depth of the riches and wiſedome of the knowledge of God, howe vnſearchable are hys iudgementes, and how incomprehenſible are his waies.

More's miſte.

But

But S. Poze had leuer loude to lye, and farre to erre, than to let God alone with hys ſecretes, oz to acknowledge hys ignozance in any thing.

And to be ſhozte, S. Paule ſaythe, what haſt thou that thou haſt not receiued? If thou haſt receiued it, whye doſt thou auaunce thy ſelfe, as though thou hadſt not receiued it? So we may conclude that all goodneſſe commeth of God, and all ſinne oz miſchefe of oure owne poyſoned nature. In ſo muche that we may ſay with the Pzophet Daniel: *Tibi domine gloria, nobis autem confuſio faciei.* O Lozd all glozy be vnto thée, and vnto vs ſhame and
1.Cor.1. cõfuſion, ſo that he that reioyſeth, may reioyſe in the Lozd.

The ſecond Chapiter.

For what intent God geueth vs theſe gyftes, and that they are rather a charge and a carefull burthen, then any pleaſure to reioyce at.

1.Cor.11. LIke as there are many members of oure body, and euery member hathe his office appoynted vnto hym which he muſt doe, not foz hys owne wealth and ſauegard only, but foz the preſeruation of the whole body, in ſo muche that the moſte honeſt member muſt ſerue the vileſt at his neceſſitie, foz if the hande woulde not ſerue the lowe belly, they ſhould bothe periſhe together, euen ſo hathe God appoynted his giftes, and diſtributed them in this wozld vnto vs (whych ſhoulde be as one body) that euery nation hathe néede of other, euery occupation néede of an other, and euery man néede of hys neighboure. This is ſo plain that it can not be denyed. Neuertheleſſe I will moze ſpecially touche the matter, becauſe I woulde haue it ſo roted in you, that you might endeuoure youre ſelues to fulfill it towards eche other.

If God haue opened the eyes of thy mynde, and haue geuen thée ſpirituall wiſedome thozough the knowledge of his wozd, boaſt not thy ſelfe of it, but rather feare and tremble, foz a chargeable office is committed vnto thée, whiche (if thou fulfill it) is lyke to coſt thée thy life at one tyme oz other with much trouble and perſecution. But if thou fulfill it not, then ſhal that office be thy damnation. Foz 1.Cor.9.
S. Paule ſayth: Wo is to me if I preach not. And by the Pzophet Ezechiel God ſaith: If I ſay vnto the wicked that he ſhall dye the death, & thou ſhew hym not of it, the wicked ſhall dye in his iniquitie, but I ſhal require his bloud of thy hand. Ezech.33.

But peraduenture our Diuines would expounde theſe textes onely vpon them that are ſent and haue cure of ſoules. Wherunto I anſwere that euery man whiche hath the light of Gods wozde reuelated vnto hym, is ſent when ſoeuer he ſéth neceſſitie, & hath cure of his neighbours ſoule. As by example. If God haue geuen me my ſight, and I perceiue a blynde man goyng in the way, which is redy foz lacke of ſight to fall into a pytte wherein he were lyke to periſh, then am I bounde by Gods commaundement to guide hym till hee were paſt that ieopardy, oz els if he periſh there in, (where I might haue deliuered hym) his bloud ſhalbe required of my hand. And lykewiſe if I perceiue my my neighbour lyke to periſh foz lacke of Chziſtes doctrine, then am I boũd to inſtruct hym with the knowledge that God hath geuen mee, oz els hys bloud ſhalbe required of my hand.

Paraduenture they will ſay that there is all ready one appoynted to watch the pitte, and therefoze if any man fall into it he ſhall make it good, and that therfoze I am diſcharged & néede to take no thought. Wherunto I aunſwere I would be glad that it ſo were. Notwithſtandyng if I perceaue that the watchman be a ſléepe, oz runne to ỹ ale houſe to make good cheare, oz gone out of the countrey a whozehunting and thozough his necligence eſpy my neighbour in daunger of the pitte, then am I neuertheleſſe bounde to leade hym from it, I thinke that God hath ſent me at that tyme to ſaue that ſoule frõ periſhyng. And the law of God and nature byndeth me therto, which chargeth me to loue my neighbour as my ſelfe, and

Obiection.

Solution.

to doe vnto hym as I would be done to. And I thinke there is no mā (that
Math.7. is in this caſe) but he would haue hys neighbour to helpe hym, and therfore is he bound to helpe his neighbour if he be in lyke ieopardy. And euen thus art thou bound to geue good counſell to hym that lacketh it, & to diſtribute what ſoeuer talent thou haſt receiued of God vnto the profite of thy neighbour. Moreouer beſides that ye can not auoyde this my ſolution, yet I deſire you to note how the text it ſelfe which I alleged doth condemne your vayne obiection, the wordes are theſe Ezech. iij. If I ſay vnto the wicked that he ſhall dye the death, and thou ſhewe him not of it, the wicked ſhall die in his iniquitie, but I ſhall require his bloud of thy hande. Marke I pray you that the Prophet ſaith not as you obiect that he which ſhould ſhewe the wicked his iniquitie, and doth not ſo, ſhall periſh only, and the wicked hym ſelfe to be ſaued, becauſe his faut was told him, by him which toke charge to teach him: But contrarywiſe ỹ wicked ſhall periſhe in his iniquitie (ſaith God by his prophet Ezechiel) and his bloud ſhall be required of the hand of him which ſhould haue inſtructed him in the truthe.

Roma.11. If God haue geuen thé ſaythe in Chriſtes blonde, be not proude of it, but feare: for ſith God hathe not ſpa-
2.Pet.2. red the naturall braynches (I meane the Iewes which were hys elect people) ſith he ſpared not the angels that ſinned, but hath caſt them into hell, to be reſerued vnto iudgement, ſithe he ſpared not the olde worlde, but ouerwhelmed them with waters, deliuering Noe the preacher of righteouſnes, take hede leſt he alſo ſpare not thé. Truth it is that where fayth is & preſent no ſinne can be imputed, but this faith is not in thy power, for it is
1.Cor.12. the gift of God. And therfore if thou be vnkynde & endeuour not thy ſelfe to walke innocently, & to bring forth
Math.3. the fruites of fayth, it is to be feared that for thyne vnkyndneſſe God will take it from thé, and hyer out his vyneyard to an other, wh he ſhall reſtore the fruite in due ſeaſō, and then ſhall thyne end be worſe then thy begynnyng. Let vs therfore with feare and trembling ſéke our health and make ſtable our vocation and electiō, mortifiyng our members and man of Math.21.
ſinne, by exerciſing our ſelues in Math.12.
Chriſtes preceptes, that we may be Phil.2.
the children of our father that is in 2.Pet.1.
heauen, and felow heyers with our Sauiour and brother Chriſt Jeſu.

If God haue geuen thé riches, Math.5.
thou mayſt not thincke that he hath committed them vnto thé for thine owne vſe only, but that he hath made thé a ſtuard ouer them to deſtribute them to the profite of the commontie. For indéde thou art not the verye owner of them, but God is the owner, whiche ſayth by the Prophet Agge, Golde is mine, and ſiluer is Agge.2.
mine: and he hath committed them for a ceaſon to thy hande, to ſée whether thou wilt be faythfull in diſtributing thys wicked Mammon, accor- Luke.16.
ding to his commaundementes. And that it ſo is thou mayſt well note by the parable of the riche man, whych was clothed in ſilke and fared delicately in this worlde, and after was buryed in hell. Wheruppon S. Gregory noteth that he was not damned becauſe he deſpoiled any other mens, but becauſe he did not diſtribute his owne, as ỹ proceſſe of ỹ Text doth alſo well declare. Wherefore if we muſt geue accompts of all that is geuē vs, then haue we litle cauſe to glory, but rather to feare and tremble, and to count him moſt happy, to whom leaſt is committed. For God to whom this accomptes muſt be made, can not be deluded, although the world may be blinded.

If God haue geuen thé thy perfite limmes and members, then gette to ſome occupation, and worke wyth thyne owne handes, that thy members which are whole and perfite, may miniſter to theyr neceſſitie that lacke theyr members: for that is acceptable in the ſight of God, and the contrarye ſo deteſtable, that if thou withdrawe thy members from ayding thy neighboures, thou ſhalt of God be recounted for a théfe and a murtherer.

therer. And therfore I affirme that all our holy hypocrites and idle belyed Monkes, chanons, and prieſtes, whether they be regulare or ſeculare, if they laboure not to preache Gods woorde are thæues and alſo murtherers: for they maintaine their ſtrong members in idleneſſe, which ought to labour for the profite of theyr neyghbours, that theyr perfite members might miniſter vnto the neceſſitie of them that lacke theyr members. As the eye muſt miniſter her fruite of ſight vnto the fæte, handes and other members which lacke it: or els are they in ieoperdie to periſhe at euery pit, and the eye giltie of their deſtruction for withdrawing her office from them. And this may we eſtabliſh by the woordes of S. Paule which ſayth, Ephes. 4. He that dyd ſteale, let hym ſteale no more, but rather laboure wyth hys owne handes that he may haue to diſtribute to them that lacke. And ſome doctoures do very well expounde it of certaine perſons that walked inordinately, and would not worke themſelues though they were ſturdye lubbers, but lined on other mens charitie, which thing the Apoſtle calleth theft, and exhorteth them to woorke with theyr own hands, that they may both helpe themſelues and other.

And for becauſe ſome perſons which fæle them ſelues græued, becauſe they are giltie, will not be contente to allow this expoſition I will alledge an other text of the Wiſe man, which ſhall not onely allow this ſentence, but alſo bite them better: for Eccl. 34. he ſayth, *Panis egentium vita pauperis eſt, qui autem defraudat eum homo ſanguinis eſt.* that is to ſay, The bread of the nædy is the life of the poore, and he that defraudeth him of it is a murtherer. This text holdeth their noſes ſo hard to the grindſtone that it clean diſfigureth theyr faces, for it proueth our Byſhops, Abbotes, and ſpirituall poſſeſſionaries double thæues and murtherers, as concerning the body (beſides their murdering of the ſoule for lacke of Gods woorde, which they will neyther preache, nor ſuffer any to doe it purely, but perſecute and put them vnto the moſt cruell death) firſte they are thæues and murtherers, becauſe they diſtribute not that which was appoynted by our faythfull forefathers to the entent it ſhould haue bene miniſtred vnto the poore (for then they ſeemed to be very vertuous) but now they beſtow it vpon hawkes, houndes, horſes, &c. vpon gorgious apparell and delicate fare. And glad are ỹ poore whē they may get the ſcrappes. They may haue not ſo much as a pigge of their owne ſow, no ſcant a fether of their own goſe. For he that may diſpend foure or v. thouſand markes a yeare, would thinke it were to much if he gaue xx. nobles of it vnto the poore, which notwythſtanding are the owners vnder God of all together the miniſters kuyng deduct, which (as the Apoſtle ſayth) hauing theyr foode and clothes to couer them ought therewith to be con- 1. Tim. 6. tent. And thus they defraude the poore of theyr bread, & ſo are they thæues, and (becauſe this bread is theyr life) as the aforeſayd text teſtifieth, he that defraudeth hym of it, is not onely a thæfe, but alſo a murtherer.

And when they thinke to beſtowe it very well and beſtowe it in buildyng palaces of pleaſure, yet are they therin much to be reproued. For as an old Doctour ſayth, they are in that poynt worſe then the deuill, for the deuill would haue had that Chriſt ſhould haue turned ſtones into bræde (which might haue ſuckored ỹ poore) & theſe builders turne the bread into ſtones. For they beſtow ỹ good which ſhould be geuen to the poore for their ſuſtenaunce, vpon an heape of ſtones.

But here they will obiect (as they Obiection. are neuer without euaſions) that if they ſhould diſtribute it among the poore accordyng as they are bounde, within a while all would be ſpent, & no good ſhould come of it, nor no man know where it is become or who fareth the better for it. Whereunto I Solution. aunſwere that in dæde ye be to wiſe for me, for ſith ye go about to correct Chriſt, and to ſet hym to ſchole and learne hym what is beſt, it were but folye for me to meddle with you. For

Eccle.4. Esay.5. Christes minde and commaũdement is that we should distribute it and not withhold it from them. And sayth by his Prophet: wo be to them that couple and knit houses together, whiche I thinke may iustly be verified vpon you. Neuertheless this I dare say, that if a Bysshop which may dispende foure thousãd marke would vnto the powre of his Dioces distribute euery yeare, but the one halfe geuyng vnto one man. xl. shillyng, and lendyng to an other. xx. nobles to set vp his occupation with all, and so geue and lende as he sæth nede, he should within. v. or. vj. yeares make a flourishyng Dioces. And I thinke verely that his face should more be alowed before God, then if he had builded a thousand Abbayes: for Gods commaundement ought first to be done, & is much more acceptable to him then all the workes that procede of our imaginations and foolish phantasies.

Besides that they are thæues and murtherers for withdrawyng their perfite mẽbers from labour wherby they might minister vnto their neighbours necessity (I speake of as many as are not occupied about preachyng Gods worde) for in that they withdrawe their members from succouryng their powre neighbours, they are thæues. And because this succour is called their lyfe, they are murtherers for kæpyng it from them.

Here our beggyng orders of Friers would thinke to be exempt, because they haue not receiued rentes to be distributed. Notwithstandyng if we ponder this texte well we shall finde them cõdemned as dæpe as the other. For they enter into euery más house, and with vnshamefaced beggyng polle them so nye, that in a maner they leaue nothing behind for the very powre which are sicke, lame, cræple, blynd and maymed. For there is not the powrest desolate widowe, but with his fayre flatteryng he wil so deceiue her, that he will be sure either of money or ware: but deare brethrẽ mayntayne ye no such murtherers, lest ye bee partakers of their sinnes, but rather folow the counsell of the Apostle, which chargeth vs in ỳ name of our Lorde Jesu Christ, that we withdrawe our selues from euery brother that walketh inordinatly & worketh not and vpdeth if hee will not worke he should not eate. 2.Thess.3.

Now if they obiect that they liue in contemplation & study of Scripture, and say that they ought not to be let from that holy worke: for Christ sayd that Mary had chosen the best part whiche should not be taken from her.

Thereunto may I make the same aũswere which that holy father and Abbot S. Siluane made. This Siluane was an Abbot an holy man, hauyng many Monkes vnder him, whõ he caused after their prayers (whiche were nothyng so lõg as our Monkes vse now a dayes) whiche thinke for their many wordes to be heard, lyke as dyd the Pharisees whom Christ rebuked, he caused them I say to labour for their lyuyng, accordyng to the mynde of Paule. And vppon a tyme there came a religious man to hys abbay, and when he sawe his Monkes working, he asked the Abbot whye he so vsed them, and why they gaue not them selues to holye contemplation, seeing that Marie had chosen the best part. The Abbot made fewe wordes, but gaue this Monke a boke, and sent him into a sell, to be there occupied in studie and contemplation. And at dinner time ỳ Abbot called all his monks to meat, and let hym sit in contemplation. After none when he began to ware very hũgry, he came out againe to the Abbot Siluane, and asked whether his Monkes had not yet dined: And he answered, yes. And why called you not me, quod the Monke, to dine wyth them? Verily sayd the Abbot, I thought you had bene all spirituall, and had neded no meate. Nay quod the Monke I am not so spirituall nor feruent in contemplation, but that I must nedes eate. Verely sayde the Abbot, then muste you also nedes worke, for Mary hathe nede of Martha. When the Monke heard that, he repented and fell to worke as the other dyd. And I woulde to God that this aunswer would cause our religi-

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ous euen so to doe, & to fall to worke, that they might succoure theyr nedie neighboures.

And as touching theyr studie in scripture, S. Austine sayeth: how shalt thou better learne to vnderstande the scipture, then by going about to fulfill that thou there readest? And if thou goe aboute to fulfill it sayethe he, then must thou worke with thy handes, for that dothe S. Paule teache thee. Of this I haue compiled an whole booke, which if God haue appoynted me to finishe it, and set it forthe, shalbe a rule of more perfection vnto oure religious, then any that they haue vsed this hundreth yeare.

The third Chapter.

The conclusion of this treatise, that no flesh should reioyce, but feare and tremble in all the gifts that he receiueth.

HEre maiste thou perceiue that no man liueth but he maye feare and tremble, and moste he may feare, to whome most is committed, for of him shall muche be required: and muche are we bounde to thanke God in all things. For of oure selues haue we nought but sinne and vanitie, but thorowe his gracious fauoure haue we all goodnesse, and be that we be. And sith all our goodnesse commeth of hym, we muste agayne be thanckefull vnto him, and kepe hys commaundements. For els we may feare least he take hys gifts from vs, and then shall we receiue the greater dampnation.

If thou haue receiued the knowledge of hys worde, geue hym thanks, and be a faithful minister thereof: for else he shall deliuer thee vnto thyne owne fantasticall imaginations, and cast thee headlong into an heape of heresies, which shall bring thee into vtter destruction.

If he geue thee faith in hys worde, geue him thanks, and bring forth the fruites therof in due season, for els he will take it away from thee, and sende thee into finall desperation.

If he geue thee riches, then geue hym thankes, and distribute them according to Gods commaundement, or else he shall take them from thee (if he loue thee) either by theues, by water, by death of thy cattell, by blasting thy fruites, or such other scourges, to Esai. 5. Ierem. 7. cause thee loue hym, because he wolde alienate thine heart from them, this I say he wil do, if he loue thee, to make thee put thine whole truste in him, and not in these transitorie things. But if Ierem. 12. he hate thee, then will he sende thee great prosperitie, and encrease them plenteously, and geue thee thy heauen in thys worlde vnto thine euerlasting dampnation in the lyfe to come, and therefore feare and take good hede whiles thou hast leasure.

If thou aske me what his honoure, praise, and thankes are? I answere, that his honor, praise and thankes, is nothing els but the fulfilling of hys commaũdementes. If thou aske me what his commaundementes are as touching the bestowing of thy goodes? I answer, his cõmaundemẽts are that thou bestowe them in the workes of mercye, and that shall he laye to thy charge at the daye of iudgement. He shal aske you whether you haue fedde the hungrie, and geuen drinke to the thirstie, and not whether you haue builded abbayes or chauntries. He shall aske you whether you haue harbored the harborlesse, and clothed the naked, and not whether you haue gilded images, or geuen copes to churches. He shall aske you whether you haue visited the sicke, and gone to the prisoners, and not whether you haue gone a pilgrimage to Walsingham or Canterburye. And thys I affirme vnto thee, that if thou builde a thousand cloisters, and giue as many copes and chalices to churches, and visitest all the pilgrimages in the worlde, and espiest and seest a poore man whome thou mightest help, perishing for lack of one grote, all these things whereon thou hast bestowed so muche money, shall not be able to helpe thee. Therefore take good hede, and say not but that ye be warned.

If God haue geuen thee thy perfite limmes and members then geue him thankes, and vse them to the tamyng

of thy body, and profite of thy neighbour. For els if God loue thée he will ſend thée ſome mayne or miſchief and take them from thée, that thy negligence and none vſing of them be not ſo extremely imputed vnto thée. But if he hate thée, he ſhal kéepe thē whole and ſounde for thée, that the none vſing of them may be thy greater damnation. Therfore beware and feare geuing him thankes according to hys commaundementes. For we are hys creatures, and are much bounde to him that he hath geuen to vs our perfite members: for it is better for vs to haue our limmes and to worke with them diſtributing to other, then that other ſhould diſtribute vnto vs: for it is a more holy thing to geue thē to take: yea we are much bound vnto him, although he haue made vs imperfect and mutilate: for we were in his handes (as we are yet) to haue done with vs whatſoeuer had pleaſed him, euen to haue made vs the vileſt creature vpon the earth.

Actes. 2.

Ierem. 18.

I haue read of a ſhepheard which képing his ſhéepe in the field eſpyed a foule Toade, and when he had wel marked her, and conferred her ſhape and nature, vnto himſelfe and hys nature, he fell a weéping and cryed out piteouſly. At the laſt came a Biſhop by, riding right royally: and whē he ſaw the ſhepheard ſo ſore lamenting, he reynde hys horſe, & aſked him the cauſe of his great wayling. Then aunſwered the ſhepheard, Verely ſir I weépe for mine vnkindnes toward almightie God: for I haue geuen thākes to God of many thynges, but yet I was neuer ſo kind ſince I was borne, as to thanke him of this thing. What is that, ſayd the Biſhop? Syr (quod he) ſée you not this foule toade? Yes (quod the Biſhop) what is that to the purpoſe? Verely (ſayd the ſhepheard) it is the creature of God as well as I am, and God might haue made me euen ſuch a foule and vnreaſonable beaſt as this is, if it had pleaſed him, & yet he hath not done ſo, but of his mercy and goodnes he hath made me a reaſonable creature, after his owne ſhape and likenes: and yet was I neuer ſo kynde as to thancke him that he had not made me ſo vile a creature, which thing I greatly bewayle, and mine vnkindeneſſe cauſeth me now thus to weépe. With ỹ the Biſhop departed, and I truſt learned to do thereafter. And I beſéech God that we may ſo do, and be the faythfull followers of our Sauiour Chriſt Ieſu, to whom be prayſe, honour, and glory for euer. Amen.

A myrrour or lookyng glaſſe wherin you may beholde the Sacrament of Baptiſme deſcribed. Anno. M.D.xxxiij.

By me Iohn Frith.

Conſideryng the manifold & lamentable errours wherewith not the ignorant people onely, but alſo the learned (as they ſéeme) haue bene ſeduced long as touchyng the bleſſed Sacrament of Baptiſme. I thought it expedient therin to write my mynde. Truſtyng by that meanes to bryng agayn the blynde hartes of many vnto the right way, and I doubt not but that the elect and choſē of God, that know their ſhepheardes voyce, and haue the ſpirite to iudge all thynges, ſhall eaſely perceiue whether this be conformable to their maſters voyce, and ſhall hereby bee monished to leaue their wanderyng in the darke & lothſome wayes which leade vnto death, and to walke without ſtumblyng in the comfortable light which bringeth their conſciences to reſt, & ſuch peace that paſſeth all vnderſtandyng.

Iohn. 10. 1. Cor. 2.

Gods elect perceiue eaſely the ſpirituall meaning of his Sacramentes.

Walking in the truth bringeth reſt of conſcience. Phil. 4.

One errour is this. They put ſo great confidence in the outward ſigne that without diſcretion they condēne the

Papiſtes, through the groſſe vnderſtanding

of Baptiſme condemne infantes vnbaptized.

the infantes, whiche dye or they be Baptiſed vnto euerlaſtyng payne, an other is this. They cleaue ſo ſtrongly vnto the weake ceremonies, that they thinke if a dronken Prieſt leaue out a word, as Volo ſaye, or Credo ſaye, or forget to put ſpittell or ſalt in ỹ childes mouth that ỹ child is not chriſtened, yea ſo much giue they thereunto the beggerly ſalt, that they will ſay ſpill not the ſalt, for it is our Chriſtendome, and vſe alſo to ſweare by it. Saying by this ſalt that is my Chriſtendome. Alas what blyndneſſe is this, theſe two errours are the principall that I do entend at this tyme to confute. For when they are fallen, the other that are grounded on theſe muſt nedes decay. Firſt we muſt marke thre thynges in euery Sacrament to be conſidered the ſigne, the ſignification and the fayth, whiche is geuen vnto vs by the wordes of God. The ſigne in Baptiſme is the ploungyng downe in the materiall water and liftyng vp agayne by the whiche as by an outward badge we are knowen to be of the number of them which profeſſe Chriſt to be theyr redemer and Sauiour.

Externall ſignes with out ſpirituall ſenſe taught and beleued of the blinde papiſtes.

Three thynges ought to be cõſidered in euery Sacrament.

Outwarde ſignes neyther miniſter vnto vs Gods ſpirit nor his grace.

This outward ſigne doth neither geue vs the ſpirite of God: neither yet grace that is the fauour of God. For if thorough the waſhyng in the water the ſpirite or grace were geuẽ, then ſhould it folow that who ſoeuer were baptiſed in water ſhould receiue this precious gift, but that is not ſo, wherfore I muſt nedes conclude that this outward ſigne by any power or influence that it hath, bryngeth not the ſpirite or fauour of God. That euery man receiueth not this treaſure in Baptiſme it is euidẽt: for put the caſe that a Iew or an infidell ſhould ſay that he dyd beleue, & beleued not in dede, and dyd his wordes were baptiſed in dede (for no man cã iudge what his hart is, but we muſt receiue him vnto Baptiſme if he confeſſe our fayth with his mouth albeit his hart be farre from thence) this miſcreant now thus Baptiſed hath receiued this outward ſigne and Sacrament, aſwell as the moſt faythfull man beleuyng. Howbeit he neither receiueth the ſpirite of God, neither yet any grace but rather condemnation. Wherefore it is euident that the exterior ſigne giueth not this gift whiche is alſo as certaine in all other Sacramentes, yea in the Sacrament of the altare whiche may be called a double Sacrament. For it is not onely a remembraunce that the naturall body of Chriſte was broken and hys bloud ſhed for our redemption as the Euangeliſtes do teſtifie, but alſo it is his ſpirituall body whiche is the congregation of the faythfull as S. Paul teſtifieth: ſaying, the bread which we breake is it not the partaking (that is to ſay we that are partakers) of the body of Chriſt? For we (ſayth he) though we be many yet are we one bread & one body. But for all that, the receiuyng of this Sacrament giueth vs not the ſpirite of God neither yet his fauor: for the wicked receiueth it as well as ỹ good. Howbeit that receiuyng is to theyr dãnation. Wherfore it foloweth that the outwarde ſigne giueth no mã any grace. Moreouer if the ſpirite of God and his grace were bounde vnto the Sacramentes, then where ỹ Sacramẽts were miniſtred there muſt ỹ ſpirit of grace waite on, and where they were not miniſtred, ſhuld be neither ſpirit nor grace. But that is falſe, for Cornelius & all his houſhold receiued ỹ holy ghoſt before they were Baptiſed. In ſo much that Peter ſayd may any man forbyd that theſe ſhould be baptiſed with water whiche haue receiued the holy ghoſt as well as we. And ſo he commaunded them to be baptiſed, in the name of the Lord, here may we ſee that as the ſpirite of God lighteth where he will, neither is he bounde to any thing. Yea and this example doth well declare vnto vs that the Sacramentes are geuen to be an outward witneſſe vnto all the cõgregation of that grace whiche is geuen before priuatly vnto euery man.

Marke well this example.

He that receiueth the ſigne of a ſacrament outwardly and not the ſignificatiõ inwardly in hart, receiueth his damnation.

Note.

The ſpirite of God is not bounde to the outwarde ſignes of ſacramẽtes.

Actes. 10.

Gods ſpirite not bounde to any place.

So is Baptiſme giuen before the congregation vnto hym which before he receiue it, hath either profeſſed the Religion of Chriſt, or els hath the

Infidels must first beleue in Christ, and after receiue Baptisme as the badge of your fayth in him.

Note.

word of promise, by the whiche promesse he is knowen to be of the sensible congregatiō of Christ and for this cause when we baptise one that is come vnto the age of discretiō we axe of hym whether he beleue, if he answere yea and desire Baptisme then is he baptised so that we require faith in hym before he be baptised (whiche is the gift of God) and commeth of grace, and so it is an outward signe of hys inuisible fayth whiche before was giuen hym of God. If an infant be brought vnto baptisme whom his frendes offer vp willyng to sanctifie and fulfill the commaundement and ordinaunce of God, we enquire of his frendes before the congregatiō whether they will that theyr child be baptised and when they haue aunswered yea, thē receiueth he Baptisme. Here also went before the promise of God that hee of his grace reputeth our infantes no lesse of the congregation then the infantes of the Hebrues and thorough Baptisme doth the congregation receiue him whiche was first receiued thorough grace of the promise, thus may we see that Baptisme bryngeth not grace, but doth testifie vnto the congregation that he which is baptised had such grace geuen hym before, so is Baptisme a Sacrament, that is the signe of an holy thyng euē a token of the grace and frē mercy whiche was before geuen hym, a visible example of inuisible grace whiche is done and geuen through the gentlenesse of God. By this may we perceiue how grosse theyr ignorannce is which without discretion condemne the infantes that departe out of this worlde not baptised in our materiall water. For if that water geue no grace as I haue sufficiently proued, why should they condemne more before that washyng, then after. Beside that the election of God is frē and followeth not our fayth, but fayth followeth the electiō as it is writtē. And there beleued euen as many as were ordeined vnto euerlastyng lyfe for they that are chosen frō ỹ beginnyng are no doubt chosen before they had fayth, we ought not therfore to geue such vnaduised iudgement on these children which by their age haue not yet heard our fayth, seyng Gods election is hidde from our eyes.

The definition of Baptisme.

Fayth followeth our election.

Actes. 13.

Rashe iudgement in mistical matters not lawfull.

The children of Israell were a people which God had chosen from among all nations of the worlde, and gaue them Circumcision for a token and memoriall of that election, which circumcision was a figure of our baptisme, and they thought that the gentiles which were not carnally circumcised had bene all condemned. But their opinion deceiued them for there were also of the Gentiles which although they were not circumcised outwardly were electe of God & were spiritually circumcised, which onely is the thing that God regardeth, as Paule testifieth, saying, He is not a Iew which is a Iew outwarde, neyther is that circumcision any thyng which is outward in the flesh: but he is a Iew which is hid within the circumcision of the hart, which is the cutting off, of carnall desires, and is the true circumcision. This circumcision was in price with God, wyth the which the gentiles (as Iob) were circumcised. And in like maner may we say of our Baptisme, he is not a Christen man which is washed wyth water, neither is that baptisme which is outwarde in the flesh: but that is the very baptisme which God alloweth, to be baptised spiritually in the hart, that is, to subdue and mortifie out the braunches of sinne that it raigne not in your mortall bodies, and bring thē into bōdage vnder it: of ỹ which our Baptisme is but a signe. And there are many (I doubt not) which are thus spiritually baptized although theyr bodies touch no water, as there were gentiles thus spiritually circumcised and yet neuer cutte of the foreskinne of theyr privy members.

Israelites, Gods peculiar people.

Sacramētes, and figures thereof, grossely vnderstode breede errors.

Roma. 2.

Furthermore the children of the vncircumcision are of the people and congregation of God aswell as the children of the Hebrewes vnder the law were members of theyr congregation. I take the congregation of God in thys place euen somewhat largely, that is, for all them that are thought

Gods church largely taken, what it is.

thought or coũted to be the members of Chriſt, as it is taken, Mathew 13. where Chriſte compareth it vnto a nette which receyueth both good fiſh and euill: and agayne Mathew 25. where he likeneth the kingdome of heauen, that is to say, the congregation of God vnto x. virgins, of the which v. were wiſe, and v. foliſh: but I ſpeake not in this place of the elect ſanctifyed and inuiſible congregation, which is wythout ſpotte and wrinckle, and onely knowne vnto God which hath choſen her before the foundations of the worlde were layde, neyther is it to be eſtéemed but that God is as mercyfull vnto vs which are of the ſpirituall Iſraell, as he was vnto the carnall Iſraell. S. John, S. Paule and ſuch other were they not (being infantes) of the cõgregation of God elect in Chriſt Jeſu before the creation of the worlde? howbeit in theyr infancy they neither had fayth, nor yet knew any thing of this election. Mathew, Zacheus, the theef and Mary Magdalene were they not likewiſe ſo choſe, yet they themſelues knew it not vntill they were lightened of the holy Ghoſt, and drawne vnto Chriſt by our heauenly Father, neyther knoweth any man of an others election, but euery man may knowe hys owne through hys fayth and will that he hath to fulfill the law of God. Of this ſenſible congregation of Chriſt was Judas, yea and all the other which after forſoke Chriſt, neither wilt the Apoſtles but that Judas had bene of the elect, ſanctifyed, and inuiſible congregation of Chriſt, aſwell as Peter or John: ſo that our iudgement recounteth all faythfull and choſen, that ſéeme to be, but Chriſt knoweth them that are hys, and them that ſhall forſake him.

Math. 13.

Math. 25.

Gods elect Church is without ſpotte and onely knowen to God.

Man is vncertaine of his election vntill the holy ghoſt working in hym aſſure hym therof.

Good and bad are of the ſenſible Church.

Nowe is there an opinion riſen amõg certaine, which affirme ỹ childrẽ may not be baptiſed vntill they come vnto a perfecte age, and that becauſe they haue no faithe: but verely me thinketh that they are farre from the meekeneſſe of Chriſte, and his ſpirite, which when children were broughte vnto him, receiued them louingly, and embraced them in his armes. Mat. 9. and when his Diſciples blamed the bringers, he called them vnto hym, ſaying: ſuffer children to come vnto me, and forbid them not, for of ſuch is the kingdom of heauen. Luk. 18. And albeit they haue no faith, but are only of that inuiſible congregation, that is, wout ſpot or wrinkel: yet as I haue ſaide they haue a promiſe as well as the children of the Hebrewes, by the which they are of the viſible congregation, which thing only is teſtified in theyr baptiſme. So it appeareth that theſe men are ignorãt what baptiſme is. For oure baptiſme doth not teſtifie that we are of that pure congregation, which was choſen and ſanctified in Chriſte before the worlde began, which haue theyr names written in the booke of life, of the which it is not poſſible that one ſhoulde periſhe, for then were it a falſe teſtimonie: ſeing many whiche are baptiſed, fall afterward into perillous hereſies, and vtter deſperation which bringeth them vnto deathe euerlaſting. And as for faith if they haue none when they are baptiſed, lette them pray vnto God to giue it them afterwarde: for the lacke of fayth hurteth not the ſacramente, but the ſacrament may be as well miniſtred vnto a miſcreant as to a faithfull, if he ſay that he hathe faythe, or haue any promiſe of God, but thys matter will I paſſe ouer: for I truſte the Engliſh (vnto whõ I wryte this) haue no ſuch opinions.

Math. 9.

Luke. 18.

Infantes may be baptiſed becauſe they be partakers of the promiſe although they as yet haue no fayth.

Nowe will I proceede wyth the ſecond poynte of this ſacrament, which is the ſignification. The ſignification of baptiſme is deſcribed of Paule in the. 6. of ỹ Romaines, that as we are plunged bodily into the water. Euen ſo we are dead & buried with Chriſte from ſinne: and as we are lifted again out of the water, euen ſo are we riſen with Chriſte from oure ſinnes, that we might hereafter walke in a newe conuerſation of lyfe. So that theſe two things, that is to be plunged in the water, and lifte vp againe, doe ſignifie and repreſent the whole pith and effect of baptiſme, that is the mortification of our olde Adam, & the

The ſecond thyng to be conſidered in Baptiſme.

Roma. 6.

Dipping in the water, and liftyng vp agayne of infantes, what it ſignifieth.

rising vp of our new man. What is ỹ old Adam? verely euẽ that by naturall inheritaunce is planted thorough Adams fall in vs, as to be vnfaythfull, angrie, enuious, couetous, slouthfull, proud, and vngodly, these and suche other vses wherewith oure nature is venemed, ought we withall diligence to cutte of, and mortifie, that we may daily be more pacient, liberall, and mercifull according to that oure baptisme doth signifie. In so much that a Christen mannes lyfe is nothing els saue a cõtinuall baptisme, whych is begon when are dipped in the water, and is put in continuall vse and exercise, as long as the infection of sinne remaineth in oure bodyes, whych is neuer vtterly vanquished vntill the houre of death, and there is the great Golias slayn wyth hys owne sweard, that is deathe, whych is the power of sinne, and the gate of euerlasting lyfe opened vnto vs, and thus is Paule to be vnderstand. Galat.3. where he sayth. All ye that are baptised into Christ, haue put Christe on you, that is, you haue promised to dye wyth Christe as touching youre sinnes and worldly desires passed, and to become new mẽ, or creatures or members of Christ, this haue we all promised vnto the congregation, and it is represented in our Baptisme. But alas there are but few which in dede fulfil that they promise or rather that the Sacrament promiseth for them. And for this cause it is called of Paule the fountaine of the new byrth and regeneration. Tit.iij. bicause it signifieth that we wil in dede renounce & vtterly forsake our old life & purge our mẽbers frõ the workes of iniquitie thorough ỹ vertue of ỹ holy ghost, which as the water or fire doth clense the body, Euen so doth it purifie the hart from all vncleanesse: yea it is a commõ phrase in Scripture to cal the holy ghost water and fire, because these two elementes expresse so liuely hys purgyng operation.

The whole course of mans life is a continuall Baptisme.

Galat.3.

Tit.3. Baptisme is the fountaine of our new byrth.

The signification of Baptisme, that is to say, bantshyng the old mã and puttyng on the new acquired onely by fayth.

Now haue we expounded the signification of Baptisme which signification we may obtaine onely by fayth, for if thou be baptised a thousãd times with water & haue no fayth it auayleth thee no more towardes God, thẽ it doth a Gose when she ducketh her selfe vnder the water. Therefore if thou wilt obtaine the profite of Baptisme thou must haue fayth, that is, thou must bee surely persuaded that thou art newly borne agayne not by water onely, but by water and the holy ghost, John.iij. & thou art become ỹ child of God & that thy sinnes are not imputed to thee, but forgeuẽ through ỹ bloud & passion of Christ, according vnto the promise of God. This fayth haue neither ỹ deuils, neither yet the wicked. For the wicked cã not beleue ỹ remissiõ of their sinnes, but fall vnto vtter desperation and make God a lyer as much as in thẽ is. For they beleue not the testimony which he gaue his sonne, and this is that testimony, that all which beleue on hym haue euerlastyng lyfe John. v. And the deuils can not beleue it, for they haue no promise made vnto them. Thus through Christes bloud, wherof our Baptisme hath his full strength and vigour, are we regenerate and made at one with the father. For by our first naturall byrth, we are the children of wrath. Ephes.ij. and the enemyes of God. Roma.v.

Iohn.3.

The wicked distrustyng in Gods promises displayse.

Iohn.5.

Christes bloud is the stregth of our Baptisme.

Roma.5.

Finally baptisme is an ordinaunce institute of God (and no practise of mans imagination) put in vse in Christes time, and after his resurrection commaunded to be ministred vnto all that beleeue, whether they were Iewes or Gentiles. For Christ sayth to his Apostles, Go ye & teach all nations baptizing them in the name of the Father, & of the Sonne and of the holy Ghost. Wherfore although it seeme neuer so exterior a thing, yet ought it to be had in great price and much reuerence because it was commaũded of God to be done. Beside that it is an outward signe or witnesse vnto the cõgregation of the inuisible promise geuen before by grace vnto euery priuate man, and by it doth the congregation receiue hym openly to be coũted one of thẽ which was first receiued by faith, or through the grace of the promise: it putteth vs

Matthew the last.

Math.28.

Causes why the Sacramẽt of Baptisme shold bee had in great reuerence.

alſo in remembꝛaũce that we (aduer-
tiſing the kyndneſſe of God and our
pꝛomiſe in Baptiſme) may learne to
dye and moꝛtifie our rebellyng mem-
bers, otherwiſe gyueth it no grace,
nether hath it any ſecret vertue as we
haue ſufficiently pꝛoued, and therfoꝛe
is he foꝛe to blame that ſo vnaduiſed-
ly condemneth theſe infãtes iudgyng
his bꝛother which is in Gods hand,
yea and peradventure baptiſed in
Chꝛiſtes bloud. Foꝛ Gods election is
vnknowen to man. Now will I ende
nour my ſelfe to ouerthꝛow and vtter
ly put out the ſecond errour whiche
hath long raigned and ſeduced many:
and that is of them which ſo ſtrongly
ſticke vnto the weake ceremonies.
Concerning the ceremonies of Bap-
tiſme, yea and all other, we muſt be-
haue our ſelues wiſely as charitie tea-
cheth vs, ſeꝛkyng the pꝛofite of many,
that they may be ſaued. We muſt cõ-
ſider that we haue our conuerſation
with men in this woꝛld of the which
the moſt part know not God. Some
are young, ſome weake, ſome peꝛ-
uerſe, and ſome ſtiffenecked and ob-
durate vnto the young ceremonies,
which although they be not noyſome
vnto the fayth, noꝛ contrary to the
woꝛd of God, yet will it be hard to
finde ſuch. They are good and expe-
dient (as milke) to leade the young
tendꝛely into the moꝛe pꝛfite know-
ledge of God. The ſecond ſoꝛt are the
weake vnto whom in all thynges it
behoueth vs to haue reſpect & beare
their infirmities by charitie: foꝛ their
ſake Actes .xv. dyd Paule circumciſe
Timothe, yea and foꝛ their ſake hée
had leuer to captiue his libertie and
neuer eate fleſh noꝛ dꝛinke wyne thẽ
to offende one of them. The thyꝛde
kynd of men are pꝛfite I meane not
ſo pꝛfit that they are cleane without
ſinne hauyng no remnauntes of old
Adã aſſailyng them foꝛ ſuch are there
none, but onely Chꝛiſt: but I call thẽ
pꝛfite which haue pꝛfit knowledge
in the vſe of thynges whiche know,
that what ſoeuer entreth into the bel-
ly defileth not the man, which know
that all ſuch thynges be pure vnto thẽ
that are pure Tit. i. whiche know
that if we eate we are nothyng the
better, oꝛ if we eate not we are no-
thyng the woꝛſe. 1. Coꝛ. 8. theſe are
frée betwene God & their conſciẽce, &
may vſe all thinges: howbeit they are
yet bounde as cõcernyng their neigh-
bour whiche is weake and hath not
the knowledge, yea bound vnder the
payne of ſinne to abſtaine from wou-
dyng of their cõſcience, foꝛ he ſinneth
againſt God that woundeth an other
mans conſciẽce. 1. Coꝛ. 8. The fourth
kynde are ſelfe willed and obſtinate
which put confidence in ſuch indiffe-
rent thynges. Foꝛ I thinke them not
nẽdefull vnto our ſalnation. Then
ought we to reſiſt in the face, and not
to yeld an inche vnto them, as Paule
geueth vs example, which would not
foꝛ theyꝛ pleaſure circumciſe Titus
but vtterly reſiſted theyꝛ obdurate ig-
noꝛaunce. If thou make this diuiſiõ,
thou ſhalt know how to behaue thy
ſelfe towardes all men, but now it is
mẽte that we ſhewe thẽ whiche are
the ceremonies of Baptiſme.

1. Cor. 8.

Weake conſciences eyther by bꝛeakyng of any auncient cuſtome, oꝛ neglecting ceremonies not to be offended.

1. Cor. 8.

The obſtinate which put truſt in thinges not needefull to ſaluation muſt be reſiſted.

The ceremonies of Baptiſme are eaſly eꝛpꝛeſſed if thou know what the ſubſtaunce of it is, and how the Apoſtles miniſtred it: and where may we haue that better eꝛpꝛeſſed then Actes. viij. where Philip baptiſed the Eunuch, chamberlaine to the Quéne of Cãdace, this Eunuch did knowledge that Jeſus was the ſonne of G O D which is the ſigne of our fayth, and deſired Baptiſme and Phillip at the next water they came to, waſhed hym in the name of the father and of the ſonne, and of the holy ghoſt. There will no man deny but that that Bap-
tiſme was as full, & as good as ours, &
yet was there neither fonte noꝛ holy
water, candle, creame, oyle, ſalt, god-
father, oꝛ godmothers, oꝛ any other,
popatrie. Wherfoꝛe we may cõclude
that all theſe thinges are but ceremo-
nyes that is to ſay exteriꝛ thynges
whiche make Baptiſme neither the
better noꝛ woꝛſe of a myte, thus ſay
I not to haue theſe ceremonies that
want iudgemẽt diſanulled, which are
not noyſome to our fayth, foꝛ feare of
offending the weake, but onely that
thou mayeſt know how to vſe them,

Actes. 8.

Philip the Apoſtle vſed not ſo many outward ceremonies in Baptiſme as papiſtes doe.

Sundry ſoꝛtes of mẽ which we haue conuerſation withall diuerſly affected.

Ceremonies of ſome ſoꝛtes are as guides vnto the knowledge of God.

Actes. 15.

The perfection of man.

Math. 15.

Tit. 1.

as

as indifferent and to put no confidēce in them. For then should they hurte and vnquiet our conscience, if thorowe negligence, or otherwise any thinge were vndone, and so shoulde they be an occasion to plucke vs from Christe, which were institute for a meane to bring vs vnto him. Therfore the Seniours and ministers of the congregations ought to instructe their flockes to take these thinges indifferent, which neyther saue nor damne, whether they be done or vndone. And if they perceyue the people cleaue to fore to them, then ought they to sēke out a tyme conuenient, and to abrogate or alter those ceremonies, or elles they can not escape the wrath of God. For they that sēke health in such ceremonies are fallen from grace and treade vnder their fote the bloude of Christ, vnto their condemnation. But their bloude shal be required at your hādes, which better should haue instructed them. And as concerning the abrogation or alteration of ceremonies, we haue a godly ensample of the Sabaoth. The Sabaoth was instituted and cōmaūded of God to be kept of the chyldren of Israel. Notwithstanding because it was a signe or a ceremony, and did signifie vnto them that it was God which sanctified them with his spirit, and not themselues wyth their holy workes. And because also that all ceremonies and shadowes ceased whē Christ came. So that they might be done or left vndone indifferētly. Our forefathers, which were in the beginning of the church, did abrogate thys Sabaoth to the entent that mē might haue an ensample of Christē libertie, and that they might know that neyther the kēpyng of the Sabaoth, nor of any other day, is necessary according to Paule. Ye obserue dayes, tymes, and monethes, I am afrayde of you that I haue laboured in vayne towardes you. Howbeit, because it was necessary that a day should be reserued, in the which the people might come together to heare the worde of God, they ordayned in the stede of ỹ Sabbaoth which was Saterday, the next day folowing which is Sonday. And although they myght haue kept the Saterday wyth the Iewes as a thyng indifferent: yet did they much better to ouerset the day, to be a perpetuall memory that we are frē and not bounde to any day, but that we may do all lawful workes to the pleasure of God and profite of our neighbour. We are in maner as superstitious in the Sonday as they were in the Saterday, yea, and we are much madder. For the Iewes haue ỹ worde of God for their Saterdaye, sithe it is the seuenth daye, and they were commaunded to kēpe the seuēth day solempne. And we haue not the worde of God for vs but rather agaynst vs, for we kēpe not the seuenth day as ỹ Iewes do. But the first which is not commaunded by Gods lawe: but Paule byddeth that no man iudge vs as concernyng holy day feates, and such other exteryour thyngs, yea and in no wise will he that we obserue them, countyng them more holy then other dayes. For they were institute that the people should come together to heare Gods worde, receyue the sacramentes, and geue God thankes. That done, they may returne vnto their houses and do their businesse as well as any other day. Ye that thinketh that a man sinneth which worketh on the holy daye, if he be weake or ignoraunt, ought better to be instruct, and so to leaue his hōde. But if he be obstinate and perseuer in hys sentence, he is not of God, but of the deuill, for he maketh sinne in such as God leaueth frē. Accordyng to thys ensample, would I that our ceremonies were altered, because (as I haue sayd) the people sēke health in them. And what vilany can they do more to Christes bloude?

And as concerning Godfathers & Godmothers, they promise for their Godchildren that they shall mortifie the rote of sinne which springeth in the bodies, and subdue their lustes vnder the lawe of God. They promise also that they will instructe and bryng vp their Godchildren in the fayth of Christ: which office pertayneth

Ministers must be circumspect in the vses & abuses of ceremonies.

Ezechi 33.

Exod. 20. Deut. 5.

Exod. 31.

Sabaoth abrogated for feare of superstition

Gallat. 4.

Sabaoth kept on the Sonday.

Coll. 2.

neth vnto theyr parentes, for they are cōmaunded of God to teach their
Exod.13. Deut.4. and.5. children. So that the parentes should be either alone, or at the least ẏ chiefest Godfather. But now a dayes the fathers may not be suffered to know any thing themselues. How shoulde they thē instruct their children? They kéepe the scripture and word of God from you, and beare you in hand that it is heresie. Alas how long wyll you lacke vnderstanding? perceyue you not yet that they would kéepe you in darcknes because you shoulde not espye theyr priuy practise and sleightly conueyaunce? Are you so mad that this blessed worde which made the euill good, will make the good euyll? thynke you that thys holsome medicine which healeth all infirmities, is now chaūged into such a nature that it will poyson you? Are ye so simple and childishe to surmise that this godly doctrine which discloseth all hipocrisie, and confoundeth all heresies, should make you to erre and fall into heresies? I pray God geue you eyes to sée, eares to heare, and open your hartes that you may perceyue what his pleasure is. For surely ignoraun-
Ezech.3. and.30. cie shall not excuse you (as Ezechiell speakyng in the person of God) sayth vnto ẏ curates. Thou sonne of mā, I haue made thee an ouersear vnto ẏ house of Israel, thou shalt heare the worde of my mouth, and shalt shewe it them from me. If I say vnto the wicked thou shalt surely die, and thou shew hym not, nor exhort him to turn frō his wicked way that he may lyue: then he shall dye in his wickednes, but I will require his bloude at thy hande. Yea, and if the righteous turn from his righteousnes and do iniquitie: he shall die although thou shewe it hym not, he shall die in hys sin, but I wyll require his bloude at thy hand. Take hede you curates vnto your charge, and let no man excuse himselfe thorough ignoraunce.

FINIS.

Antithesis, wherin are compared together Christes actes and the Popes, gathered by Iohn Frith and annexed vnto the Reuelation of Antichrist, which he translated. 1529.

¶ Antithesis.

WE haue annexed (Christen Reader) vnto the end of the Reuelatiō, a little treatise after the maner of an Epitome and shorte rehearsall of all things that are examined more diligētly in the aforesayd booke, wherein their false and cloked hipocrisie is aboundantly ope-
Math.7. ned, by the compairing of Christes actes and theirs together, for Christes rule can not bee deceauable, whiche sayth that we should know
2.Cor.11. thē by their workes, for Paule saith that such false Apostles are wicked workers which be transfigured into Christes Apostles. And no maruell for Sathan hym selfe, is some tyme transfigured into an aungell of light, therefore it is no great thyng, if that his ministers do take vpon them a similitude, as though they were the ministers of iustice, whose ende shalbe accordyng to their workes. Christen men should marke such and flye away from thē for such serue not Christ but their owne bellyes. And by sweete preachynges, and flattering wordes deceaue the hartes of the innocētes. And euen as Iannes and Iambres 2.Timo.3.
withstode Moses, euen so these re- Exod.8.
siste the truth, men they are of corrupt myndes, and lewed as concernyng the fayth, but they shall preuayle no lenger, for their madnesse shalbe vttered vnto all mē as theirs

was. Thus the people be blynded fallyng into vnbeleſe. And are deceaued thorough the ſleghty conueyaunce of Antichriſt and his adherents. Saint Iohn ſaid, that there were many Antichriſtes in his time no wonder if now be mo, howbeit by their workes they ſhalbe knowē and alſo by their wordes, for they ſhall contrary Chriſt both in lyfe & learnyng, whom they profeſſe to folow. Nowe let vs conſider Popes, Cardinalles, Byſhops, Suffraganes, Archdeacons, Deacons, Officials, Perſons, Abbotes, with Deans, and Friers, Sumners, Pardoners, and theſe Papal Notaries, take hede to Monkes, Chanons, Ankers, and Heremites, Nunnes, and Siſters, and marke how they folow Chriſt. We will chiefly touch the head whiche is the Pope, although it may be verified through all his members.

Iohn. 4.

Firſt.

Chriſt was poore, ſaying. The Fores haue holes, and the byrdes of the ayre haue neſtes, but the ſonne of mā hath not whereon to lay his head.

Math. 8.

The Pope and his adherents are rich, for the Pope ſayth Rome is myne, Sicilia is myne, Corſica is myne. &c. And his adherentes haue alſo, frutefull poſſeſſions, this euery man knoweth.

2. Chriſt was meeke and lowe, and forſoke this worldly glory, and fled alone vnto the mountaynes, when the people woulde haue made him a kyng. Saying my kingdome is not of this worlde.

Iohn. 6. Iohn. 6. Iohn. 17.

The Pope, is full high and proud, ſaying, I am a Lorde of both the realmes, earthly and heauenly, and the Emperour is my ſubiect: This witneſſeth his lawe. *Di. 96. ca. Si imperator.*

3 Chriſt full lowly and meekely waſhed his diſciples feete.

Iohn. 13.

The Pope ſayth, the Emperours and kynges, ſhall knele and kyſſe my feete, and is not aſhamed to erpreſſe it in the lawe. *ca. Cū olim. de priuil. cle.*

4. Chriſt came not to be ſerued but to ſerue, takyng vpon him the ſimilitude of a ſeruaunt, humbling hymſelfe and made himſelfe of no reputation to ſerue vs.

Luke. 22. Phil. 2.

The Pope will be ſerued, and ſayth it were a ſhame if he ſhoulde ſo humble himſelfe. *Diſt. 86. ca. Quando neceſſitas.*

5. Chriſt went on his feete with hys diſciples both in wette and dry, heat and cold, to teach the people, as it is euident through the Goſpels.

The Popes and Byſhops will keepe their feete ful cleane with ſhoes of gold and ſiluer. Sith with precious ſtones, and will not preach them ſelues, but ſay it is ſufficient, to cauſe other to preach. *cap. Inter ceteram de offic. Iudi.* After this maner might the Turke be Pope alſo.

6. Chriſt wold not ſuffer that doues, ſheepe, & oxen for the offeryng, ſhould be ſold in the tēple of God, but draue out the buyers & ſellers with whipes.

Math. 21.

The Pope and Byſhops, ſuffer chapmen in the Church that miniſter the Sacramentes for money, dayly vnto the common people. And they geue great pardon vnto it, that they may be partakers of the wynnyng, to maynteine theyr cradles and other neceſſaryes with all, this may you ſee dayly.

7. Chriſt ſaith, ye haue it for nothing therfore ſhall you geue it for nothing.

Math. 10.

The Pope hath Iudas penny, for you get nothyng of hym without money, for he ſelleth both prayer & preachyng.

8. Chriſt ſate at meate among hys Diſciples ful lowly and poorely. Not requiryng the hyghеſt ſeate.

Luke. 22.

The Pope ſitteth full high in a curious throne and will be ſerued glorioufly with long knēelyng and mē to kerue his morſſels, wt iagged coates blaſphemyng God with othes, & many other vices as we may ſee dayly.

9. Chriſt was in hilles with weppyng and praying and walked in deſert, feedyng many thouſandes, both with meate and preachyng.

Math. 14. and. 15.

The Pope ſitteth in hys Caſtels & towers with minſtrelſie & laughter. And the hungry poore ſhall ſit at the gate,

gate, he will not ſerue them hym ſelfe for ſhame he thinketh it were.

Math.8. 10. Chriſt lay and ſlept in a boate on the hard bordes and had to his chamberlaynes but fiſhers, crying to hym vppon the Sea in the tempeſt when they were a feard to periſh.

The Pope ſléepeth full ſoft & eaſely, and no man may awake hym vntil he haue ſlept inough, for his chamberlaynes ſhalbe ready with Marſhals and vshers, to kéepe his hall and chamber from noyſe. And the portar at the gate to kéepe out the poore. Their Lord they will not awake.

Math.21. 11. Chriſt faſted & ſought the fruite on the trée when he was hungry, and founde none theron.

The Pope hath great prouiſion at Cities and Townes to get him of the beſt that may be founde, well dreſſed and dayntely to make digeſtion, with ſpicery, ſawces, and ſtropes, coloured out of kynde.

Luke.2. 12. Chriſt lay in a ſtable, with few clothes, betwixt an ore and an Aſſe for the place was narrowe.

The Pope, in rich chambers, with quiltes, curtaines, carpettes and quiſhyons ſpread all about with ſwéete ſmelles and paynted walles.

Math.11. 13. Chriſt chose to hym poore men, and commaunded them to be ſimple as doues.

The Pope choſeth ſubtile mē and craftie, full of pride or els they are not méete for hym.

Math.21. 14. Chriſt rode ſimply on an Aſſe, & had twelue that folowed him a fote all about.

The Pope on a mule or a white palfray much hygher then hys maſter dyd. And hath many mo then twelue folowyng hym on horſebacke with ſwoordes and bucklers, as it were to battaile.

Mark.16. 15. Chriſt bade hys Diſciples to go into all the world and to preach the Goſpell to euery creature.

The Pope and hys Byſhops forbyd it in the payne of diſobediēce and excommunication, ſaue onely ſuch as they will aſſigne.

Iohn.19. 16. Chriſt was naked, beaten, ſcourged, and falſe witneſſe brought agaynſt hym.

The Pope and his adherentes are wel clothed with precious garments, and haue chaunge for ech day, & falſe witnes they haue inough, not againſt them, but to teſtifie with them what ſoeuer they will haue agaynſt the innocentes.

17. Chriſt came to ſéeke the poore & comfort them, he was not chargefull vnto them, but was milde, and had pitie on them.

The Pope and Byſhops, ſomon & cite them be they neuer ſo pōre, not regarding their aduerſitie. But curſe if they come not. So that they go away foryer, and ſicker in ſoule, and in purſe then they were before.

18. Chriſt commaunded that we ſhould not ſweare at all, neither by Math.5.
heauē, neither by the temple. &c. But that our wordes ſhould be, yea, yea, nay, nay.

The Pope ſayth, if any man wyll receaue any office vnder vs, he ſhalbe ſworne before, yea, and geue a great ſumme of money. *Ca. Signifi. de elect.*

Iohn.19. 19. Chriſt had a crowne of thorne thruſt vpon his head, ſo that ỹ bloude ranne downe vpō his amiable countenaunce, and ſharpe nayles thorow his precious handes.

Ca. Conſtãt. diſt. nouã. The Pope muſt weare thrée crownes of golde, ſet with riche precious ſtones, he lacketh no Diademes, hys handes and fingers with owches and ringes are royally dight, he paſſeth poore Chriſt farre.

Math.10. 20. Chriſt toke the croſſe of painfull affliction vpon himſelfe, and cōmaūded his diſciples to folow him, ſaying, he that taketh not his croſſe, and folow me, is not méete for me.

The Pope and hys Byſhops take the croſſe of pryde, and haue it borne before them, well gilt and amelde, to haue a worſhippe of thys world, as for other croſſe know they none.

Luke.23. 21. Chriſt prayed his father to forgeue them that treſpaſſed hym, yea, and for them that put him to death.

Our Byſhoppes, pray the kyng to be auenged on them that reſiſte their myndes, with forgeuenes they haue no acquaintance.

Math.10. 22. Christ bad his disciples to preach the Gospell.

The Pope and his Byshops wyll haue men to preach fables, and therto graunt letter and seall, and many dayes of pardon.

Iohn.19. 23. Christ commaunded hys disciples to know his lawe, and bad the Exod.16. Iewes to serche the Scriptures. And Moses exhorted ẏ Israelites to teach the lawe of God to their younge children. And that they shoulde haue it bounde as a signe in their handes, that it myght euer be before theyr eyes: And caused them to write it on the postes and doores of their houses.

The Pope and his Bishoppes say, that it is not mēte for vs to know it, they make it heresie and treason to ẏ kyng to know Christ or his lawes, they haue digged cisternes of theyr owne traditions, and haue stopped vp the pure fountaynes of Israell. Oh Lord, (in whom is all our trust) come downe from the heauens, why doost thou tary so long, seyng thyne aduersary thus preuayling agaynst thee?

Heb.9. 24. Christ approued hys lawe and confirmed it with his owne death.

The Pope and Bpshoppes be full busie how they may destroy it, and magnifie more theyr owne lawe then Christes, to maintayne theyr fatte bellyes.

Math.25. 25. Christ would men visited prisoners, to comfort and deliuer them.

The Pope with his adherentes, discomfort the poore and the true, and put them in prison for the truth.

26. Christ whom they call their example, did neuer prison nor persecute any.

The Pope and his champyons, persecute, punishe, prison, and put to death, them that are disobedient to their voluptuous pleasures. Ye see how strayghte they followe Christes steppes.

Math.18. 27. Christ cōmaunded his disciples that if any man trespassed agaynst them, they shoulde go & reproue hym priuely, if he would not obey and be reconcyled, then shoulde they take with them one witnes or twayne, if he would not then heare them, that they should tell it to the whole cōgregation. And if he would still continue in his stubbernes, that they should auoyde his company.

The Pope and Byshoppes wyll cast straight into prison, there to remaine in yrons to make them reuoke the truth, and graunt to their willes, and if he be stronge and will not forsake the truth, they will condemne him without audience, for feare of losing of their temporall winning. And offering to their wombes, and taking away of their temporaltyes, wherewith the church is venomed.

28. Christ charged Peter thrise, to kēepe well and nourishe his shēepe. Iohn.21.

The Pope chargeth much more to kēepe well his money. As for the shēepe he shereth and punisheth wyth infinite exactions.

29. Christ healing the sicke and doing many myracles, did lightly, euer commaunde that they shoulde tell no man who did heale them. Math.8. Marke.1. Luke.5.

The Pope and Byshoppes, geue great giftes to minstrelles and messengers, to leude lyers and flatterers to crye their name about, that they may haue worshyppe in this worlde.

30. Christ had no secular courtes to pleade ẏ matters of his disciples, for they would not resist euill. Math.5.

The Pope and Bishoppes, haue many with men of lawe to oppresse ẏ poore against mercy, forgeue they will not, but euer be auenged.

31. Christ in cities and townes hunted the fēndes out of men that they dwelled in, with the wordes of hys mouth. Math.8. & 17.

The Pope and Byshoppes, hunt the wilde Deare, the Fox, and the Hare, in their closed parkes, wyth great cryes, and hornes blowinge, with Houndes and ratches running.

32. God was called the holy father of Iesu Christ his sonne. Iohn.22.

The Pope is called most holy father of Sathās children, & taketh that name on him wyth Lucifers pride: his disciples say ẏ he is god on earth, and we are taught by Christes lawe to haue but one God.

33. Christ

Luke.2. 33. Chriſt ſate in the middes of the Doctors, aſking, and hearing them.

The Pope and Byſhoppes ſit in thrones wyth glorious myters, iudging and condemning by theyr owne made lawes. A litle matter long in pleating, which myght be ſone determined by the lawe of God, if they would vſe it, but then were their winning the leſſe, and their lawe wythout profite.

Math.5. 34 Chriſt taught that a man ſhoulde forſake his wife for no cauſe but for aduoutry.

The Pope and Byſchoppes wyll make deuorces for money, as often as they lift, and ſo they pille the poore and make themſelues rich, nothyng regardyng to breake the law of God.

Actes.2. 35. Chriſt ſent the holy ghoſt in feruent loue, to teach all the truth vnto them which were choſen of God.

The Pope and Byſhoppes ſende commaundements all about to curſe and aſke aungeaunce on them that reſiſte theyr tyranny, And abſoile thē agayne cleane for money: all their doctrines haue golden tayles, for money is euer the ende, geue them money, and you haue fulfilled all theyr lawes.

Math.3. 36. Chriſt fulfilled and kept the olde lawe and the new, and all righteouſneſſe.

The Pope and Byſchoppes kéepe their owne traditions and lawes, but the lawe of God is cleane out of their myndes.

Iohn.12. 37. Chriſt ſayd, that men ſhoulde know his diſciples by their charitie, becauſe they ſhould loue one another as he hath loued them.

The Pope cauſeth his to be knowen, by theyr ſhauen crownes, by gathering vp of tithes, maſſe pence, and offeringes, by the gylden trentalles, and ſalaryes to ſing, by Peter pence gathering, and ſhriuing for monye, by peny wedding, and holy water ſprinkling, and many mo markes hath he geuen them, As for charitie, they know it not at all.

Iohn.9. 38. Chriſt bad them that hee healed to go and ſinne no more.

The Pope and Biſhops haue layned penaunce, and commaunde men to faſt bread & water, to go barefote, without a ſhurt, & to offer to certaine idols money or cattell, ſome Maſſes muſt be ſong for them becauſe theyr confeſſours ſhould haue ſome profite, Some muſt go about the church, and Churchyard, with a taper burnyng in hys hand. And euer ſome be puniſhed by the purſe, though they offend not.

39. Chriſt ſent to preach ſeuēty and two Diſciples, whiche promiſed frēely heauen to them that would beleue in the name of Chriſt. Luke.10.

The Pope and Byſhops ſende about foure ſectes of beggers to geue pardon vnder their maſter Antichriſt. And to ſell heauen to whom ſo euer they liſte, the Apoſtles knew no ſuch thynges.

40. Chriſt was buryed in a garden in a poore monument without any funerall pompe. Iohn.19.

The Pope and Byſchops are buryed in tombes well gilt with many a torch and great ſolemnitie, with angels gloriouſly portered that beare their ſoules to heauen. Notwithſtandyng it is to be feared that they go to ſupper with the deuill.

41. Chriſt ſayth if thou wilt be perfite go and ſell all thy goodes and geue it vnto the poore for then ſhalt thou haue treaſure in heauen. Math.19.

The pope ſaith if thou wilt be perfite geue me thy money & I will geue thée a pardon that ſhall abſolue thée cleane *a pœna & culpa* I will for thy money geue thée, the kaye of heauen gates.

42. Chriſt ſaid vnto his Apoſtles the Kynges and Princes of the Gentiles haue rule and power ouer them, but you ſhall not ſo haue. Luke.22.

The Pope ſayth, all Emperours, Kynges and Lordes be my ſubiectes. This is dayly read in his Buls, wher in he commaundeth the nobilitie, like as a maſter doth his ſeruaunt.

43. Chriſt ſayth, he that among you wilbe greateſt, let him be all your ſeruauntes. Math.23. Marke.9.

The Pope ſayth, The Emperour muſt ſweare an oth vnto me as vnto

his Lord, that he will be my ſubiect & exalte and worſhyp me with honour. *Ca. Tibi Domino. Di. 63.*

Math. 15. 44. Chriſt ſayth that we worſhyppe hym in vayne with mens doctrines & traditions.

The Pope ſayth my traditions in the ſpiritual law, ſhall be kept as duely, as if God had commaunded it him ſelfe, or S. Peter had preached it hym ſelfe. *Ca. Si omnes. Diſt. 19.*

Iohn. 14. 45. Chriſt ſayth I am the way and the treth folow me in my learnyng. And rule you by ỹ Scripture for that ſhall be your iudge.

The Pope ſayth, ye ſhall in all thynges folow the Church of Rome (by that meaneth he him ſelf and his Cardinals) *Diſt. xi. Cap. quis neſciat.* And as for the Scripture, it ſtandeth in my power & authoritie, for I may make of it what ſeeuer I will. *Diſt. xix. Cap. Si romanorum.*

Marke. 11. 46. Chriſt ſaith he that beleueth and is baptiſed, he ſhall be ſaued, but he that beleueth not ſhalbe damned.

The Pope ſayth hee that geueth much money for my pardõ ſhalbe abſoyled *a pœna & a culpa.* And thẽ muſt he nedes be ſaued. And he that teacheth otherwiſe is an hereticke, this teſtifieth his bulles and pardons.

Math. 4. 47. Chriſt promiſeth forgeuenes of ſinne. And the kyngdome of heauen vnto them that repẽt and will amend their lyues.

The Pope ſayth, that no man can be ſaued except he bee firſt ſhreuen of his Prieſtes & Friers, for they bryng in money. *Cap. omnes.*

Math. 5. 48. Chriſt ſayth you ſhall loue your enemyes, and ſhall do good vnto them that hate you.

The Pope ſayth, they that be enemyes, to me & my Cardinals, be curſſed with the great excommunication, and cã not be abſoyled without much money, this is euident inough.

Math. 17. 49. Chriſt commaunded his Diſciples not to reſiſt euill, but if a man ſtrike them on ỹ one cheke, that they ſhould offer him the other alſo.

The Pope ſayth we may auenge and driue away force with force. *Deſen. excom. cap. dilecto.*

50. Chriſt (ſayth God the father) is my deare ſonne, hym ſhall you heare, for hys yoke is ſweete and his burden lyght. Math. 11.

The Pope ſayth you ſhall heare me, and my commaundement ſhall be kept and receaued of euery mã. *Diſt. 93. cap. Si cuius.* And if my cõmaundement and burthen were ſo heauy that it cã not well be ſuſtained and borne, yet ſhall ye obey me. *Diſt. 19. cap. In memoriam.*

51. Chriſt ſayd vnto the .ij. brethren, who hath ſet me to be your iudge in temporal goodes. As though he ſhould ſay. It pertaineth not to me, but vnto worldly iudges. Luke. 12.

The Pope ſayth I am iudge in all maner of cauſes for they bryng money vnto me. *9. q. 3. Conqueſtus.*

52. Chriſt ſaith geue the Emperour ſuch as pertayneth vnto hym as tribute and cuſtome, for I haue payde tolle for me and Peter. Math. 22. Math. 17.

The Pope ſaith I care not for this, But I excommunicate all them that aſke any toll or tribute of me and my ſhauelynges, for I haue made them all frée. *Cap. Nouit. de ſenten. excom. Et ca. Si quis. de conſ. diſt. i.*

53. Chriſt ſayth. Peter put vppe thy ſword into the ſheath, for he that ſtriketh with ſword ſhall periſhe with the ſword. Math. 26.

The Pope ſayth, you Emperours, kynges, Princes, and Lordes, take ſwordes, ſpeares, halberdes, clubbes and gunnes, and helpe me to ſlea thẽ, that will not obey my tyranny. This muſt an Emperour do or els he muſt be periured. After this maner hath Julius the Pope ſlayne .xvi. thouſand men in one day, was not that wel paſtored? Dyd not he well nouriſh the ſhéepe which Chriſt dyd committe vn to his tuition?

54. Chriſt ſayde. Drinke you all of this cuppe, for this is the bloude of my promiſe. Math. 26.

The Pope ſayth, I will not graũt this, for my prieſtes alone ſhal drinke of it (becauſe it may crye auengeaũce on them alone) the other ſhall not drinke of it in the payne of hereſy.

55. Chriſt ſayth: Ye are my frendes if Iohn. 15.

if you do all thinges that I my ſelfe commaunde you.

The Pope ſayth, you ſhall do as I bid you, for I haue power and authoritie to make lawes. And after them ſhall you liue. 25.q.1.ca. *Sunt quidam.*

Math.19. 56. Chriſt ſayth that chaſtitie is not geuen vnto euery mã, they that haue it geuen, let them take it geuing thãkes to God. And let the other vſe the remedy which God hath prepared, for it is better to mary then to burne.

1.Cor.7. The Pope ſayth, all monkes, Fryers, and Nunnes, ſhall bowe and ſweare chaſtitie, be it geuen them or not, my Prieſtes alſo ſhall not be wedded, but as for to kẽpe whores, and rauiſhe other mens daughters & wiues, ſhalbe diſpenſed withall. I will ſee no ſuch thinges, for my Byſhoppes haue yearely great mony by it, like as bawdes be wont to haue.

Math.15. Roma.14. Colloſ.2. Tit.1. 57. Chriſt ſayth, all meates that mã taketh with thankes ſtaineth not the ſoule, for all things are pure to them that are pure.

The Pope ſayth, he that eateth egges, butter, or fleſhe in theſe dayes that I haue commaũded to be faſted, doth not onely ſtayne his ſoule wyth ſinne, but alſo is to be denounced an hereticke. *Diſt.4.ca.Statuimus.* This agreeth with Chriſt euen as the lyght doth with the darckneſs. And yet haue ye bene thus blynded long, that we could neuer perceaue this Antichriſt till now in the laſt dayes.

Math.16. Math.18. Iohn.15. 58. Chriſt ſayd vnto his Diſciples, that you bynde in earth ſhalbe boũde in heauen, and that you loſe in earth ſhalbe loſed in heauen.

The Pope chalengeth greater authoritie for he will loſe ſoules out of Purgatory, and commaunde the angels to fetch them out and all for money, without money you get nothing.

Luke.17. 59. Chriſt ſayth whẽ you haue done all thynges that I haue commaunded you, yet ſay that you are vnprofitable ſeruauntes.

The Pope ſayth do thoſe thynges that I commaũd thee, and take a ſure conſcience vnto thee that thou art a iuſt and a religious mã, and that thou haſt deſerued heauẽ. And as for I my ſelfe, If I do wrong in euery thyng, & bring many thouſandes with me into damnation, yet ſhall no man rebuke me, but cal me the moſt holieſt father. *Diſt.40.ca.Si Papa.* Oh abhomination.

60. Chriſt teacheth vs to fulfill the woorkes of mercy to the poore, euer commendyng mercy aboue offerings and ſacrifice. Math.26. Oſea.6. Math.9.

The Pope teacheth vs to geue our money for pardons, maſſes, diriges, to images and Churches, ſo that we may offer vnto their bellyes. And he that ſayth it is better to geue our charitie to the poore (as Chriſt ſayth) is counted halfe an hereticke, becauſe he goeth aboute to marre the Popes market.

61. Chriſte ſuffered death for our ſinnes and aroſe for our iuſtification, or els we all ſhould haue periſhed. Roma.4. Iohn.11.

The Pope ſayth if thou bye my pardõ, or els be buried in a grap Friers coate thou muſt nedes be ſaued, ſo that Chriſt hath ſuffered in vayne, ſith a Friers coate will ſaue a man.

62. Chriſt onely is our mediatour which maketh vnite betwirt hys father & vs, howbeit the prayer of a iuſt man is very good and profitable. 1.Iohn.2. Iames.5.

The Pope ſayth. The greateſt power and ſaluation next to Chriſt is myne. *Diſt.60.cap.Si Papa.* I maruell then why he is ſo curious to cauſe vs to worſhip the Saintes ỹ are a ſleepe. And not rather hym ſelfe, ſith he chalengeth a greater power then euer they dyd while they lyued.

63. Chriſt ſayth, who ſoeuer breake one of my leſt cõmaundementes, ſhal be called the leſt (that is to ſay none) in the kyngdome of heauen. Math.5.

The Pope ſayth, what pertaineth his law vnto me. I am ſubiect to no lawes. 25.q.1.*cap. Omnia.* therefore doth the Pope but ſeldome right. And is alwayes agaynſt right yea and agaynſt his owne lawes, as often as men do bryng hym money, for that loueth he aboue all thynges.

64. Chriſtes law is fulfilled through charitie. Roma.13.

The Popes law is fulfilled by money, if thou haue no money to geue them, thou ſhalt carye a fagot, though

thou offende not, money them & they ſée thée not, do what thou wilt.

Ephe. 1. Colloſ. 1. 1. Cor. 10. 65. Chriſt is the head of the Church as the Apoſtle doth teſtifie. And alſo the ſtone whereon the Church is buil ded. And this Church is the cõgregation of the faythfull and the very body of Chriſt.

The Pope ſayth, I am the head of the Church. *Diſt. 19. cap. Enim vero.* And the ſeate of Rome is the ſtone whereon the Church is builded. *Diſt. 19. Ita Dominus.* Can any thyng be more contrary vnto the honour and glory of God, then thus to diſpoyle hym of his kyngdome, whiche he ſo dearely hath bought thedyng his precious blond for it?

2. Pet. 2. 2. Timo. 3. 66. Chriſtes law whiche is the holy Scripture came by the inſpiryng of the holy ghoſt whiche dyd infuſe it aboundauntly into the hartes of the Apoſtles, and of the ſame ſpirite hath it his endurannce and interpretation.

The Pope ſayth, I am Lord of the Scripture to alow and diſalow it, for of me doth it take his full authority. *ca. Si omnes.* And for a token of this, is the Scripture of Chriſt, layd vnder his féete when he is at Maſſe.

Tit. 1. 67. Chriſtes Apoſtle ſayth, that a Byſhop ought to be ſo well learned, that he with the Scripture may be able to ouercome all them that be agaynſt the fayth.

The Pope and Byſhops will diſpute in Scripture with no man, but caſt them firſt in priſon, and proper engynes they haue inuẽted to wring their fingers ſo ſore, that the blonde ſhall braſte out at their fingers endes. they pyne them, and ſcourge thẽ with infinite other tormẽtes paynyng thẽ, to forſake the truth. And after make them ſweare on a booke that they ſhal, tell no man of it, thus cruelly do they entreate them againſt iuſtice. And if they can not ſubdue them to theyr willes, then do they committe them vnto ỹ ſeculare power to be burned.

Iohn. 19. 68. Chriſtes accuſation, and cauſe why he was condemned vnto death, was writtẽ ouer his head in Hebrew, Greéke, & Latine, that all men might know the cauſe, this was an argument that they vſed iuſtice (although they condemned him vniuſtly) ſithe men might ſée the offence and iudgement ioyned together.

The Pope and Byſhoppes condemne men, and committe them vnto the ſeculare power, that they ſhold execute the ſentence. But this is a miſcheuous abomination, that they will not ſuffer the ſeculare power, to know the cauſe why they put men to death, worſhipfull, diſ diuines, Maſter Doctor. O you gentle nobilitie, ponder this matter indifferently. Beware how you do execution, except you know the cauſe why. Thinke you the blonde ſhall not be requyred on you, if for an others pleaſure you deſtroy the worke of God. They will ſay vnto you, as the Iewes ſayde vnto Pilate concerning Chriſt: If he were not an euill doer we would not haue deliuered hẽ vnto you. Truſt not their wordes, for (no doubt) they are lyers, know the cauſe your ſelues, and heare the matter vnfaynedly. Thinke you they woulde not let you know the cauſe and iudgement, if they did iuſtice and not tyrannye? Be therefore no longer boyes to thẽ, which ought to be your ſeruauntes, God hath giuẽ you his ſpirite, grace and vnderſtanding, hide not the talent that God hath geuen you, but do your diligence to ſée iuſtice executed, ſecluding all tyranny, for that is your office appoynted you of God.

Luke. 6. 69. Chriſt ſayth, bleſſed are ye when men hate you, curſe you, and excommunicate you for the righteouſnes, that is to ſay, you nothing giltye nor worthy ſuch affliction.

The Pope and Byſhoppes ſaye that their curſe is ſore to be feared, yea and that it maketh men as blacke as a coole in the ſight of God, though they haue not offended. In ſo much that they muſt nédes be damned except they abſoile them agayne: howbeit Chriſt ſayth, that they are bleſſed: wherfore Chriſt is falſe, or els they are moſt vayne lyers.

Luke. 14. 70. Chriſt ſayde, when thou makeſt a dinner or feaſt, call not thy frendes, kinſmen, and neighbours that are riche,

riche, but the poꝛe, lame and blinde, which are not able to recompẽce thée, then ſhalt thou be happye, foꝛ it ſhall be rewarded thée in the reſurrection of the iuſt.

The Pope and Byſhoppes wyll call none ſuch, foꝛ they thinke it great ſhame, but they call men of great authoꝛitie and riches, which wil receiue them wyth an other feaſt, they had leuer haue their bellies well ſtuffed in this woꝛld, then to tary foꝛ the pꝛomiſe of Chꝛiſt. They thinke it long a comming.

Math.5. Luke,6. 71. Chꝛiſt ſayth, eyther make ẏ tꝛée good and his fruite good alſo, oꝛ els make the tꝛée naught and his fruite naught alſo: meaning, that the tꝛée firſt ſhoulde be good, and then bꝛinge foꝛth good fruite, the fruite maketh not the tꝛée good, but the tꝛée maketh the fruite good, although we can not know that the tꝛée is good, but by hys fruite (foꝛ we can iudge nothing but by his outward operation) yet God ſæth the quicknes in the rote, which in the tyme that God hath appointed him, ſhall bꝛing foꝛth his fruite. And appꝛoueth ẏ tꝛée to be good, although he ſéme dead vnto vs. The tꝛée is fayth, which is the mother of all good woꝛkes, which euer woꝛketh by charitie when he ſæth occaſion.

The Pope and Byſhops ſay, that the fruite maketh the tꝛée good, cleane contrary to all Scripture and reaſon. And thus turne they the tꝛées and the rotes vpwarde, while they affirme that fayth ſpꝛingeth and is made good of woꝛkes. And not the contrary, euẽ as a man would ſay, the fruite bꝛingeth foꝛth and maketh good the tꝛée. And not the contrary. O what madnes is is? They woulde make men beleue if they ſhoulde longe continue, that ẏ Mone is made of grene cheſe.

72. Chꝛiſt ſayth, I am the doꝛe of the folde, he that entreth not in by the doꝛe, but by ſome other waye, is a thæfe & a murtherer, and regardeth not the ſhæpe.

The Pope, yea and all the cleargie (foꝛ the moſt part) enter not in by Chꝛiſt, but they runne in and are not called noꝛ ſent of Chꝛiſt, One entreth by a bagge of money, wherewyth he buyeth a fatte benefice. An other entreth by ſeruing great men, and coꝛping fauour. An other, becauſe he is a great man boꝛne, muſt be made a Cardinall, oꝛ els a Byſhop. Some haue boyſons of Abbayes and other places, to ſpeake a good woꝛde foꝛ them to the kyng oꝛ other great men. Some enter thoꝛowe their curious ſinging, and minyon daunſing, ſelwe oꝛ none foꝛ vertue & learninge.

73. Chꝛiſt ſayth, I am a good ſhepheard, A good ſhephead geueth hys lyfe foꝛ hys ſhæpe.

The Pope and Byſhoppes ſay alſo, that they are good ſhepheards, how be it, they pille and ſhere the ſhæpe ſo nigh, that they leaue not one locke of wolle on their backes. And in all pointes may be likened vnto the ſhepheardes that Zacharias pꝛopheſied of: which ſayth, I ſhall rayſe vp a ſhepheard in the earth, which ſhal not viſite the thinges that are foꝛſaken, and ſhall not ſéke that which is gone aſtray, neither yet heale the diſeaſed, noꝛ nouriſhe and mayntayne that which ſtandeth, but ſuch a ſhepheard that ſhall noꝛiſhe himſelfe and not the ſhæpe, and cryeth out of hym, ſaying. O thou ſhepheard and idoll, thynke you that this ſhepheard wyll geue his lyfe foꝛ the ſhæpe?

74. Chꝛiſt ſayth, deſire you not to be called maſter, foꝛ you haue but one maſter, which is Chꝛiſt, and all you are bꝛothers. Math.23.

The Pope will be called moſt holy, hys Cardinalles, moſt reuerend, hys Byſhoppes reuerend, hys Abbottes and Pꝛioꝛs moſt, and other glorious titles haue they, that paſſe maſter, farre. And except thou call them by thoſe names and titles, thou ſhalt runne farre into their indignation, let Chꝛiſt ſay what he wyll.

75. Chꝛiſt commaunded his Diſciples that they ſhould call no man father on the earth, ſhewing them that they had but one father, which is in heauen. Math.23.

The Pope muſt be called moſt holy father, if thou geue him not that name he will excommunicate you out

of

of his ſinagoge, reaſon not with him, you may ſhew him the ſcripture, but it auayleth not, for he will wreſt it & wring it into a thouſand faſhions. And will neuer leaue it vntill he haue brought it vnto his owne purpoſe.

Acte.7. 76. Chriſtes faithfull ſeruaunt Stephen, ſayd, that God almighty dwelleth not in temples ỹ are made with mans hands, according vnto the prophetes ſaying. Eſay.66. Heauen is my ſeate, 2.King.7. and the earth is my foteſtole. What houſe will you builde for me, ſayth the Lorde? which is the place of my reſte? Did not my handes make all theſe thinges?

The Pope and his adherẽtes ſay, that he dwelleth in this place and that place, the Friers ſay we haue hym, you muſt bye hym of vs, the Monkes ſay, he is with vs, be good to our monaſtery, and you ſhall be ſure to haue hym. And ſo runne the ſely ſoules frõ Herode to Pilate. But they finde not Chriſt, for he dwelleth in no place but in the hart of a faithful mã, which 1.Cor.3. is the very temple of God.

77. Chriſtes Apoſtle Paule ſayth, Actes.17. We ought not to thinke that God is like gold, ſiluer, karued ſtones, or any ſuch thyng as man imagineth.

The Pope and his adherentes ſay that he is lyke a ſtocke and a ſtone, & cauſeth men to make images of hym, though God commaunded contrary Exod.20. ſaying. Thou ſhalt make no grauen image, neither any maner of ſimilitude of thoſe thynges whiche are in heauẽ aboue or on the earth beneath. Neither of thoſe thynges whiche are in the water, or vnder the earth, neither ſhalt thou honour or worſhyppe them. Good Chriſten beware of theſe Iohn.5. Idolles as Saint John councelleth thée, truely I thinke it be one of the greateſt cauſes of this errecation which God hath ſent into the world for ſinne.

78. Chriſt ſayd vnto Peter, thou art Symon the ſonne of Iona, thou ſhalt Iohn.1. be called Cephas which if it be enterpreted ſignifieth a ſtone as S. John ſayth in his Goſpell.

The Pope ſayth that Cephas ſignifieth the head, and of that gathereth he to be head of all the Byſhops, here doth he playnly contrary to Goſpell whiche expounedeth Cephas to bee a ſtone, what impudencie is this? I thinke he would ſay alſo that an Aſſe were a man if he thought to get any auauntage through it. Diſt.xxij. ca.ſacroſancta.

There are infinite other thynges wherein hee contrarieth Chriſt in ſo much that if it be diligẽtly examined, I thinke there is no word that Chriſt ſpake, but the other hath taught or made a law againſt it. Howbeit for to auoyde tediouſnes, we ſhall leaue them vnto your owne iudgement, for they are ſone ſearched out & eſpyed. Judge Chriſtẽ reader all theſe things with a ſimple eye, be not partially addict to the one nor to the other. But Judge them by the Scripture. And knowledge that to be the truth which Gods word doth alow, auoyding all other doctrine for it ſpringeth of Sathan, be not aſhamed to confeſſe pore Chriſt (and ſo take him for thy head) before theſe rauenous Wolues, for then ſhall he cõfeſſe thée agayn before Math.10. his father & the aungelles in heauen. Then ſhalt thou bee inheritour with Jeſu Chriſte, And the faythfull ſonne of thy father whiche is in heauen, to whom be all glory eternally. Amen.

¶Here endeth the Antitheſis betwene Chriſte and the Pope.

Tower of London, aunsweryng vnto M. Mores letter which he wrote against the first litle treatise that Iohn Frith made concernyng the Sacrament of the body and bloud of Christ, vnto which booke are added in the ende the articles of hys examination before the Bishops of London, Winchester and Lyncolne, in Paules Churche at London, for which Iohn Frith was condemned and after burned in Smithfield without Newgate the fourth day of Iuly. Anno. 1533.

¶ *The Preface of this booke.*

GRace and increase of knowledge from God the father through our Lorde Iesus Christ, be with the Christen reader, and with all them that loue the Lord vnfaynedly. Amen.

I chaunced beyng in these parties, to be in company with a Christen brother which for his commēdable conuersation, and sober behauiour, might better be a Byshop then many that weare miters if the rule of S. Paule were regarded in their election. This brother after much communication, desired to know my mynde as touchyng the Sacrament of the body and bloud of our sauiour Christ. Which thing I opened vnto hym accordyng to the gift that God had geuen me. First I proued vnto hym that it was no article of our fayth necessary to be beleued vnder payne of damnation. Then I declared, that Christ had a naturall body, euen as myne is (sauyng sinne) and that it could no more bee in two places at once thē myne cā. Thirdly I shewed him that it was not necessarie, that the wordes should so be vnderstand as they sound. But that it might be a phrase of Scripture, as there are innumerable. After that I shewed him certaine phrases and maner of speakynges. And that it was well vsed in our English toung and finally I recited after what maner they might receiue it according to Christes institutiō, not fearyng the froward alteration that the Priests vse contrary to the first forme and institution.

1. Timo. 3. Tit. 1.

The order that Iohn Frith keepeth in shewyng his mynde in the Sacrament of the body & bloud of Christ.

When I had sufficiently published my mynde, hee desired me to entitle the sume of my wordes, and write them for hym, because they seemed ouerlong to be well reteined in memorie. And albeit I was loth to take the matter in hand, yet to fulfill his instant intercession, I tooke vpon me to touche this terrible tragedie, and wrote a treatise, whiche beside my paynfull imprisonmēt, is like to purchase me most cruell death, which I am ready and glad to receiue with the spirite and inward man (although the flesh be frayle) when soeuer it shall please God to lay it vpon me. Notwithstādyng to say the truth I wrote it not to the intēt that it should haue ben published. For then I would haue touched the matter more earnestly, and haue written, as well of the spirituall eating & drinking which is of necessitie, as I dyd of the carnall which is not so necessarie. For the treatise that I made was not expedient for all men, albeit it were sufficient for them whom I tooke in hand to instruct. For they knew the spirituall and necessarie eatyng and drinkyng of his body & bloud which is not receiued with the teth and bellye, but with the eares and faith, and onely neded instructiō in the outward eating, whiche thing I therfore onely declared. But now it is cōmon abroad and in many mēs mouthes, in so much that M. More whiche of late hath busied hym selfe to medle in all such matters (of what zeale I will not define)

The occasiō that moued Iohn Frith to write on the Sacrament.

The spirituall eatyng of the Sacrament is by fayth.

hath

hath sore labored to confute it, but some mē thinke that he is ashamed of his part and for that cause doth so diligently suppresse the woorke whiche he printed. For I my selfe saw the worke in Print in my Lord of Wincheſters house, vpon S. Stephens day last past. But neither I neither all the frēdes I could make, might attaine any copie, but onely one written copie whiche as it seemed was drawen out in great hast: notwithstandyng I can not well iudge what the cause should bee, that his boke is kept so secret: But this I am right sure of, that he neuer touched the foundation that my treatise was builded vpon. And therefore sith my foundation standeth so sure and inuincible (for els I thinke verely he would sore haue laboured to haue vndermined it) I will thereupon builde a litle more, and also declare that his ordinaūce is to slender to breake it downe, although it were set vppon a woorse foundation.

¶ *The foundation of that litle treatise was, that it is no article of our fayth necessary to be beleued vnder payne of damnation, that the Sacrament should be the naturall body of Christ: which thyng is proued, on this maner.*

The Sacrament to be the naturall body of Christ is no article of our fayth, necessary to be beleued vpon payne of damnation.

IRste we must all acknowledge that it is no article of our fayth which can saue vs, nor which we are bound to beleue vnder the paine of eternal damnation. For if I should beleue that hys very naturall body both flesh and bloud were naturally in the bread and wine, that should not saue me, seyng many beleue that, and receiue it to their damnation, for it is not his presence in the bread that can saue me, but his presence in my hart through faith in his bloud, which hath washed out my sinnes and pacified ỹ fathers wrath toward me. And agayne if I doe not beleue his bodely presence in the bread and wyne, that shall not damne me, but the absence out of my hart thorough vnbeleefe.

Now if they would here obiect that though it be truth that the absēce out of the bread could not damne vs: yet are we bounde to beleue it, because of gods word which (who beleueth not, as much as in him lyeth) maketh God a lyer. And therfore of an obstinate mynde not to beleue hys word, may be an occasion of damnation. Obiection.

To this we may answere, that we beleue Gods worde, and knowledge that it is true: but in this we dissent, whether it be true in the sence that we take it in, or in the sence that ye take it in. And we say agayne, that though ye haue (as it appeareth vnto you) the euident wordes of Christ, and therefore consiste in the barke of the letter: yet are we compelled by conferring of the scriptures together within the letter, to seeche out the mynde of our Sauiour which spake the wordes. And we say thirdly, that we do it not of an obstinate mynde: For he that defendeth a cause obstinately (whether it be true or false) is euer to be reprehended. But we do it to satisfie our cōsciēces, which are cōpelled by other places of Scripture, reasons, and Doctours so to iudge of it. And euen so ought you to iudge of your partie, and to defende your sentence, not of obstinacie, but by ỹ reason of Scriptures, which cause you so to take it. And so ought neither partie to dispise other, for eche seeketh the glory of God, and the true vnderstāding of the Scripture. Solution. Obstinate defendyng of any cause is worthy of reprehension. The foundation of Iohn Frithes first treatise vppon the Sacrament.

This was the foundation of my first treatise that he hath left vnshakē. which is a great argumēt ỹ it is very true: For els hys pregnant wit could not haue passed it so cleane ouer, but would haue assayled it with some sophisticall cauillation, which by hys painted poetrie he might so haue coulered, that at the lest he might make ỹ ignorant some appearance of truth, as he hath done agaynst the residue of my first treatise, which neuertheles is true, and shall so be proued.

And first, that it is none article of our fayth necessary to be beleued vn-

der

der payne of damnation, may thus bee further confirmed. The ſame fayth ſhall ſaue vs whiche ſaued the olde fathers before Chriſtes incarnation, But they were not bounde vnder payne of damnation to beleeue this pointe: therefore it ſhall followe that we are not bounde therto vnder the payne of damnation. The firſte part of myne argument is proued by S. Auguſtine *ad Durdamũ*. And I dare boldly ſay almoſt in an C. places. For I thinke there be no propoſitiõ which he doth more oftẽ inculcate thẽ this, ẏ the ſame fayth ſaued vs which ſaued our fathers. The ſecond part is manifeſt, that ẏ nedeth no probation. For how could they beleue ẏ thyng which was neuer ſaide nor done, and without the worde they could haue no fayth, vppon the truth of theſe two parties muſt the concluſion nedes follow. Notwithſtanding, they all dyd eate Chriſtes bodye and drynke hys bloud ſpiritually, although they had hym not preſent to their teeth. And by ẏ ſpirituall eating (which is the fayth in his body and bloud) were ſaued as well as we are. For as ſone as our forefather Adam had tranſgreſſed Gods precept, and was fallen vnder condemnation, our moſt mercyfull father of hys gracious fauour gaue hym the promiſe of health and comforte, whereby as many as beleued it, were ſaued from the thrauldome of their tranſgreſſion: the worde & promiſe was this: I ſhal put enmitie betwene thée and the woman, betwene thy ſéede and her ſéede, that ſéede ſhall treade thée on the head, and thou ſhalt treade it on the hele. In thys promiſe they had knowledge that Chriſte ſhould become the ſéede or ſonne of a woman, and that he ſhoulde deſtroye the deuill with all his power, and deliuer his faythfull from their ſinnes. And where he ſayde that the deuyll ſhould treade it on the hele, they vnderſtode right well that the deuyll ſhould finde the meanes by his wyles and wicked miniſters to put Chriſt to death. And they knew that God was true, and would fulfill hys promiſe vnto them, and hartely longed after this ſéede, and ſo did both eate his body and drinke his bloud, knowledging wyth infinite thankes, that Chriſt ſhould for their ſinnes take ẏ perfect nature of mãhode vppon him, and alſo ſuffer the death. This promiſe was geuen to Adam, and ſaued as many as did beleue and were thãk full to God for hys kyndnes, and after it was eſtabliſhed vnto our father Abraham by the word of God, which ſayde, In thy ſéede ſhall all nacions of the earth be bleſſed. And with hym God made a couenant that he would be his God, and do him good. And Abraham agayne promiſed to kéepe his preceptes and walke in his wayes. Then God gaue him the ſacrament of circumciſion, and called that his couenaunt, which thing notwithſtanding was not the very couenaunt in déede, although it were ſo called. But was onely a ſigne, token, ſacrament, or memorye all of the couenaunt that was betwene God and hym, which might erpounde our matter, if men had eyes to ſée. After that, God promiſed him a ſonne whẽ his wife was paſt childe bearing, and he alſo very olde. Neuertheleſſe, he doubted not of Gods worde. But ſurely beleued that he which promiſed it, was able to performe it. And that was recounted vnto hym for righteouſnes. This Abraham did both eate his body and drinke hys bloud (through fayth) beleuing verely that Chriſt ſhould take our nature, & ſpring out of his ſéede (as touching his fleſhe) and alſo that he ſhoulde ſuffer death to redéeme vs. And as Chriſte teſtifieth, he hartely deſired to ſée the day of Chriſt. And he ſawe it and reioyſed, he ſawe it in fayth and had the day of Chriſt, that is to ſay all thoſe thinges that ſhoulde chaunce hym, playnely reuelated vnto him, albeit he were dead many hũdred yeares before it were actually fulfilled and reuelated vnto ẏ worlde. And by that fayth was he ſaued, and yet neuer did eate his fleſhe with his téeth, nor neuer beleued that bread ſhoulde be his bodye and wyne hys bloud. And therfore ſith he was alſo ſaued without that fayth, and ẏ ſame

It is no article of our fayth to beleue it to be the naturall body of Chriſt.

The ſame fayth ſaueth vs that ſaued our fathers

Adam.

Gene. 3.

How our fathers did eate the body of chriſt and dronke his bloud.

Abraham. Gene. 12.

Circumciſion was the Sacrament of Gods couenaũt made with Abraham.

Abrahã by fayth dyd eate and drinke Chriſtes body and bloud.

Iohn. 8.

The spirituall eating & drinkyng of Christ shall saue vs.

fayth shall saue vs which saued hym, I thinke that we shall also be saued if we eate him spiritually (as he dyd) although wee neuer beleue that the bread is his body. Furthermore, that mercifull Moses whiche brought the children of Israell out of Egypt into the wildernes, obtayned of God by prayers, both Manna from heauē to fēede his people, and also water out of the stone to refreshe and comfort thē.

Manna was to the Israelites the same that the Sacramēt is to vs now.

This Manna and water, were euen the same thyng vnto them, that the bread and wyne is to vs. For Saint Austen sayeth: *Quicunq; in manna Christum intellexerunt, eundem quem nos cibum spiritualem manducauerunt.*

August. de vtilitate pœnicentiæ.

Quicunque autem de mãna solam saturitatemquè siuerunt manducabant & mortui sunt. Sic etiam eundē potū: petra enim erat christus. That is to say, as many as in that manna vnderstode Christ, did eate that same spirituall meate that we doe, but as many as sought onely to fill their bellies of that manna (the fathers of the vnfaythfull) did eate and are dead. And likewise ẏ same drinke, for the stone was Christ.

Here may you gather of S. Austen that the Manna was vnto them, as ẏ bread is to vs, and likewise, that the water was to them, as the wyne is to vs, whiche anone shall appeare more playnly. S. Austen sayth further, *manducauit & Moses manna, mãducauit & Aaron, manducauit & Phinees, manducauerunt ibi multi qui Deo placuerūt & mortui non sunt. Quare? quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustauerunt, vt spiritualiter satiarentur. Omnes eandem escam spiritualem manducauerunt, & omnes eūdem potum spiritualem biberunt, spiritualem vtiq; eandem: nam corporalem alteram (quia illi manna, nos aliud) spiritualem vero eandem quam nos. Vt omnes eundem potum spiritualem biberunt aliud illi, aliud nos: sed specie visibili quod tamen hoc idem significaret virtute spirituali. Quomodo eundem potum bibebant (inquit Apostolus) de spirituali sequenti petra: petra autem erat Christus.* That is to say, Moses also dyd eate Manna and Aaron and Phinées dyd eate of it, and many other dyd there eate of it, whiche pleased God and are not dead. Wherefore? Because they vnderstode the visible meate spiritually. They were spiritually an hungred, they tasted it spiritually, that they might spiritually be replenished. They dyd all eate ẏ same spirituall meate, and all dranke the spirituall, drinke. Euen the same spirituall meate albeit an other bodely meate, for they dyd eate Manna, and we eate an other thyng, but they dyd eate the same spirituall, which we do. And they all dyd drinke the same spirituall drinke. They drāke one thyng and we an other: but that was in the outward apparence, which neuerthelesse dyd signifie the same thyng spiritually. How dranke they the same drinke? They (sayth the Apostle) dranke of ẏ spirituall stone folowyng them, and that stone was Christ. And thereunto Beda added these wordes. *Videte autem fide manente signa variata.* That is to say. Beholde that the signes are altered, and yet the fayth abydeth one.

Aug. super Ioan. tract. 26.

A goodly saying of S. Augustine.

Beda super. 1. Cor. 10.

Of these places you may playnly perceiue not onely that it is no article necessary to be beleued vnder payne of damnation, seyng the old fathers neuer beleued it. And yet dyd eate Christ in fayth both before they had the Manna, & more expressly through the Manna with no lesse fruit when the Manna was ceassed. And albeit the Manna was to them as the Sacrament is to vs, and they eate euen the same spirituall meate that we do, yet were they neuer so mad as to beleue that the Manna was chaunged into Christes owne naturall body. But vnderstode it spiritually that as the outward man dyd eate the materiall Manna which comforted the body, so dyd the inward man thorough fayth, eate the body of Christ beleuyng that as that Manna came down from heauen and comforted their bodyes, so should their Sauiour Christ which was promised them of God ẏ father, come downe from heauen & strength their soules in euerlastyng life, redeming them from their sinne

To eate the Sacramēt by fayth spiritually is to eate the body of Christ. &c.

by

by his death and reſurrection. And likewiſe do we eate Chriſt in fayth, both before we come to the Sacrament, and more expreſſely through ỹ Sacrament, and with no leſſe fruite after we haue receaued the ſacramẽt, and nede no more to make it his naturall body then the manna was, but might much better vnderſtand it ſpiritually: that as the outwarde man doth eate the materiall breade which comforteth the bodie, ſo doth the inwarde man through fayth eate ỹ bodye of Chriſte, beleuyng that as the the bread is broken, ſo was Chriſtes bodye broken on the croſſe for our ſinnes, whiche comforteth our ſoules vnto life euerlaſting. And as ỹ fayth did ſaue them without beleuyng that the manna was altered into his bodie, euen ſo doth thys fayth ſaue vs although we beleue not that the ſubſtaunce of bread is turned into hys naturall bodye. For the ſame fayth ſhall ſaue vs which ſaued them. And we are bounde to beleue no more vnder payne of damnation, then they were bound to beleue. They beleued in God the father almighty, maker of heauen and earth, and all that is in them. They did beleue that Chriſte was the ſonne of God. They did beleue that he ſhoulde take our nature of a virgin. They beleued that he ſhoulde ſuffer the deth for our deliuerance, which thyng was ſignified in all the ſacrifices, and beſides that teſtified in euery Prophet, for there was verely not one Prophet but he ſpake of that poynt. They beleued ỹ his ſoule ſhould not be left in hell, but that he ſhould ariſe frõ death and reigne euerlaſtyng with hys father. And to be ſhort, there is no poynt in our Crede, but ỹ they beleued it, as wel as we do, & theſe articles are onely neceſſary vnto ſaluatiõ, For them am I bound to beleue, & am damned without excuſe, if I beleue them not.

But the other pointes contayned in ſcripture, although they be vndoubted verities, yet may I be ſaued without them. As be it in caſe ỹ I neuer heard of them, or when I heare of them, I can not vnderſtand them, nor comprehẽd them, or that I feare them and vnderſtãd them, and yet by the reaſon of an other texte miſconſtrue them, as the Bohemes do the wordes of Chriſt in the 6. chapter of John. All theſe I ſay may bee done without any ieoperdie of damnatiõ. In euery text is but onely one veritie for which it was ſpoken and yet ſome textes there be whiche of Catholicke Doctours are expounded in vj. or vij. ſondry faſhions. Therfore we beleue theſe articles of our Crede, in the other is no perill, ſo that we haue a probable reaſon to diſſent from them. But now to returne to our purpoſe, if we will examine the authorities of S. Auſten & Beda before alledged, we ſhall eſpy that beſide the probation of this foreſayd propoſition, they opẽ the miſtery of all our matter to them that haue eyen to ſee. For S. Auſten ſayth that we and the old fathers do differ as touchyng ỹ bodely meate for they dyd eate Manna, and we bread, but albeit it baryed in ỹ outward appearaunce, yet neuertheleſſe ſpiritually it dyd ſignifie one thyng. For both the Manna and bread do ſignifie Chriſt. And ſo both they and we do eate one ſpiritual meate, that is to ſay we both eate the thing which ſignifieth and repreſenteth vnto vs the very one ſpirituall meate of our ſoules whiche is Chriſt. And Beda doth playnly call both the Mãna and the bread ſignes, ſaying behold that the ſignes are altered and yet ỹ fayth abideth one. Now if they be ſignes, then they do ſignifie, & are not the very thing it ſelfe which they do ſignifie, for ỹ ſigne of a thyng differeth frõ the thyng it ſelfe which it doth ſignifie and repreſent. As the alepole is not the ale it ſelfe which it doth ſignifie or repreſent. Here thou wilt obiecte agaynſt me that if this faith be ſufficient what nedeth the inſtitutiõ of a Sacrament? I aunſwere that Sacramentes are inſtituted for thre cauſes: The firſt is aſſigned of S. Auſten which ſayth on this maner.

In nullum autem nomen religionis, ſeu verum, ſeu falſum, coagulari homines poſſunt, niſi ſignaculorum ſeu Sacramentorum viſibilium conſortio colligantur, *Aug. contra Fauſtum Lib. 19. cap. 11.*

There is no cauſe why we ſhould accompt the Sacramẽt to be Chriſtes naturall body, for that were to groſſe an imaginatiõ.

We are not bounde to beleue vpõ payne of dãnatiõ more then our fathers beleued.

Gene. 1.

Pſal. 1. Eſay. 7. Acte. 3.

Actes. 2. Pſal. 16.

We muſt beleue the articles of our fayth vpon payne of damnation, but in the other, there is no perill.

quorum Sacramentorum vis inenarrabiliter valet plurimum. Et ideo contempta sacrilegos facit. Impie quippe contemnitur sine qua perfici nō potest pietas. That is to say: Men can not be ioyned into any kynde of religion, whether it be true or false except they be knit in felowshyp by some visible tokens or Sacramentes, the power of which Sacramentes is of such efficacie, that can not be expressed. And therfore it maketh them that despise it to be abhorred, for it is wickednes to despise that thyng without whiche godlynes can not be brought to passe. Thus it appeareth that necessitie is ỹ first cause. For there can no congregation be serued out of the multitude of men but they must nedes haue a signe, token, Sacrament, or common badge, by the which they may knowe eche other. And there is no difference betwene a signe or a badge and a Sacrament, but that the Sacrament signifieth an holy thyng, and a signe or a badge doth signifie a worldly thing as S. Austen sayth, signes when they are referred to holye thynges are called Sacramentes.

There be thre causes why ỹ Sacramentes were instituted.

The first is necessitie.

August. ad Marcellinū.

The second cause of the institution of Sacramentes.

The second cause of their institution is, that they may be a meane to bryng vs vnto fayth and to imprint it the deper in vs, for it doth customably the more moue a man to beleue, when he perceiueth the thyng expressed to diuerse senses at once, as by example, if I promise a mā to mete him at a day appoynted, he will somewhat truste my word: Notwithstandyng, he trusteth not so much vnto it, as if I dyd both promise hym with my word and also clap hādes with him or hold vp my finger for he coūteth that this promise is strong and more faythfull then is the bare word, because it moueth moe senses. For the word doth but onely certifie the thing vnto a mā by the sense of hearyng, but whē with my promise immediatly after I hold vp my finger, then do I not onely certifie him by the sense of hearing: But also by his sight, hee perceiueth that that fact confirmeth my word. And in the clappyng of handes hee perceiueth both by his sight and felyng (beside the worde) that I will fulfill my promise. And lykewise it is in this Sacrament, Christ promised them, that he would geue his body to be slayne for their sinnes. And for to establish the fayth of his promise in them, he dyd institute the Sacrament which he called his body, to the entent that ỹ very name it selfe might put them in remēbraūce what was ment by it, he brake the bread before them signifying vnto them outwardly, euen the same thyng, that he by his wordes had before protested and eue as his wordes had informed them by their hearyng, that he entended so to do, so the breaking of that bread informed their eye sight that he would fulfil his promise. Then he dyd distribute it amōg them to imprint the matter more deepely in them, signifying therby that euen as that bread was deuided among them, so should his body & frute of his passion be distributed vnto as many as beleued his wordes. Finally he caused thē to eate it, that nothyng should be lackyng to confirme that necessary point of faith in thē, signifiyng therby that as verely as they felt that breade within them, so sure should they be of hys body through fayth. And that euen as that bread doth nourishe the body, so doth fayth in hys body breaking, nourish the soule vnto euerlasting life. This did our mercifull Sauior (which knoweth our frailtie and weakenes) to establish & strēgth their fayth in his body breaking and bloud shedyng, which is our shoteanker and last refuge without which we should all perishe.

How diligently Christ set forth ỹ Sacrament of hys body & bloud that we might by that outward signe assure our fayth, that his very true body was crucified for our sinnes.

The third cause of the institution and profit that commeth of it, is this. They that haue receiued these blessed tydinges and worde of health, do loue to publishe this felicitie vnto other men. And to geue thanks before the face of the cōgregation vnto their boūteous benefactour, and as much as in them is, to drawe all people to the prayse of God with thē, which thing, though it be partly done by the preaching of Gods worde and fruitfull exhortations, yet doth that visible token and Sacrament (if a man vnderstand

The third cause of the institution of Sacramentes.

derſtand what is ment thereby) moze effectuouſly woꝛke in them both fayth and thankeſgeuing, thē doth the bare woꝛde: but if a man wot not what it meaneth, and ſeꝛketh health in the ſacrament and outwarde ſigne, thē may he wel be likened vnto a fond fellow, which when he is very dꝛye, and an honeſt man ſhew him an alepole and tell him that there is good ale inough, would goe and ſucke the alepole, truſting to get dꝛinke out of it, and ſo to quench his thꝛꝛſte. Now a wiſe man will tell him that he playeth the fole, foꝛ the alepole doth but ſignifie that there is good ale in the houſe where ẏ alepole ſtandeth, and will tell him that he muſt go neare the houſe, and there he ſhall finde the dꝛinke, and not ſtand ſucking the alepole in vayne, foꝛ it ſhall not eaſe him, but rather make him moze dꝛie, foꝛ the alepole doth ſignifie good ale: yet the alepole it ſelf is no good ale, neyther is there any good ale in the alepole. And likewiſe it is in all ſacramentes. Foꝛ if we vnderſtand not what they meane, and ſeꝛke health in the outwarde ſigne: then we ſucke the alepole and labour in vayne. But if we do vnderſtand ẏ meaning of them, then ſhall we ſeꝛke what they ſignifie, and goe to the ſignifications, and there ſhall we finde vndoubted health. As to our purpoſe in thꝛs ſacrament wherof we ſpeake, we muſt note what it ſignifieth, and there ſhall we finde our redemption. It ſignifieth that Chꝛiſtes body was bꝛoken vpon the croſſe to redeme vs from the thꝛaldome of the deuill, and that his bloude was ſhedde foꝛ vs, to waſhe away our ſinnes. Therefoꝛe we muſt runne thether if we will be eaſed. Foꝛ if we thinke to haue our ſinnes foꝛgeuen foꝛ eating of the Sacrament, oꝛ foꝛ heꝛing the Sacrament once a day, oꝛ foꝛ pꝛaying vnto it: thē ſurely we ſucke the alepole. And by thys you may perceiue what pꝛofite commeth of thoſe ſacraments, which eyther haue no ſignifications put vnto them, oꝛ els when their ſignifications are loſt and foꝛgotten. Foꝛ then no doubt they are not commended of God, but are rather abhominable, foꝛ when we knowe not what they meane, then ſeꝛke we health in the outwarde deede, and ſo are iniurious vnto Chꝛiſt and his bloud. As by example, the Sacrifices of the Iewes, were well allowed & accepted of God as long as they vſed them aright, and vnderſtode by thē ẏ death of Chꝛiſt, the ſheding of his bloud, and that holy oblation offered on the croſſe once foꝛ euer. But when they begun to foꝛget this ſignification, and ſought their health and righteouſnes in the bodely woꝛke, and in the ſacrifice it ſelfe: then were they abhominable in the ſight of God, and then he cryed out of them both by the Pꝛophet Dauid and Eſay: And likewiſe it is with our Sacramentes, let vs theꝛefoꝛe ſeꝛke vp the ſignifications, and go to the very thing which the ſacrament is ſet to pꝛeſent vnto vs. And theꝛe ſhal we finde ſuch fruitfull foode as ſhall neuer fayle vs, but comfoꝛt our ſoules into life euerlaſtyng.

The ſacrament is pꝛofitable to none but to ſuch as vnderſtād the doctrine therof.

An exaꝛple of the Alepole.

The true ſignificatiō of the ſacrament of the body and bloud of Chꝛiſt.

The ſacrifices of the Iewes as lōg as they were rightly vſed, were well accepted.

Now will I in oꝛder anſwer to M. Mores booke, and as I finde occaſion geuen me, I ſhall indeuoure my ſelfe to ſupply that thyng which lacked in the firſt treatiſe, and I truſt I ſhall ſhewe ſuch lyght, that all men whoſe eyes the Pꝛince of this woꝛlde hath not blynded, ſhall perceiue the truth of the ſcriptures and glozy of Chꝛiſt. And where as in my firſt treatiſe, the truth was ſet foꝛth with all ſimplicitie, and nothing armed againſt the aſſault of ſophiſters: that haue I ſomewhat redꝛeſſed in this booke, & haue bꝛought bones fitte foꝛ their teeth, which if they be to buſie, may chaunce to choke them.

¶ *Thus beginneth the Preface of* M. Mores *booke.*

IN my moſt harty wyſe More. I recommende me vnto you, and ſend you by this bringer the wryting againe which I receiued from you. Whereof I haue bene offered a cople of copies mo, in the mean while, as late as ye wot well it was.

Frith. Deare brethren, conſider theſe wordes, and prepare you to the croſſe that Chriſt ſhall lay vppon you, as ye haue oft bene counſayled. For euen
1. Pet. 2. Luke. 22. as when the Wolfe howleth, ỹ ſhepe had nede to gather thẽſelues to their ſhepheard, to be deliuered from the aſſault of the bloudy beaſt, likewyſe had you nede to flye vnto the ſhepheard of your ſoules Chriſt Jeſus, &
Epheſ. 6. to ſell your coates, and buye his ſpirituall ſworde (which is the word) of God) to defende and deliuer you in this preſent neceſſitie: for now is the tyme that Chriſt tolde vs of, Math. 10. that he was come (by his worde to ſet variaunce betwene the ſonne and his father, betwene the daughter and her mother, betwene the daughter in
Mich. 7. lawe and her mother in lawe, & that in a mans owne houſeholde ſhall be his enemies. But be not diſmayde, nor thinke it no wonder, for Chriſte
Iohn. 6. chooſe twelue, and one of them was ỹ Deuill and betrayed his maſter. And
Math. 10. we that are his diſciples may looke for no better than he had himſelf: for the ſcholer is not aboue his maiſter.

2. Cor. 11. Saint Paule proteſteth ỹ he was in perill among falſe brethren, & ſurely I ſuppoſe that we are in no leſſe ieopardye. For if it be ſo that hys maſterſhip receiued one coppe and had a cople of coppes moe offered in the meane while, then may ye be ſure
Joh. Frith mette with falſe brethren. that there are many falſe brethren which pretend to haue knowledge, & in dede are but pykethankes, prouiding for their bellye: prepare ye therfore clokes, for the weather wareth cloudy, and rayne is like to followe. I meane not falſe excuſes and forſwearing of your ſelues: but that ye looke ſubſtantially vpon Gods worde, that you may be able to anſwere their ſubtle obiections. And rather chuſe manfully to dye for Chriſt and hys worde, than cowardlye to deny hym, for thys vayne and tranſitory lyfe, cõſidering that they haue no further power but ouer this corruptible bodye, which if they put it not to death, muſt yet at ỹ length periſh of it ſelfe. But I
2. Cor. 10. truſt the Lord ſhall not ſuffer you to be tẽpted aboue that you may beare, but according to ỹ ſpirite that he ſhall poure vppon you, ſhall he alſo ſende you the ſcourge, and make hym that hath receiued more of the ſpirite to ſuffer more, and him that receiueth leſſe thereof, to ſuffer according to his Talent. I thought it neceſſary firſt to admoniſhe you of this matter, and now I will recite more of M. Mores boke.

An exhortation to ſtand manfully by the profeſſion of Gods worde.

More. Whereby men may ſee how gredely theſe newe named brethren writeit out, & ſecretly ſpread it abroade.

Frith. The name is of great antiquitie, although you liſte to ieſte. For they were called brethrẽ ere our Biſhops were called Lordes, and had ỹ name geuen them by Chriſt, ſaying, Math. xxiij. all ye are brethren. And Luke ỹ xxij. Confirme they brethren. And the name was cõtinued by the Apoſtles, and is a name that nouriſheth loue & amitie. And very glad I am to heare of their gredy affection in writing out and ſpreading abroade the worde of Amos. 8. God, for by that I do perceiue the prophecie of Amos to haue place, which ſayth: In the perſon of God I will ſend hunger and thyrſte into the earth, not hunger for meate, nor thurſt for drinke: But for to here the worde of God. Now begynneth the kyngdome of heauen to ſuffer violence: Now runne the poore Publi- Math. 11.
canes which knowledge them ſelues Luke. 18.
ſinners, to the worde of God perfyng, both goodes and body in ieoperdy for the ſoule health. And though our Biſhops do call it hereſie, and all them heretickes that hunger after it, yet do we know that it is the Goſpell of the lyuyng God, for the health and ſaluation of all that beleue. And as for the Roma. 1.
name doth nothing offẽde vs, though they call it hereſie a thouſand tymes. For S. Paule, teſtifieth that the Phariſeis and Prieſtes which were counted the very Church in hys tyme dyd ſo call it, and therefore it forceth not though they, ruling in their rowmes, vſe the ſame names. Actes. 24.

More. Which young mã I here ſay hath lately made diuers other thynges, that yet runne in hoker moker ſo cloſe amõg the brethren that there com-

Brethrẽ, is an auncient name in the ſcripture.

commeth no copies abroad.

Frith. I aunſwere, that ſurely I can not ſpynne, and I thinke no mā more hateth to be idle then I do. Wherfore in ſuch thynges as I am able to doe, I ſhalbe diligēt as long as God lendeth me my lyfe. And if ye thinke I be to buſie you may rid me the ſoner, for

Joh. Frith feared not death. euen as the ſheepe is in the butchers handes ready bound and loketh but euen for the grace of the butcher whē he ſhall ſhed his bloud: Euen ſo am I bounde at the Bychops pleaſures, euer lokyng for the day of my death. In ſo much, that playne worde was ſent me, that the Chauncelour of Lōdon ſayd, it ſhould coſt me the beſt bloud in my body, whiche I would gladly were ſhed to morow, if ſo be, it might open the kyngs graces eyen.

And verely I maruell that any thing can ranne in yoker moker or be hyd from you. For ſith you mought haue ſuch ſtore of coppes, concernyng the thyng whiche I moſt deſired to haue ben kept ſecret, how ſhould you then lacke a coppe of thoſe thynges whiche I moſt would haue publiſhed? And hereof ye may be ſure, I care not though you and all the Bychops with in England loke on all that euer I wrote, but rather would be glad that ye ſo dyd. For if there be any ſparkle of grace in your breaſtes, I truſt it ſhould geue occaſion ſomewhat to kyndle it, that you may conſider and know your ſelues, whiche is the firſt poynt of wiſedome.

Frith wiſheth all his workes to be ſeene.

More. And would God for his mercy (ſayth M. More) that ſith there can nothing refrayne their ſtudie, from deuiſing and compaſsyng of euill and vngracious writyng, that they would and could keepe it ſo ſecretly, that neuer man ſhould ſee it, but ſuch as are ſo farre corrupted, as neuer would be cured of their cāker.

Frith. It is not poſſible for hym that hath his eyen and ſeeth hys brother whiche lacketh ſight in ieoperdie of perihing at a perilous pit, but that hee muſt come to hym and guide hym, till he be paſt that ieoperdye, & at the leſt wiſe, if he can not come to hiu, yet will he call and crye vnto hym to cauſe hym

He that ſeeth his brother in peril of ieoperdy, muſt warn hym therof.

chooſe the better way, except his hart bee cankered with the contagion of ſuch hatered that he can reioyſe in his neighbours deſtruction. And euē ſo is it not poſſible for vs whiche haue receiued the knowledge of gods worde, but that we muſt cry and cal to other, that they leaue the perillous pathes of their owne folliſh phantaſies. And doe that onely to the Lord, that he cō- Deut. 12.
maundeth them, neither addyng any thyng nor diminiſhyng. And therfore vntill we ſee ſome meanes fownde, by the whiche a reaſonable reformation may be had on the one partie, and ſufficient inſtruction for the poore tomōs I inſure you, I neither will nor can ceaſe to ſpeake, for the worde of God boyleth in my body, like a feruēt fire, and will nedes haue an iſſue and breaketh out, when occaſion is geuē. Note here the earneſt zeale of Frith.

But this hath bene offered you, is offered, and ſhall be offered: Graunt that the worde of God, I meane ỹ tert of Scripture, may go abroad in our Engliſh toung, as other nations haue it in their tounges, and my brother William Tyndall, and I haue done, & will promiſe you to write no more. If you wil not graunt this condition, then will we be doing while we haue breath, and ſhew in few wordes that the Scripture doth in many: and ſo at the leſt ſaue ſome. An offer made to the Clergie by Io. Frith.

More. But a lacke this will not be, for as S. Paule ſayth, the contagion of hereſie creepeth on, lyke a canker. For as the canker, corrupteth the body further and further and turneth the whole parties into the ſame deadly ſickneſs, ſo doth theſe hereſies creepe forth among good ſimple ſoules, till at the laſt it be almoſt paſt remedy.

Fr.... This is a very true ſaying and maketh well agaynſt his owne purpoſe, for in deede this contagion began to ſpring euen in S. Paules tyme. In ſo much that the Galathians were in a maner wholy ſeduced from his doctrine. And he ſayd to the Theſſalonians the miſtery of iniquitie euē now beginneth to worke. And S. John teſtifieth that there were all ready many Antichriſtes riſen in hys dayes. 2. Theſ. 2. 1. Iohn. 4.

And alſo Paul prophecied what ſhold folow after his tyme. Actes. 20. ſaying: take ye hæde to your ſelues and to all the flocke, ouer whiche the holy ghoſt hath put you ouerſeers, to fæde the congregation of God whiche he purchaſed with his owne bloud. For I know this wel, that after my departyng ſhall enter in greuous Wolues among you, which ſhall not ſpare the flocke. And euen of your ſelues ſhall ariſe men, ſpeaking peruerſe things, to draw Diſciples after thē and therfore watch. &c. This canker then began to ſpread in the congregatiō, and dyd full ſore noy the body, in ſo much that within iiij. C. yeare, there were very many ſectes ſcattered in euery coſt. Notwithſtandyng there were faythfull fathers that diligently ſubdued them with the ſworde of Gods word. But ſurely ſince Silueſter receiued ſuch poſſeſſions, hath the canker ſo crept in ỹ Church, that it hath almoſt left neuer a ſounde member. And as Ciſtercenſis writeth in the 8. booke, that day that hee receiued reuenues was a voyce heard in ỹ ayre, crying ouer the court whiche ſayd, this day is venime ſhed into ỹ church of God. Before that tyme there was no Byſhop gredy to take a cure. For it was no honour and profite as it is now, but onely a carefull charge which was lyke to coſt him his lyfe at one tyme or other. And therefore no man would take it, but he that bare ſuch a loue and zeale to God and his flocke, that he could be content to ſhed his bloud for them. But after that it was made ſo honorable and profitable, they that were worſt both in learnyng and lyuyng, moſt laboured for it. For they that were vertuous wold not entangle them ſelues with the vayne pride of this world, and weare thæ crownes of gold, where Chriſt dyd weare one of thorne. And in concluſion it came ſo farre, that who ſoeuer would geue moſt money for it or beſt could flatter the Prince (which he knew wel all good men to abhorre) had the preheminence and gote the beſt Byſhoprike, and then in ſtead of Gods word, they publiſhed their own commaundements, and made lawes to haue all vnder them, and made mē beleue they could not erre what ſoeuer they dyd or ſayd, & euen as in the rowmes and ſtede of Moſes, Aaron, Eliazer, Joſue, Calib, and other fayth full folke, came Herode, Annas, Cayphas, Pylate and Judas, whiche put Chriſt to death. So now in the ſtede of Chriſt, Peter, Paule, James and John and the faythfull folowers of Chriſt, we haue ỹ Pope, Cardinals, Archbyſhops, Byſhops, and proude Prelates with their Proctour, the malitious miniſters of their maſters the deuill, which notwithſtandyng tranſforme them ſelues into aungels, as though they were the miniſters of righteouſnes whoſe end ſhalbe accordyng to their workes. So that the body is cankered long agone, and now are left but certaine ſmall members, whiche God of his puiſſaunt power hath reſerued vncorrupted & becauſe they ſee that they can not be cankered as their owne fleſh is, for pure anger they burne them, leſt if they cōtinued there might ſeeme ſome deformitie in their owne cankered carkaſe, by the comparyng of theſe whole members to their ſcabbed body.

Teacheth in a few leaues ſhortly al the poyſon that Wickleff, Oecolampadius, Huſkyn, Tyndall and Zwynglius haue taught in all their bookes before. Cōcerning the bleſſed Sacrament of the aulter: not onely affirmyng it to very breade ſtill (as Luther doth) but alſo (as theſe other beaſtes do) ſayth it is nothing els. And after, the ſame Syr Thomas More ſaith. Theſe dregges hath he dronken of Wickleffe, Oecolampadius, Tyndall, and Zwinglius, and ſo hath he all that he argueth here beſide, which iiij. what maner folke they be, is metely well perceyued and knowen, and God hath in part, with hys open vengeaunce declared.

Luther is not the pricke that I run at, but the ſcripture of God. I do neither affirme nor deny any thyng, becauſe Luther ſo ſayth: but becauſe the Scripture of God doth ſo conclude &

deter-

Actes. 20.

The prophecie of S. Paule of the latter times.

A great alteration in the church, ſithen the time of Chriſt and hys Apoſtles.

1. Cor. 11.

Silueſter.

A little flock is left that are not corrupted.

when corruption entred into ỹ Church.

Byſhoprickes wer not gredely ſought in ỹ primitiue Church, for then it was a charge and not a Lordſhip.

More.

Math. 27. Mark. 15. Iohn. 19.

Frith.

determine. I take not Luther for ſuch an author that I thinke hee can not erre, but I thinke verely that he both may erre and doth erre in certayne poyntes, although not in ſuch as concerne ſaluation and damnation, for in theſe (bleſſed be God) all theſe whom ye call heretickes do agrée right well. And likewiſe I do not alow this thing becauſe Wickleffe, Oecolampadius, Tyndall and Zwinglius ſo ſay, but becauſe I ſée them in that place more purely erpoũde the Scripture, and that the proceſſe of the text doth more fauour their ſentence.

And where you ſay that I affyrme it to be bread ſtill as Luther doth, the ſame I ſay agayne, not becauſe Luther ſo ſayth, but becauſe I cã proue my wordes true by ſcripture, reaſon, nature, and doctors. Paule calleth it 1.Cor.10. bread ſaying: the bread whiche we breake, is it not the fellowſhip of the Paule calleth the Sacrament bread. body of Chriſt? For we though we be many, are yet one body and one bread, as many as are partakers of one bread. And againe he ſayth: as often as ye eate of thys bread, or 1.Cor.11. drinke of thys cuppe, you ſhall ſhewe the Lordes death vntill he come. Alſo Acſtes.2. Luke calleth it bread in the Actes ſaying: they continued in the fellowſhip of the Apoſtles and in breaking of bread, and in prayer. Alſo Chriſt called the cuppe, the fruite of the vyne Luke.22. ſaying: I ſhall not from hence forth drinke of the fruite of the vyne, vntill I drink that new in the kingdome of my father. Furthermore, nature doth teach you that both ỹ bread and Nature ſayth there is bread in the Sacrament. wine continue in their nature. For the bread mouleth if it be kept long, yea and wormes brẽde in it. And the pore mouſe will runne away with it, and deſire no other meate to her dinner, which are euident inough that there remayneth bread. Alſo the wine The wyne will ware ſowre if it be kept lõg. if it were reſerued would ware ſower, as they confeſſe them ſelues, and therefore they houſell the laye people but with one kinde onely, becauſe the wine can not continue nor be reſerued, to haue ready at hand whẽ nede were. And ſurely as if there remayned no bread, it could not mould nor ware full of wormes. Euẽ ſo if there remained no wine, it could not ware ſower, and therefore it is but falſe doctrine, that our prelates ſo long haue publiſhed. Finally that there remayneth bread might be proued by the authoritie of many doctors, which call it bread and wine, as Chriſt and his Apoſtles did. And though ſome ſophiſters would wreſt their ſayings and expound them after their phantaſie, yet ſhall I alleage them one doctor (which was alſo Pope of Rome) that maketh ſo plaine with vs, that they ſhall be compelled with ſhame to hold their tongues. For Pope Gelaſius writeth on thys maner. *Certe ſacramenta quæ ſumimus corporis & ſanguinis Chriſti diuine res ſunt & propterea per illa, participes facti ſumus diuinæ naturæ, & tamẽ nõ deſinit eſſe ſubſtantia vel panis & vini ſed permanent in ſua proprietate naturæ. Et certe imago & ſimilitudo corporis & ſanguinis Chriſti in actione miſteriorum celebrantur.* That is to ſay: Surely the ſacramentes of the body and bloud of Chriſt, are a godly thing, and therfore through them are we made partakers of the godly nature. And yet doth it not ceaſe to be the ſubſtance, or nature of bread and wine, but they continue in the propertie of their owne nature, and ſurely the image and ſimilitude of the body and bloud of Chriſt are celebrated in the acte of the myſteries. Thys I am ſure was the olde doctrine which they can not anoyde. And therefore with the Scripture, nature, and fathers, I will conclude that there remaineth the ſubſtaunce and nature of bread and wine.

The Doctors proue that bread remayneth in the Sacrament.

Gelaſius a Pope. Contra Eutych. & Neſtorium.

This is the ſaying of Gelaſius a Pope.

And where ye ſay that we affyrme it to be nothing els, I dare ſay that ye vntruely report on vs all. And here after I will ſhewe you what it is more then bread. And where ye ſay that it is metely well knowen what maner of folke they be, and that God hath in part with his open vengeance declared.

I aunſwere that maſter Wickliffe was noted while he was liuing, to be a man not onely of moſt famous doctrine, but alſo of a very ſincere life Wickleffe.

and

and conuerſation. Neuertheleſſe to declare your malicious mindes and vengeable hartes (as men ſay) xb. yeare after he was buryed, you toke hym vp and burnt hym, which facte declared your furye, although he felt no fire: but bleſſed be God which hath geuen ſuch tyrantes no further power, but ouer thys corruptible body. For the ſoule ye can not binde nor burne, but God may bleſſe where you curſe, and curſe where you bleſſe.

wickleffe buried xb. yeare, and then brent.

Math. 10.

Malach. 2.

Oecolampadius. And as for Oecolampadius, whō you alſo call Huſkyn, his moſt aduerſaries haue euer commended his conuerſation, and godly life, which when God had appoynted hys tyme, gaue place vnto nature (as euery mā muſt) and dyed of a canker.

Tyndall. And Tyndall I truſt liueth, well content with ſuch a poore Apoſtles life, as God gaue hys ſonne Chriſt, and hys faythfull miniſters in thys worlde, which is not ſure of ſo many mites, as ye be yearely of poundes, although I am ſure that for hys learning and iudgement in Scripture, he were more worthy to bee promoted, then all the Biſhops in England. I receaued a letter from hym, which was written ſince Chriſtmas, wherein among other matters he writeth thus. I call God to recorde agaynſt the day we ſhall appeare before our Lorde Jeſus to geue a reckoning of our doings, that I neuer altered one ſillable of Gods worde, agaynſt my conſcience, nor would doe thys day, if all that is in earth, whether it be honour, pleaſure, or riches, might be geuen me. Moreouer, I take God to recorde to my conſcience, that I deſire of God to my ſelfe in thys worlde, no more then that without which I can not kepe hys lawes. &c. Iudge Chriſtē reader whether theſe words be not ſpoken of a faythfull, clere innocent hart. And as for hys behauiour is ſuch, that I am ſure no man cā reproue hym of any ſinne, howbeit no mā is innocent before God which beholdeth the hart.

Tyndall declareth his innocency.

Zwinglius Finally Zwinglius was a man of ſuch learning and grauitie (beſide eloquence) that I thinke, no man in Chriſtendome might haue compared with hym, notwithſtanding he was ſlaine in battell in defending hys Citie and common wealth, agaynſt the aſſaulte of wicked enemies, whiche cauſe was moſt righteous. And if hys maſterſhip meane, that that was the vengeaunce of God, and declared hym to be an euill perſon becauſe he was ſlaine: I may ſay nay, and ſhew euident examples of the contrary, for ſometyme God geueth the victorye agaynſt them that haue moſt righteous cauſe, as it is euident in the booke of Iudges, where all the children of Iſraell were gathered together, to punyſhe ỹ ſhameſull ſodomitrie of the Tribe of Beniamin, which were in number but 25. thouſand. And the Iſraelites were 400. thouſand fighting men, which came into Silo, and aſked of God who ſhould be theyr Captaine agaynſt Beniamin. And they being but 25. thouſand ſlue of the other Iſraelites 12. thouſand in one day. Then fledde the children of Iſraell vnto the Lord in Silo, & made great lamentation before hym euen vntill night: and aſked hym counſell ſaying: Shall we go any more to fight agaynſt the tribe of Beniamin our brethren or not? God ſayd vnto them yes, goe vp and fight agaynſt them. Thē went they the next day & fought agaynſt them, and there were ſlaine agayne of the Iſraelites 18. thouſand men. Then came they backe agayne vnto the houſe of God, and ſat down and wept before the Lord, and faſted that day vntill euen, and aſked hym agayn, whether they ſhould any more fight agaynſt theyr brethren or not. God ſayd vnto them yes, to morrow I will deliuer them into your handes. And the next day was ỹ tribe of Beniamin vtterly deſtroyed, ſauyng 600. men which hid thē ſelues in the wildernes. Here it is euident that the children of Iſraell loſte the victorye twiſe, and yet notwithſtanding had a iuſt cauſe, and fought at Gods commaundement. Beſides that, Judas Machabeus was ſlaine in a righteous cauſe, as it is manifeſt in the firſt booke of the Machabees. And therfore it can

Zwinglius ſlayne in a iuſt and righteous cauſe.

Iudic. 20.

Here note that the children of Iſraell fought at Gods commaundement and in a righteous cauſe, & yet were twiſe ouerthrowen.

1. Macha.

it can be no euident argument of the vengeance of God, that he was ſlaine in battell in a righteous cauſe, and therefore me thinketh that thys man is to malaparte, ſo bluntly to enter into Gods iudgement, and geue ſentence in that matter before he be called to counſell. Thus haue I ſufficiently touched hys Preface, for thoſe pointes ẏ he afterward touched more largely, haue I willingly paſſed, becauſe I ſhall touch thē earneſtly hereafter. Now let vs ſē what he proueth.

M.More. ¶ It ys a great wonder to ſee vpon how light and ſleight occaſiōs he is fallē vnto theſe abhominable hereſies. For he denieth not nor cā not ſay nay, but that our Sauiour ſayd him ſelfe, my fleſhe is verely meate & my bloud is verely drinke he denieth not alſo that Chriſt him ſelfe at his laſt Supper, takyng the bread into his bleſſed handes, after that he had bleſſed it ſayd vnto his diſciples? Take you this and eate it, this is my body, that ſhalbe geuen for you. And likewiſe gaue thē the chalice after his bleſſyng and conſecracion, and ſayd vnto them, this is the chalice of my bloud of the new teſtament, which ſhalbe ſhed out for many, do ye this in remembrance of me.

Frith. ¶ It is a great wonder to ſee how ignorāunt their pr[illegible]tour is, in the playne ſtates of ſcripture. For if he had any Iudgmēt at all he might wel perceiue ẏ when Chriſt ſpake theſe wordes, my fleſh is verely meate and my bloud is verely drinke, he ſpake nothing of ẏ ſacramēt. For it was not inſtitute vntill his laſt ſupper. And theſe wordes were ſpokē to ẏ Iewes long before, & ment them not of ẏ carnall eatyng or drynking of his bodye or bloud, but of the ſpirituall eating, which is done by fayth and not with tothe, or bellye. Wherof S. Auſtyn ſayth vppon his goſpell of John why preparеſt thou other tothe or bellye? beleue and thou haſt eaten him. So ẏ Chriſtes wordes muſt here be vnderſtāded ſpiritually. And that he calleth hys fleſhe very meat becauſe that as meate by the eating of it & diſgeſting it in our bodye doth ſtrengthen theſe corruptible mēbres, ſo likewiſe doth Chriſtes fleſhe by the beleuing that it taketh our ſinne vpon it ſelfe & ſuffered the death to deliuer vs & ſtrengthen our immortall ſoule. And likewiſe as drinke when it is dronken, doth comfort and quicken our fraple nature. So likewiſe doth Chriſtes bloud by the drinkyng of it into the bowelles of our ſoule that it is by the beleuing and remembring that it is ſhed for our ſinnes, comfort and quicken our ſoule vnto euerlaſting lyfe. And this is the eating and drinking ẏ he ſpeaketh of in that place. And that it is ſo you may perceaue by the text following which ſayth, he that eateth my body & drinketh my bloud dwelleth in me and I in him, which is not poſſible to be vnderſtād of the ſacrament. For it is falſe to ſay that he ẏ eateth the ſacrament of his body and drinketh the ſacrament of his bloud, dwelleth in Chriſt and Chriſt in hym For ſome man receiueth it vnto his condemnation, And thus doth Saint Auſten expound it ſayinge, *Hoc eſt enim Chriſtum manducare, in illo manere & illum manentem in ſe habere.* This is the very eating of Chriſt to dwell in him & to haue him dwelling in vs So ẏ who ſo euer dwelleth in Chriſt (ẏ is to ſay beleueth ẏ he is ſēt of God to ſaue vs from our ſinnes) doth verely eate and drinke his body and bloud although he neuer receiued the ſacrament. This is ẏ ſpirituall eating neceſſary for all ẏ ſhal be ſaued for there is no man that cōmeth to God wout this eating of Chriſt, that is the beleuing in hym. And ſo I denye not but that Chriſt ſpeaketh theſe wordes but ſurely he ment it ſpiritually, as Saint Auſten declareth, and as the place playnely proueth.

The Papiſtes doe falſly alledge this text.

Aug. in Ioān. tract. 26

To beleue in Chriſt is to dwell in Chriſt.

And as touching ẏ other wordes ẏ Chriſt ſpake vnto hys diſciples at the laſt Supper I deny not but ẏ he ſayd ſo, but ẏ he ſo fleſhly ment as ye falſly faine, I vtterly deny. For I ſay ẏ his wordes were then alſo ſpirite & life, & were ſpiritually to be vnderſtāded, & ẏ he called it his body. For a certaine propertie, euen as he cauled him ſelf

Mach. 26.

Chriſte ſpake of no carnall eating of him, but of a ſpirituall eating by fayth.

Iohn. 6.

Iohn. 15.

a very

a very vyne, & his disciples very vine
Iohn.10. braunches, and as he cauled himselfe a doore: not ỹ he was so in dede, but for certaine properties in the similytudes, as a má for some propertie sayeth of his neighbours horse, this horse is mine vp and downe, meaning that it is in euery thing so like.
Gene.35. And lyke as Jacob builded an aulter
Gene.32. and cauled it the house of God, & as Jacob called ỹ place where he wrastled with the aungell, the face of God, and as the paschall lambe was cauled the passing by of the Lord. And as a
Ieremy.19 broken potsherd was cauled Hierusalem, not for that they were so in dede but for certaine similitudes in the properties, and that the very name it self might put men in remẽbraunce what is ment by the thing, as I sufficiently declared in my first treatise.

More. He must nedes confesse, that they that beleue that it is the very body and his very bloud in dede, haue the playne wordes of our sauiour him selfe vpon their side, for the ground & foundacion of their fayth.

Frith. That is very true and so haue they ỹ very wordes of god, which say that a broken potsherd is Hierusalem, and that Christ is a stone, and that Christ is a vine and a doore. And yt yf they should beleue or thinke that he were in dede any of these things, they were spirituall and nevertheless deceiued. For though he so sayd, yet I say hys wordes were spiritually to bee vnderstanded. And where you say that I flye from the fayth of playne and open scriptures, & for the allegory destroy the true sence of the letter. I aũswere that some textes of Scripture are onely to be vnderstand after the
Roma.4. letter: as when Paule sayeth, Christ died for our sinnes and arose agayne for our iustification. And some textes are onely to be vnderstand spiritually or in the way of allegory: As when
1.Cor.10. Paule sayth, Christ was the stone, &
Iohn.15. when Christ sayth him selfe, I am a
Iohn.10. very vyne I am the dooze, and some must be vnderstand both litterally, & spiritually: As when God sayd, out of Egipt cauled I my sonne, which although it were literally fulfilled in the childre of Israell whẽ he brought Osea.11. them out of Egipt with great power and wonders yet was it also ment & verified in Christ hymselfe, his very spirituall sonne, which was cauled out of Egipt after ỹ death of Herod. Math.2. And agayne it is very spiritually fulfilled in vs whiche through Christes bloud are deliuered frõ the Egypt of sinne, & from the power of Pharao ỹ deuil. And I say that this text of scripture: This is my body, is onely spiritually to be vnderstand, & not litterally. And ỹ doth S. Austen also cõfirme which writeth vnto Adamantus and sayth, These sentenses of scripture, Christ was the stone, the bloude is the soule, and this is my body. are figuratiuelie to bee vnderstande (that is to say spiritually or by the waye of an allegorie) and thus haue I Saint. Augustin wholly on my side, whiche thing shall yet heare after more plainly appeare.

The Scripture speaketh diuersly and hath diuers senses.

M.More. Now his example of his bridegromes ring I very well alow, for I take the blessed sacrament to beleft with vs for a very token and a memoriall of Christ in dede. but I say that the hole substaunce of the same token and memoriall is his owne blessed bodie. And so I say that Christ hath left vs a better token then this man would haue vs take it for, & therein he seemeth like a man to whõ a bridgrome had deliuered a goodly gold ryng with a riche rubie therein, to deliuer his bride for a tokẽ. And thẽ he would like a false shrewe, keepe away that gold ring, & geue the bride in stede therof, a proper ring of a rishe, and tell her that the bridgrome would send her no better. Or els like one that when the bridgrome had geuẽ such a ryng of golde to hys bride for a token, will tell her plaine, and make her beleue that the ring were but coper or brasse, to minishe the bridgromes thanke.

More is a mocker and trifler.

Frith. I am right glad ỹ ye admit myne example, and graunt that the sacrament is left to be a very token and a memoriall of Christ in dede. But

where

where you say, that the whole substaunce of the same token and memoriall is his owne blessed bodye, that is soner sayd then proued. For S. Austen sheweth the cōtrary, as it is partly before touched, and here after shalbe declared more plainelye. & where you say that we fare like a false shrew that would kepe the gold ring from ye bride, and geue her a ring of a rishe, or tell her that her golde ring were copper or brasse, to minish the bridegromes thanke. I aunswere that we denye not but that the ring is most fine gold, and is set with as rich Rubyes as can be gotten. For that ryng (I meane the Sacrament) is not onely a most perfite token and a memoriall of the bridgromes benefites and vnfayned fauour on his partie but it is also on the other partie Eucharistia: that is to say, a thankes geuyng, for the gracious gifles which she vndoubtedly knowledgeth her selfe to haue receiued. For as verely as that bread is broken among them, so verely was Christes body brokē for their sinnes. And as verely as they receiue that bread into their bellye thorough eating it, so verely do they receiue the frute of his death into their soules by beleuyng in hym. And therefore they assemble to that Supper, not for the valure of the bread., wyne or meate that is there eaten, but for the entent to geue hym thankes commonly among thē all, for his inestimable goodnes. But to procéede vnto our purpose, if a man would come vnto the bryde, and tel her that this goodly gold ryng were her owne bridgrome, both flesh bloud and bones (as you do) thē I thinke if she haue any wytte, she might aunswere him, that he mocked and the more he sayd it, the lesse she might beleue him, and say that if that were her owne bridgrome, what should she then néede any remēbraūce of hym or why should hee geue it her for a remembraunce? For a remembraunce presupposeth the thyng to be absent, and therefore if this be a remembraunce of hym, then can he not here be present.

An aunswere to Mores triflyng.

Eucharistia

The right cause why we should come to the Table of our Lord.

More hath here a cheke mate.

M.More. I maruell me therfore much, that hee is not afearde, to affirme that these wordes of Christ, of his body and of his bloud, must needes be vnderstand by waye of a similitude or an allegorye as the woordes bee of the vyne and the doore. Nowe this he wottes well, that though some wordes spoken by the mouth of Christ be to be vnderstand onely by way of a similitude or an allegory, yet foloweth it not thereupon, that euery like word of Christ in orher places was no other but an allegory, for such was the shift and cauillation that the wicked Arrians vsed which tooke frō Christes person his omnipotent Godhead.

Frith. I graunt that the Arrians erred, for as M. More sayth, though in some place a word be taken figuratiuely, it foloweth not therfore in euery other place, it should likewise be taken. But one question must I aske his mastershyp how doth he know that there is any worde or text in Scripture that must be taken figuratiuely? that is by the way of a similitude or as hee calleth it a necessary allegory? I thinke (though some men may assigne other good causes and euidences) that the first knowledge is by other textes of Scripture. For if other textes be conferred vnto it, and wil not stand with the litterall sence, thē I thinke it must néedes be takē spiritually or figuratiuely as there are infinite textes in Scripture. Now when I sée that S. Thomas which felt christ his woūds and put his finger in his side, called hym his Lord and God, and that no text in scripture repugneth vnto the same, but that they may well stand together me thinketh it were foly to affirme that this worde, God, in that text should be taken figuratiuely or by way of an allegory: But now in our matter the processe of Scripture will not stand with the litterall sense, as shall hereafter appeare. And therfore necessitie compelleth vs to expounde it figuratiuely, as doth also S. Austen and other holy Doctours, as hereafter shall playnly appeare.

Why certeine places of ye Scripture must be vnderstand spiritually.

M.More. If euery man that can finde out a new fonde phantasie vppon a text

of holy Scripture, may haue hys owne mynde taken and hys owne exposition beleued agaynst the expositions of the olde cunnynge Doctours and Saintes, thē may you surely see that no article of the christen faith, cā stand and endure lōg. And then he alledgeth S. Hierome which sayth, that if the exposition of other interpretours, and the cōsent of the common Catholicke Church, were of no more strength, but that euery man might be beleued that could bryng some textes of Scripture, for hym expounded as it pleased hym selfe, then could I (sayth this holy man) bryng a new sect also, and say by Scripture, that no mā were a true Christē mā nor a mēber of the Church, that kepeth ij. coates. And in good faith (sayth M. More) if that way were alowed, I were able my selfe to find out xv. new sectes in one fore noone.

Frith. S. Peter sayth, that the Scripture is not expounded after the appetite of any priuate person, but euē as it was geuen, by the spirite of God and not by mans will. So must it be declared by the same spirite. And therefore I will not that any man shalbe beleued, by bringyng his own mynde & phantasie. But if he wil be beleued, let him bryng either an other playne texte, which shal expounde the first, or els at the lest he must bryng such a sentēce, as will stand with the processe of the Scripture. Why was S. Hierome alowed agaynst the determination of the counsell of Malta, sith he was alone, and they a great multitude? but onely because he brought euidēt scripture, whiche at the tyme of their sentence, none of them remembred: and yet when it was brought, they could not anoyde it. And likewise except I bryng euidēt scripture which they all shal expoūd as I do, I desire not to be beleued. And where M. More sayth, that in good sayth he were able to find out xv. new sectes in one fore noone, he may thāke God that he hath such a pregnaunt wytte: But yet I trust he should not find one (if there were any peril of damnatiō therin) but that we would wt a plaine text cōfute it, which he should not be able to anoyde.

No man is to be beleued that bryngeth hys owne iudgement onely vpon any sentēce of Scripture.

More is here pretely nypped.

And ouer this the very circumstaunces of the places in the gospel in whiche our Sauiour speaketh of that Sacrament, may well make open the difference of his speche in this matter and of all those other, and that as hee spake all those but in an allegorye, so spake hee this playnly, meanyng that he spake of his very body and hys very bloud, beside all allegoryes. For when our Lord sayd, he was a very vyne, and when he said he was the dore, there was none that heard him, that any thyng marueiled therof. And why? For because they perceyued well, that he ment not that he was a materiall vyne in deede, nor a doore neither: But when he sayd that hys flesh was very meate, and his bloud very drinke, and that they should not be saued, but if they dyd eate his flesh and drinke his bloud, then were they all in such a wonder therof, that they could not abyde. And wherefore, but because they perceyued well by hys wordes and his manner of circumstaunces, that Christ spake of his very flesh and his very bloud in dede. M. More.

Frith. It is openly knowen & confessed among all learned men that in the 6. Iohn. 6. chapter of Joh. Christ spake no one worde concernyng the sacrament of his body and bloud (whiche at that tyme was not yet institute) but all that he there spake was of the spirituall eating and drinking of his body, and bloud, into our soules, which is the fayth in his body and bloud, as I haue touched before. And the circumstances of this place do in dede proue that they were fleshly minded, & vnderstode not the spirituall wordes of our sauiour Christ, and therfore wōdered & murmured Insomuch that Christ sayd vnto thē, doth this offend you? what will you say then when ye shall see the sonne of man ascending thether where he was before? Then (addeth S. Austen) you shall know that he ment not to geue his flesh to eate wt your teth: for he shall

Note here the saying of S. Austen.

ascende

ascende hole. And Christ addeth, it is the spirite that quickeneth, the flesshe profiteth nothing, the wordes that I speake, are spirite and lyfe: that is to say, sayth S. Austen, are spiritually to be understand. And where Christ sayth, that the flesshe profiteth nothing (meaning of his owne flesh, as S. Austen sayth) he meaneth that it profiteth not, as they understode hym ẏ is to say, it profiteth not, if it were eaten. But it doth much profit to be slayne, that thorough it and the shedding of his blood, the wrath of God our father is pacified, and our sinnes forgeuen. And wher his maistership sayth, that the people perceiued well what he ment, and therfore he wondred so sore and could not abide, because they perceiued well by his wordes and māner of circūstances what his meaning was. I wil say as I did before, that they understood hym not. Now here he will say vnto me, if it be but your naye & my yea, thē I would thinke to be beleued as sone as you, and surely ẏ were but reason. Not withstanding (thankes be to God) I am able to bring in auctorite to Judg betwene vs both, whose iudgment I trust his maistership will accept. This auctor is S. Austen whiche sayth. *Discipuli enim eius qui eum sequebantur expauerunt & exhorruerunt sermonem non intelligentes.* That is to say, his his disciples which followed hym were astonied, and abhorred his wordes and understode them not. And because your maistership shal not thinke that he ouershot him selfe, and spake he wist not what, we shall allege hym saying the same wordes in an other place. *Cum diceret. Nisi quis manducauerit carnem. &c. illi (non intelligentes) dixerunt ad inuicem, Durus est hic sermo, quis potest eum audire?* That is, when Christ sayd, except a man eate my flesh and drinke my bloud, he shal haue no lyfe in him, they (because they understode him not) sayd to ech other, this is an hard saying, who can heare him? Thus I trust you will geue place (although not to me) yet at the least vnto S. Austen, and receiue the truth which is so plainely

How the flesshe of Christ profiteth nothyng and how it doth profite.

Frithbleth not wordes without alledgyng authorities.

Augustinus in sermone ad infantes

Augu. 54.

The Jewes understode Christ carnally and not spiritually as he meant.

proued. And where his maistership allegeth this text for the sacrament, that except they did eate his flesh and drinke his bloude the could not be saued, it semeth that he is fallen into the error of Pope innocent, which likewise understanding this text vpon the sacrament (as M. More doth) caused yong children and infantes to receiue the sacrament, as though they had all bene damned which died and had not receiued it. And of this carnall minde were many mo Bushoppes a great while (as are now the bohemes) whom he after dispraysseth, and yet expoundeth the text as they doo, but afterward they loked more spiritually vpon the matter and confessed their ignorance (as I trust M. More will) but now will I shew you S. Austens minde vpon this text which shall helpe for the exposition of all this matter. S. Austen in the third boke *De Doctrina Christiana* the 16. chapiter teaching how we shall know the tropes, figures, allegories & phrases, of the scripture sayth. *Si autem flagitium aut facinus iubere videntur, figuratiua locutio est. Nisi mãducaueritis (inquit) carnẽ filij hominis et biberitis eius sanguinem, non habebitis uitam in vobis. Facinus vel flagitium videtur iubere: Figura est ergo precipiẽs passionis dominicæ esse commicandum, et suauiter atque vtiliter in memoria recondendum quod pro nobis caro eius crucifixa & vulnerata sit.* That is to say, when soeuer the scripture or Christ, semeth to commaund any foule or wicked thing, then must that text be taken figuratiuely (that as it is a phrase, allegorie and manner of speaking, and must be understand spiritually and not after the letter) Except (sayth Christ) ye eate the flesh of the sonne of man and drinke his bloud ye shall haue no life in you. He semeth (sayth S. Austen) to commaũde a foule & a wicked thing. It is therfore a figure, commaunding vs to be partakers of his passion, and sweetlye and profitablye to print in our mynde that his flesshe was crucified and wounded for vs. This truth (thankes be to God) doth S. Austen declare vnto vs, which thing beside

M. More fallen into the errour of pope Innocent.

Aug. Lib. 3. de doctrina Christiana.

Here S. Augustine sheweth plainly that Christes woordes were a figuratiue speech

the opening of this text againſt M. Mores mynde, doth plainely ſhew what he thought in the worde of chriſtes ſupper. For ſith he called it a foule & a wicked thing, to eate his fleſhe, then may you ſone perceiue, that he thought it was as foule & as wicked a thing to eate his body, ſeing his body is fleſh and then conſequently it ſhall follow, ỹ eyther this worde eate (where Chriſt ſayd take this and eate it) muſt be taken ſpiritually, or els that this ſaying of Chriſt, this is my body, muſt be figuratiuely ſpokē, but this worde eate is taken after the letter (for they did in dēde eate the bred) therfore it muſt nēdes followe, that this ſentence (this is my body) muſt bee figuratiuely ſpoken Or els is S. Auſten not to be approued in this place, which thing our Byſhops I thinke, will not say nay.

Beſides that S. Auſten ſayth: *Auguſtinus in ſermone ad infantes* *Quando loquebatur dominus noſter Ieſus Chriſtus de corpore ſuo, niſi (inquit) quis manducauerit carnem meam & biberit ſanguinem meum, non habebit in ſe vitam. Caro enim mea vere eſt cibus, & ſanguis meus vere eſt potus, intellectus ſpiritualis credentem ſaluum facit, quia litera occidit ſpiritus eſt qui viuificat.* That is to ſay: When our Lord Ieſus Chriſt ſpake of his body, except (quod he) a man eate my fleſhe and drinke my bloud, he ſhall haue no life in him ſelf, for my fleſh is very meat, and my bloud is very drinke. The ſpirituall vnderſtandyng ſaueth him that beleueth, for the letter killeth, but the ſpirite quickneth. Here may you playnly perceaue, that this terte muſt onely be taken ſpiritually. For he ſayth, that to take it after the letter, it kylleth and profiteth nothyng at all, and therfore I wonder that we haue bene led ſo long in this groſſe errour.

This ſaying doth ỹ famous clarke Origine confirme, ſaying. *Origi. in leui ho. 7.* *Agnoſce quod figuræ ſunt quæ in voluminibus Domini ſcriptæ ſunt: & ideo tanquam ſpirituales & non tanquam carnales, examinate & intelligite quæ dicuntur. Si enim ſecūdum literam ſequaris hoc ipſum quod dictum eſt, Niſi manducaueritis carnem. &c. occidit hæc litera.* That is to ſay. Marke ỹ they are figures which are written in the Scripture of God, and therefore examine them as ſpirituall men and not as carnall, and vnderſtand thoſe thinges that are ſpoken. For if thou followe after the letter, thys thyng that is ſpoken: except ye eate the fleſhe of the ſonne of man and drinke hys bloud, you can haue no life in you, thys letter kylleth. Alas deare brethren, why ſhould any man be offended with thys doctrine, ſith it is approued ſo plainly, by ſuch auncient and holy fathers?

Chriſtes wordes are ſpirituall and not carnall.

Againe S. Auſten ſayth: *Auguſti. ſermo. circa ſacra feria Paſche.* *Qui manducat carnem meam & bibit meum ſanguinem in me manet & ego in illo. Hoc eſt ergo manducare illam eſcam & illum bibere potum, in Chriſto manere & illum manentem in ſe habere, ac per hoc qui nō manet in Chriſto & in quo non manet Chriſtus proculdubio non manducat eius carnem nec bibit ſanguinem, etiam ſi tantæ rei ſacramentum ad iudicium ſibi mäducet & bibit.* That is to ſay. He that eateth my fleſh & drynketh my bloud, abydeth in me, and I in hym. Thys is therfore the eatyng of that meate, and drinkyng of that bloud, to abyde in Chriſt, and haue hym abyding in vs. And therefore he that abydeth not in Chriſt, and in whom Chriſt abydeth not, without doubt he eateth not hys fleſh, nor drinketh not hys bloud, although he eate and drinke the ſacrament of ſo great a thyng vnto hys damnation. And euen ỹ ſame wordes hath Bede vppon the Corinthians. 1. Cor. 10. Thys one place, is ſufficient for to proue my purpoſe though he ſayd not one word more. For here he doth playnly determine, that he which abydeth not in Chriſt, that is to ſay, he ỹ is wicked or vnfaythfull, doth not eate hys fleſh nor drinke hys bloud, although he eate and drinke the Sacrament of ſo great a thyng. And ſo muſt it nēdes follow, that the Sacrament is not the very naturall body of Chriſt. For then the vnfaythfull ſhould eate hys fleſh, ſeing he eateth the ſacrament of hys body. But that doth S. Auſten denye: wherfore it muſt nēdes followe, that it is but onely

The eating & drinkyng of Chriſt, what it is.

Idem Beda ſuper. 1. Cor. 10.

The wicked eate not the fleſhe of Chriſt.

onely a token of a remembrance, and a signe of hys body breakyng, and a representation of hys passion, that we might kepe hys facte in memory, and geue him thankes for his tender loue and kindenes, which when we were hys enemyes toke vpon hym to suffer most vyle death, to reconcile vs vnto hys father, and make vs hys frendes. Thys saying hath S. Austen in an other place also, where he writeth on thys maner: *Qui non in me manet, & in quo ego non maneo, non se dicat aut existimet manducare corpus meum, aut bibere sanguinē meum. Non itaque manent in Christo, qui non sunt eius membra: non sunt autem membra Christi, qui se faciunt mēbra meretricis.* That is to say: He that abydeth not in me, and in whom I abyde not, let hym not say or thynke that he eateth my body or drinketh my bloud: They abyde not in Christ which are not his members. And they are not hys mēbers which make them selues the mēbers of an harlot. And these are also the very wordes of Bede. Here it is playne proued agayne by the authoritie of S. Austen and Bede, that the wicked and vnfaythfull (which are not the members of Christ) doe not eate hys body nor drinke hys bloud, and yet they do eate the sacrament as well as the other. Wherefore you must nedes graunt, that the Sacrament is not ỹ naturall body of Christ but a figure, token, or memoriall therof. Now good Christen people count not thys new learning which is firmed by such olde Doctors and faythfull fathers.

Roma. 5.

August. de ciuitat. dei. lib. 21. ca. 25.

Beda super 1. Cor. 6.

The sacrament is a figure, token, and a memoriall of the breaking of Christes body & sheding of hys bloud.

Now were this inough for a Christen man that loued no contention. But because there are so many sophisters in ỹ world which care not what they say, so they holde not their peace. I must nedes set some bulwarke by thys holy Doctor to helpe to defend hym, for els they will shortly ouerrunne hym (as they do me) and make hym an hereticke to. Therefore I will alleage hys master S. Ambrose. Saint Ambrose sayth: *Non iste panis est qui vadit in corpus, sed ille panis vitæ æterna qui animæ nostræ substantiam fulcit.* That is: It is not thys bread that goeth into the bodye, but that bread of euerlasting life whiche vpholdeth the substance of our soule. Furthermore the great clerke Prosper confirmeth the same saying. *Qui discordat a Christo nec carnem Christi manducat, nec sanguinem bibit, etiamsi tantæ rei sacramentum ad iudicium suæ præsumptionis quotidie indifferenter accipiat.* That is: He that discordeth from Christ, doth neyther eate hys flesshe nor drinke hys bloud, although he receaue indifferētly euery day the sacrament of so great a thing vnto the condemnation of hys presumption. And these are also the very wordes of Bede vpon the xj. Chapter of the first Epistle to the Corinthians.

Ambrof. de sacra. Lib. 5 cap. 4.

Prosp. in libro sententiarū. sent. 339.

Idem Beda super. 1. Cor. 11.

Now you may see, that it is not S. Austens minde onely, but also the saying of many moe. And therefore I trust you will be good vnto hym. And if ye condemne not these holy fathers, then am I wrongfully punished. But if you condemne thē, then must poore Frith be content to beare the burthen with them.

¶ The mynde and exposition of the old Doctours vppon the wordes of Christes maundey.

AND where M. More sayth, that if Christe had not ment after the plaine literal sēce, that both the hearers at that tyme, and the expositours since, and all Christē people beside this xv. c. yeare would not haue taken onely the litterall sence beyng so straunge and maruelous that it might seme impossible, & decline from the letter for allegories in all such other thynges beyng (as hee sayth) and as in deede they be, so many farre in nomber mo. More.

As touchyng ỹ hearers they were deceiued and vnderstode him not (I meane as many as toke his wordes fleshly as you do.) And they had their aunswere of Christ (when they murmured) that his wordes were spirite and lyfe: that is (as S. Austen sayth) Frith.

spiritually to bee vnderstand and not fleshly, as is before declared. And as for the expositours. I thinke he hath not one of the old fathers for him, but certaine new felowes: as Dominic. S. Thomas, Occam, and such other whiche haue made the Pope a God. And as I haue shewed. S. Austen maketh full for vs, and so do all the old fathers, as Oecolãpadius hath well declared in his booke, *Quid veteres senserint de Sacramẽto eucharistiæ.* And some of their sayinges I shall alledge anone. And where you say that all Christen people haue so beleued this 1500. yeares, that is very false. For there is no doubt, but that the people thought as holy S. Austen and other faithful fathers taught them. Which as I said, make with vs. Notwithstãdyng in dede, sith our Prelates haue bene made Lordes and haue set vp their lawes and decrées contrary to the prerogatiue of all Princes, & lyke most sutle traytours, haue made all mẽ beleue that they may make lawes and bynde mens consciences, to obey them: and that their lawes are Gods lawes blindyng ẏ peoples eyes with two or thrée textes wrongfully wrested, to aduaunce their pride, where they ought to obey Kyngs and Princes, and be subiect to their lawes, as Christ and his Apostles were euẽ vnto ẏ death. Sith that tyme I say they haue made men beleue what they list and made articles of the faith at their pleasure. One article must be ẏ they be the Church, and can not erre: And this is the grounde of all their doctrine. But the truth of this article is nowe sufficiently knowen. For if Quéene Katherine be kyng Henries wife, then they do erre, and if she be not, then they haue erred, to speake no more cruelly: It is now become an article of our fayth ẏ the Pope of Rome must be ẏ head of ẏ Church & the Vicare of Christ: & that by Gods law. It is an article of our fayth that what soeuer hee byndeth in earth, is bounde in heauen, in so much that if he curse wrongfully, yet ye must be feared, and infinite such other which are not in our Crede, but blessed bee God that hath geuen some light into our Princes hart. For he hath lately put foorth a booke called the glasse of truth, whiche proueth many of these articles very foolishe phantasies and that euen by their owne Doctours, & so I trust you shalbe proued in this poynt of the Sacrament for though it be an article of our fayth it is no article of our Crede in ẏ rij. articles wher of are sufficient for our saluatiõ. And therefore we may thinke that you lye without all ieoperdye of damnation.

Moze hath no olde author to maintaine hys quarelling Papistry.

To beleue the articles contayned in our crede is sufficient for our saluation.

Neuertheless seing his masterships saith that all make for him, and I say cleane contrarie, that all the olde fathers make against him, or at the lest wise not with him, It were necessary that one of vs should proue his purpose. But indeede in this poynt he would loke to haue the vauntage of me. For he thinketh that men will soner beleue hym which is a great man then me which am but a poore man, and that therfore I had more nede to proue my part true, then he to proue his. Well I am content and therfore geue eare (deare reader) and Iudge betwéene vs.

Frith alleageth authoritics to proue hys doctrine true.

The Papistes haue corrupted the Scriptures and aduaunced themselues aboue Kinges and rulers.

Articles of our fayth made by the Pope.

First I will begin with Tertulian, because he is of most antiquitie. Tertulian speaking of Christ, sayth: *Nec panem reprobauit quo ipsum corpus suum representat.* That is to say. Christ him selfe did not reproue or discommend bread whereby he doth represent hys very body. For the vnderstanding of thys place, you must knowe that there was an hereticke called Marcion, which dyd reproue creatures, and said that all maner of creatures were euill. Thys thyng doth Tertulian improue by the Sacrament and sayth: Christ dyd not reproue or discõmend bread whereby he doth represent hys body: as though he shoulde saye, if Christ had counted the bread euill, then woulde he not haue left it for a Sacrament to represent hys body, meaning that it is a sacrament, signe, token and memoriall of hys body, and not the body it selfe. And that thys is hys minde, doth playnly appeare in hys fourth booke, where hée sayth: *Christus acceptum panem & distributũ discipulis,*

Tertul. lib. 2. contra Marcionẽ.

Tertul. lib. 4. contra Marcionẽ.

diſcipulis, corpus ſuum illud fecit: hoc eſt corpus meum dicendo, id eſt, figura corporis mei figura autem non fuiſſet, niſi veritatis eſſet corpus. Cæterum vacua res quod eſt phantaſma, figuram capere non poſſet. That is to ſay: Chriſt taking bread and diſtributing vnto hys diſciples made it hys body, ſaying: thys is my body, that is to ſay, a figure of my bodye, but thys bread coulde not haue bene a figure of it, except Chriſt had had a true bodye. For a vaine thyng or a phantaſie can take no figure. For the vnderſtãding of thys place, you muſt marke that thys hereticke Marcion, agaynſt whom thys author writeth, dyd bold opinion that Chriſt had no naturall body, but only a phantaſticall body, and thys opinion doth thys Doctor improue by the ſacramẽt of ẏ altar, ſaying: the ſacrament is a figure of hys body: ergo, Chriſt had a true body, and not a phãtaſticall bodie: For a vaine thing or phantaſie cã take no figure, Lo, here doth this olde father which was long before S. Auſten: or S. Hierome, expound theſe wordes of Chriſt This is my body: that is to ſay, a figure of my body therfore you are to blame to call it new learning. Nowe becauſe they ſhall not of temerarious preſumption reiecte this olde father, I ſhall eſtabliſhe his wordes by S. Auſtẽ which commendeth Chriſtes meruelous ſentence for ſuffering ſo long ẏ traitor Iudas, as though he had bene a good man, and yet was not ignorant of his wicked thoughtes. *Adhibuit (inquit) ad conuiuium in quo corporis & ſanguinis ſui figuram diſcipulis commendauit ac tradidit.* That is to ſay he admitted hym (ſayth S. Auſtẽ) vnto the maundye wherein he did betake and deliuer vnto the diſciples ẏ figure of his body and bloud, Here doth this holy father S. Auſten call it a figure of his body. And I am ſure there is no man ſo childiſhe, but that he knoweth that the figure of a thing is not the thing it ſelfe. As by example the figure of Chriſt is not Chriſt hym ſelfe, the figure of S. Peter is not S. Peter him ſelfe. And yet we do neuertheleſſe cõmonly call thoſe figures by the name of the thing that they do repreſent. As I may ſay when I ſee ẏ figure of S. Peter, this is S. Peter to whom Chriſt deliuered ẏ keyes of the kingdome of heauen. And yet he were a foole that would thinke that figure to be S. Peter him ſelfe: for it is only a repreſẽtatiõ of him. Beſides that S. Auſten ſayth, *Non hoc corpus quod videtis eſtis manducaturi, nec bibituri illum ſanguinem quem effuſuri ſunt qui me crucifigent. Sacramentũ aliquod vobis commendaui, ſpiritualiter intellectum viuificat vos.* That is, to ſay, you ſhall not eate this body that you ſee, nor drinke that bloud which they that crucifie me ſhall ſhed out. I haue geuen a certayne ſacrament vnto you if it be ſpiritually vnderſtãd it quickeneth you: What thinges can bee more playnly ſpoken?

This is my body, that is to ſay, a figure of my body.

Auguſt. ſuper Pſal. 98.

Furthermore S. Auſten ſayth. *Sepe ita loquimur vt paſcha appropinquãte craſtinam vel perendinam Domini paſſionem dicamus: cum ille ante tam multos annos paſſus ſit, nec omnino niſi ſemel illa paſsio facta ſit. Nempe ipſo die dominico dicimus hodie Dominus reſurrexit, cum ex quo ſurrexit tot anni tranſierunt. Quare nemo tam ineptus eſt, vt nos ita loquentes arguat eſſe mentitos, quia iſtos dies ſecundum illorum quibus hæc geſta ſunt ſimilitudinem nuncupamus: vt dicatur ipſe dies qui non ſit ipſe, ſed reuolutione temporum ſimilis eius: & dicatur illo die fieri propter Sacramenti celebrationem, quod nõ illo die, ſed iam olim factũ eſt. Nonne ſemel immolatus eſt Chriſtus in ſeipſo? & tamen in Sacramento nõ ſolum per annuas paſcha ſolennitates, ſed omni die pro populis immolatur: nec vtiq; mentitur qui interrogatus, reſponderit eũ immolari. Si enim Sacramenta quãdam ſimilitudinẽ earũ rerũ quarũ ſunt Sacramenta non haberent, omnino Sacramẽta non eſſent. Ex hac autem ſimilitudine pleruq; etiam ipſarũ rerũ nomina accipiunt. Sicut ergo ſecundũ quendam modũ Sacramentũ corporis Chriſti corpus Chriſti eſt, & Sacramentum ſanguinis Chriſti ſanguis Chriſti eſt. Ita Sacramentum fidei fides eſt. Nihil eſt autem aliud credere, q̃ fidem habere, ac per hoc cum reſpõdetur paruulus credere, qui fidei nõ dum habet effectum reſpondetur fidem habere prop-*

S. Auſten ad Bonifaciũ. Epiſt. 23.

Auguſt. in præfa. Pſal. 3.

Chriſt deliuered to his diſciples the figure of hys body.

ter fidei Sacramentum, et conuertere se ad Deum propter conuersionis Sacramentum. Quia & ipsa responsio pertinet ad celebrationem Sacramenti. Sicut de ipso Baptismo apostolus consepulti (inquit) sumus Christo per Baptismum in mortem. Non ait sepulturam significamus, sed prorsus ait, consepulti sumus. Sacramentũ ergo tantæ rei non nisi eiusdem rei vocabulo nuncupauit. That is to say: We often vse to say, when Easter draweth nye, that to morow or the next day is the Lordes passion, and yet it is many yeares sith he suffered, and that passiõ was neuer done but once. And vppon that Sonday we say, this day the Lorde dyd rise agayne, and yet it is many yeares since hee rose. Now is there no man so folish to reproue vs as lyers for so saying, because we name these dayes after the similitude of those in whiche these thynges were done so that it is called the same day, whiche is not the very same, but by the reuolution of tyme, like it. And it is named to be done the same day through the celebration of the Sacrament (through kéepyng the memoriall of the thyng once done) whiche is not done that day, but was done lõg agone. Was not Christ once crucified in his owne person: and yet in a mysterye (whiche is the remembraunce of his very passion) he is crucified for the people not onely euery feast of Easter, but euery day: neither doth he lye which (when he is asked) answereth that he is crucified: for if the Sacramentes, had not certayne similitudes of those thynges whereof they are Sacramentes, then should they be no Sacraments at all. And for this similitude for the most part they take the names of the very thynges, and therefore as after a certaine maner the Sacrament of Christes body is Christes body, and the Sacrament of Christes bloud is Christes bloud, so the Sacrament of fayth is faith. For it is no other thing to beleue then to haue fayth, and therfore when a mã answereth that the infant beleueth which hath not the effect of fayth, he aũswereth that it hath fayth for the Sacramẽt of fayth: And that it turneth it selfe to God, for the Sacrament of conuertion. For the answere it selfe perteineth vnto the ministryng of the Sacrament. As the Apostle writeth of Baptisme: we are buried (sayth he) with Christ through Baptisme vnto death. He sayth not we signifie burying, but vtterly sayth we are buryed. He called therfore the Sacrament of so great a thyng euen with the name of ỹ very thing it selfe. &c. If a man would auoyde cõtention and loke soberly on those wordes of S. Austen, hee shall soone perceiue the mystery of this matter. For euen as the next good Friday shalbe called the day of Christes passion: & yet he shall not suffer death agayne vpon that day for hee dyed but once and is now immortall: euen so is the Sacramẽt called Christes body. And as that day is not the very day that he dyed on, but onely a remembraũce thereof: so the Sacrament is not his very naturall body, but onely a remembraunce of his body breakyng, & bloud sheddyng. And likewise, as the next Easter day shalbe called the day of his resurrection, not that it is the very same day that Christ dyd rise in, but a remembraunce of the same: euen so the Sacrament is called his body: not that it is his body in déede, but onely a remẽbraũce of the same. And furthermore, eue as the Priest doth offer hym, that is to say crucifie hym at Masse, & so is the Sacrament his body. But the Masse doth but onely represent hys passion. And so doth the Sacrament represent his body. And yet though the Masse doth but represent his crucifying, we may truly say he is crucified, euen so though the Sacramẽt do but signifie or represent his body, yet may we truly say that it is his body. Why so verely (sayth he) for the Sacramentes haue a certaine similitude of those thinges wherof they are Sacraments. And for this similitude for the most part, they take the names of the very thynges. Blessed be God whiche hath so clearely discussed this matter by this faythfull father. Notwithstandyng hée doth yet expresse it more playnly saying: after a certaine maner

The sacrament is the memoriall of Christes death.

The sacrament of Christes body and bloud, after a maner, is Christes body and bloud.

Good Friday next is called the day that Christ suffered hys passion, and yet it is not so, for that good Friday is past lõg sithens.

Frith writeth of the Masse according to the cõmon opiniõ that was at that time.

maner, the Sacramēt of Christes body is Christes body. Behold deare brethren, he sayth after a certaine maner the Sacrament is Christes body. And by that you may soone know that he neuer ment that it should be his very naturall body in déede, but onely a token and memoriall to kéepe in memorie the death of his body, and so to norishe our fayth. Besides that his similitude which he after alledgeth of Baptisme, doth wholy expound this matter, for (sayth hée) ẏ Apostle sayth not we signifie burying: but he sayth, we are buryed (and yet in déede the Baptisme doth but signifie it.) And thereupon S. Austen addeth, that hée called the Sacrament of so great a thyng euen with the name of the very thyng it selfe. And lykewise it is in our Sacrament. Finally to be short I will passe ouer many places which I haue gathered out of his holy father, and will touch but this one more. S. Austen sayth. *Non enim Dominus dubitauit dicere, Hoc est corpus meum, cum daret signum corporis sui. Et in eodem capite exponit. Sic est enim sanguis anima, quomodo petra erat Christus, nec tamen petra (ait) significabat Christum, sed ait petra erat Christus.* That is to say. The Lord doubted not to say, this is my body, when he gaue a signe of his body. And after in the same chapiter he expoundeth it. For truly so the bloud is soule, as Christ was ẏ stone. And yet the Apostle sayth not, the stone dyd signifie Christ, but he sayth the stone was Christ.

After a certaine maner the Sacrament of Christes bodye is Christes body.

August. contra Adamātum. cap. 12

Christe gaue to his Disciples the signe of his body.

Here. S. Austen sayth playnely that Christ called the signe of his body, his body, and in this chapter doth cōpare these thrée textes of scripture, this is my body, the bloud is the soule, and Christ was the stone: and declareth them to be one phrase and to be expounded after one fasshion. Now is there no man so mad, as to say, that Christ was a naturall stone (except he be a naturall foole) whose iudgment we nede not greatly to regard therfore we may well conclude that the sacrament is not his naturall body, but is cauled his body, for a similitude that it hath wherein it signifieth & representeth his body. And that the sacrament of so great a thing is called euen with the name of the very thing it selfe, as S. Austen sayd immediately before.

This were proufe inough to conclude that all ẏ olde fathers did holde the same opiniō, for who would once surmise (seing we haue S. Austen so playne for vs which is the chiefest among them all) who would once surmise I say, that he dissented in this great mattter from the other faythful fathers, or they from him? neuerthelesse I dare not let him stand post alone, lest ye dispise him. And therfore I will shew you ẏ minde of certaine other also: and first of his maister S. Ambrose.

S. Ambrose wrighting vpon the Epistle of Paule to the Corrinthians in the xi. chapter sayth. *Quia enim morte Domini liberati sumus huius rei memoris in edendo & potando, carnem & sanguinem que pro nobis oblata sunt significamus.* That is to say, because we be deliuered by the death of the Lord being mindfull of this thinge, meaning of the sacrament, we signyfie the fleshe and bloud which were offered for vs. Here doth S. Ambrose say inough if mē were not sophisters, but would be content with reason. For he sayth that in eating and drinking the sacrament of Christes body, we signifie or represent the flesh and bloud of our Sauiour Iesus. Not withstanding because you are so slippery, we shall bynde you a lytle better by this mans wordes.

Ambrosi: super illud mortem domini annūcia.

S. Ambrose sayth. *Sed forte dices speciem sanguinis non video. Sed habet similitudinis Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem preciosi sanguinis bibis.* That is to say But peraduenture thou wilt say, I se no appearaunce of bloud, but it hath a similitude. For euen as thou hast taken the similitude of death, euen so thou drinkest the similitude of the precious bloud. Here may you see by ẏ conferring of these two sacrmentes, What S. Ambrose iudged of it For he sayth euen as thou hast taken a similitude of his death in the sacramēt

Ambrosi. de sacra. Lib. 4 Cap. 4.

of baptiſme, ſo doſt thou drink a ſimi litude of his precious bloud in the ſacrament of the altar. And yet as S. Auſten ſayd before, the Apoſtle ſayth not we ſignifie burning, but ſayth, we are buried. And likewiſe here Chriſt ſayd not this ſignifieth my body, but this is my body, calling the ſacrament, ſigne, token and memoriall of ſo great a thing, euen with ẏ name of the very thing it ſelfe, thus doth S. Ambroſe choke our ſophiſters. Neuertheleſſe I will alleage one place more out of S. Ambroſe, where he ſaith. *Dicit ſacerdos, fac nobis inquit hanc oblationẽ ſcriptã rationabilẽ, quod eſt figura corporis Domini noſtri Ieſu Chriſti.* That is, ẏ Prieſt ſayth make vs this oblation acceptable. &c. For it is a figure of the body of our Lord Ieſu Chriſt. Here he cauleth it plainly a figure of Chriſtes body, which thing you can not auoyde. Therfore geue prayſe vnto God & let his truth ſpreade which is ſo plainely teſtified, by theſe holy fathers. Now let vs ſee what S. Hierome ſayth.

Ambroſ. Libro. 4. de Sacramen. Cap. 5.

The Sacrament is a figure of Chriſtes body.

S. Hierome writyng vpon Eccleſiaſte, ſayth on thys maner: *Caro Domini verus cibus eſt, & ſanguis eius verus potus eſt, hoc ſolum habemus in præſenti ſeculo bonũ, ſi veſcamur carne eius cruoreq; potemur, non ſolum in myſterio, ſed etiam in ſcripturarum lectione, verus enim cibus & potus, qui ex verbo dei ſumitur ſcientia ſcripturarum eſt.* That is to ſay. The fleſſ of the Lord is very meate, & hys bloud is very drinke. This is onely the pleaſure or profite that we haue in thys worlde, that we may eate hys fleſhe and drinke hys bloud, not onely in a myſterye, but alſo in the readyng of Scriptures. For the very meate and drink, which is taken out of Gods worde, is the knowledge of Scriptures. Here may ye ſée Saint Hieromes minde in few wordes. For firſt he ſayth, that we eate hys fleſhe and drinke hys bloud in a myſterye, which is the ſacrament of hys remembraunce and memoriall of hys paſſion. And after he addeth that we eate hys fleſh and drinke hys bloud in the reading and knowledge of Scriptures, and calleth that very meate and very drinke. And yet I am ſure ye are not ſo groſſe, as to thinke that the letters which you read are turned into naturall fleſhe and bloud. And likewiſe it is not neceſſary that the bread ſhoulde be turned into hys body, no more then ẏ letters in ſcripture are turned into hys fleſhe. And neuertheleſſe through fayth we may as well eate hys body in receauing of the ſacrament, as eate hys fleſhe in reading of the letters of the Scripture. Beſides that S. Hierome calleth the vnderſtanding of the Scripture very meate and very drinke: which you muſt néedes vnderſtand in a myſtery and ſpirituall ſenſe, for it is neither materiall meate nor drinke that is receaued with the mouth and téeth, but it is ſpirituall meate and drinke, and is ſo called for a ſimilitude & propertie: becauſe that as meate and drink comfort the body alſo outward man, ſo doth the readyng and knowledge of Scripture comfort the ſoule and inward man. And likewiſe it is of Chriſtes body, which is called very meate and very drinke, which you muſt néedes vnderſtand in a myſterye or ſpirituall ſenſe (as S. Hierome called it) for hys body is no materiall meate nor drinke that is receaued with the mouth or téeth, but it is ſpirituall meate and drinke, and ſo called for a ſimilitude and propertie, becauſe that as meate and drinke comforteth the body, ſo doth the fayth in hys body breaking and bloudſheding, refreſhe the ſoule vnto lyfe euerlaſtyng. We vſe it cuſtomably in our dayly ſpeach to ſay, when a childe ſetteth all hys mynde and delight on ſport & playe: It is meate and drinke to thys childe to playe. And alſo we ſay by a mã that loueth well hawking and hunting: it is meate and drinke to this man to hawke & hunt. Where no man doubteth, but it is a figuratiue ſpeach. And therefore I wonder that they are ſo blinde in thys one poynt, of Chriſtes body: and can not alſo take the wordes figuratiuely, as theſe olde Doctors dyd. Agayne S. Hierome ſayth. *Poſtq; myſticum paſcha fuerat impletum & agni carnes cum Apoſtolis*

Hieroni. ſuper eccle. Cap. 3.

We eate the very fleſh of Chriſt & drinke hys bloud in a myſtery.

The vnderſtandyng of the Scripture is very meate & very drinke

Chriſtes body is no materiall meate or drinke.

Hieronimus super. Math. 26.

Apostolis comederat, assumit panem qui comfortat cor hominis, & ad verum paschæ transgreditur sacramentum, vt quomodo in præfiguratione eius Melchisedech summi Dei sacerdos, vinum & panem offerens fecerat, ipse quoque veritatem corporis & sanguinis repræsentaret. That is to say. After the mystical Easter Lambe fulfilled, and that Christ had eaten the Lambes flesshe with the Apostles, he toke breed which comforteth the hart of man, and passeth to the true sacrament of the Easter Lãbe: that as Melchisedech brought forth breed and wyne figuryng hym, so might he likewyse represent the truth of hys body and bloud. Here doth S. Hierome speake after the maner that Tertullian dyd before: that Christ with breed and wyne dyd represent the truth of hys body. For except he had had a true body, he coulde not leaue a figure of it, nor represent it vnto vs. For a vayne thyng or phãtasie can haue no figure, nor can not be represented: as by example, how shoulde a man make a figure of hys dreame or represent it vnto our memorye? But Christ hath left vs a figure and representation of hys bodye in breed and wyne: therefore it followeth that he had a true bodye. And that this was S. Hieromes mynde it doth manifestly appeare by ỹ wordes of Beda, which doth more copiously set out the saying of Hierome. For he writeth on thys maner: *Finitis paschæ veteris solennijs quæ in commemorationem antique de Ægypto liberationis agebantur, transit ad nouum quod in suæ redemptionis memoriam Ecclesia frequentare desiderat, vt videlicet pro carne agni vel sanguine, suæ carnis sanguinisq; sacramentum in panis ac vini figura substituens, ipsum se esse monstraret cui iurauit Dominus & non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. Frangit autẽ ipse panem quem porrigit, vt ostendat corporis sui fractionem nõ sine sua sponte futuram. &c. Et paulò post. Similiter & calicem post quam cœnauit dedit eis. Quia ergo panis carnem confirmat, vinum vero sanguinem operatur in carne, hic ad corpus Christi mystice, illud refertur ad sanguinem.* That is to say. After the solemnitie of the olde Easter Lambe was finished (which was obserued in the remembraunce of the olde deliueraunce out of Egypt) he goeth vnto the new which the Church gladly obserueth in the remembraunce of hys redemption, that he in the stead of the flesshe and bloud of the Lambe, might institute and ordayne the Sacrament of hys flesshe and bloud in the figure of breed and wyne, and so declare hym selfe to be the same vnto whom the Lord sware and will not repent, thou art a perpetuall Priest after the order of Melchisedech. And he hym selfe brake the breed which hee gaue, to shewe that the breakyng of hys body should not be done without hys own will. &c. And a little after. And lykewyse he gaue them the cuppe after he had supped. And because breed doth confirme or strength the flesshe, and wyne worketh bloude in the flesshe, therefore is the breed mystically referred vnto the bodye of Christ, and the wyne referred vnto hys bloud.

Where there is no true body there can be no figure of the same.

Breed and wine is mistically referred to the body & bloud of Christ.

Here may you note, first that as the Lambe was a remembraunce of their deliueraunce out of Egypt (and yet the Lambe deliuered them not) so is the Sacrament a remembrance of our redemption (and yet the Sacrament redeemed vs not). Besides that he sayth, that Christ in the stead of the flesshe and bloud of the Lambe, dyd institute the Sacrament of hys flesh and bloud in figure of breed and wyne. Marke well, he sayth not that in the stead of Lambes flesshe & bloud he dyd institute hys owne flesshe and bloud, but sayth that he dyd institute the Sacrament of hys flesshe & bloud. What thyng is a Sacrament: verely it is the signe of an holy thyng, and there is no differẽce betwene a signe and a Sacrament, but that the signe is referred vnto a worldly thyng, and a Sacrament vnto a spirituall or holy thyng: as S. Austen sayth: *Signa (cum ad res diuinas pertinẽt) sacramenta appellantur:* That is to say: Signes when they pertain vnto godly things are called sacramentes. Therefore when Beda sayth, that they did institute

A Sacrament what it is?

Ad Marcellum.

Beda super. Luke. 22.

tute the sacrament of hys flesshe and bloud in the figure of bread & wyne it is as much to say (by S. Austens definition) as that he dyd institute the figure of hys holy flesshe and bloud in the figure of bread and wyne, that is to say, that bread and wyne shoulde be the figure and signe representyng hys holy flesshe and bloud vnto vs, for a perpetuall remembrance. And afterwarde hee declareth the propertie for which the bread is called the body and the wyne the bloud: sayyng hée speaketh not so darkely as I now do, but plainly saith, that the bread is mystically referred vnto the bodye of Christ: because that as bread doth strength the flesshe, so Christes bodye whiche is figured by the bread doth strength ỳ soule through fayth in hys death. And so doth he clerely proue my purpose.

Bread and wyne represent vnto vs the flesh and bloud of Christ.

Chrisostō. Super. Math. 26.

Now let vs sée what Chrisostome sayth which shall describe vs the faith of the ould grecyās and (I doubt not) he had not lost the true fayth, how so euer the worlde go now a dayes. Chrisostome sayth in this manner. *Si enim mortuus Iesus non est, cuius signum et simbolum hoc sacrificium est? vides quantū ei studiū fuerit vt semper memoria teneamus pro nobis ipsū mortuū fuisse* That is to say, for if Iesus haue not died, whose memoriall and signe is ỳ sacrifice? Thou séest what diligence he gaue that we should continuallye kéepe in memory that he died for vs. Here you may sée that Chrisostome calleth the Sacramēt *simbolū & signū*: that is to say, a memoriall & signe of Christe, and that it was institute to kéepe his death in perpetuall remembraunce. But of one thing thou must beware or els thou art deceiued, he calleth it also a sacrifice, and there thou must wisely vnderstād hym. For if it were the sacrifice of Christes body, thē must Christes body be slayne there agayne, which thing God forbyd. And therfore thou must vnderstand him when he calleth it a sacrifice, that he meaneth it to be a remēbraunce of that holy sacrifice where Christes body was offered on ỳ crosse once for all: For he can be sacrifised no more, seing he is immortall. Notwithstanding our prelates will heare note me of presumption, that I dare bee so bolde to expounde his minde on this fashiō: For in déede the take him otherwise, and thinke that it is a very sacrifice. And therfore I will bring one other text, where Chrisostome shall expound him selfe. Chrisostome sayth: *Nonne per singulos dies offerrimus? offerrimus quidem, sed ad recordationem mortis eius facientes &c et paulo post. Non aliud sacrificium (sicut pontifex) sed id ipsum semper facimus: magis autem recordationem sacrificij operamur.* That is to say, do we not dayly offer or do sacrifice? yes surely, But we do it for the remembraunce of his death, for this sacrifice is an example of that we offer, not an other sacrifice as the Bysshoppe (in the olde lawe) dyd, but euer the same; yea rather a remembraunce of the sacrifice, firste he sayth that they dayly do sacrifice, but it is in remembraunce of christes death, then hee sayth that the sacrifice is an example of that: Thyrdly he sayth that they offer not an other sacrifice (that is to say an oxe or a goate as the Bysshops of the old law,) but euer the same, Marke this poynt: for though it be one at ỳ firste sight to make with thē yet doth it make so directlye against them, that they shall neuer be able to auoyde it. Chrisostome sayth they do not offer an other sacrifice as the Bysshops dyd, but euer the same. They offer other breade and wyne this day then they did yesterday: they shal say an other Masse to morowe thē they dyd this day. Now if this bread and wyne, or the Masse be a sacrifice, then do they offer an other sacrifice, as well as the Bysshops of the ould lawe. For this sacrifice did signifie ỳ Christ should come & shed his bloud, as well as the bread, wine & Masse do representhat he hath done it in déede. And therfore if it be a sacrifice, thē do they offer any other sacrifice, representing his passiō, aswell as ỳ Bishop of ỳ ould law, But ỳ doth Chrisostome denye, and sayeth that they offer euery day the same. What same? verely euen the same that was done and sacrifised

Chrisostō. ad Hebre. Home. 17.

Sacrifice.

Christes body a sacrifice offered on the crosse once for all.

The Sacrifice that we offer in bread and wyne is the remembraunce of Christes death.

crificed when Chriſt ſhed his bloud, In this ſacrifice is Chriſt bound and buffeted and led from Anna to Cayphas: he is brought to Pilate & condemned: he is ſcourged and crowned with thorne and nayled on the croſſe and his hart opened with a ſpeare, & ſo ſhedeth his bloud, for our redemption. Why Chriſoſtome, and do you the ſelfe ſame ſacrifice euery day? yea verely. Then why doth S. Paule ſay that Chriſt is riſen from death, and dieth no more, if he dye no more, how do you dayly crucifie hym? Forſoth Paule ſayth truth. For we do not actually indede, but onely in a miſtery And yet we ſay, that we do ſacrifice hym, and that this is his ſacrifice, for the celebration of the ſacrament and memory of ỹ paſſion which we kepe. And for this cauſe it hath the name of the thing that it doth repreſent & ſignifie. And therefore I expounde my mynde by a rethorical correction and ſay, *magis recordationem ſacrificij*, that is to ſay, yea rather the remẽbraunce of the ſacrifice. Graunt mercies (good Chriſoſtome:) now do I perceaueỹ pith of this matter: euen as the maſſe is the very death and paſſion of chriſt ſo is it a ſacrifice. Now it doth but only repreſent the very death and paſſion of Chriſt, therefore it doth follow that the Maſſe in very dede doth but one repreſent a ſacrifice. And yet notwithſtãdyng many tymes it is called a ſacrifice of holy Doctours, and hath the name of ỹ very ſame thyng that it doth repreſent & ſignifie. And euen ſo we may ſay of this ſacramẽt, that as the Maſſe is the very ſacrifice and paſſion of Chriſt, ſo is the Sacrament his very body & ſacrifice that is offered. Now the Maſſe doth but onely repreſẽt & ſignifie the paſſiõ: ſo the Sacrament doth but onely repreſent and ſignifie the body and very ſacrifice once offered for euer. Notwithſtãdyng many tymes the Maſſe is called a ſacrifice of holy Doctours: and ſo the Sacrament is called the body and a ſacrifice. And hath the name of the very ſame thyng that it doth repreſent and ſignifie.

Roma. 6.

Is S. Auſten declareth afore *ad Bonifacium*.

The maſſe is called a ſacrifice, becauſe it repreſenteth the death & paſſion of Chriſt that was ſacrificed on the Croſſe.

Chriſoſt ſuper.

Furthermore Chriſoſtome ſayth. *Ipſe quoq; bibit ex eo, ne auditis verbis illis dicerent: quid igitur ſanguinem bibimus & carnem comedimus? ac ideo perturbarentur. Nam & quando prius de his verba fecit multi ſolummodo propter verba ſcandalum paſſi ſunt. Ne igitur tunc id quoq; accideret, primus ipſe hoc fecit, vt trãquillo animo ad cõmunicationem miſteriorum inducerent.* That is to ſay: he alſo dranke of it, leſt whẽ they heard his woordes, they ſhould ſay, why do we thẽ drinke bloud and eate fleſh? and ſo ſhould be troubled. For when hẽ ſpake before of thoſe thyngs many of them were offended with his woordes. And becauſe that ſhould not now alſo chaunce, he hym ſelfe dranke firſt of it, that he might cauſe them to come without feare to the partaking of thoſe miſteries: here Chriſoſtome noteth ỹ Chriſt dranke of it, to draw them from the groſſe vnderſtãdyng of his woordes, and by his drinkyng to teſtifie vnto them that it was not his natural bloud nor his natural fleſh in dede, but onely memorials and repreſentations of his body and bloud. And therfore he called thẽ miſteries: that is to ſay ſacramentes. For in this place a Sacrament and a miſtery is all one thyng. Notwithſtãdyng ſometyme this woord miſtery is more commõ and large in ſignifying then this worde Sacrament. And I haue ſhewed you before, that a Sacrament is the ſigne of an holy thyng it ſelfe, that it repreſẽteth: albeit ſome tyme it beare the name of the very thyng it ſelfe, as the Image of S. Peter is not S. Peter him ſelfe and yet it beareth his name.

Math. 26.

Chriſt by drinkyng of the cup, dyd ſhewe the miſtery and that it was no naturall nor carnall bloud.

Chriſoſtome ſayth. *Caro non prodeſt quicq̃: hoc eſt ſecundum ſpiritum verba mea audienda ſunt. Qui ſecundum carnem audit, nihil lucratur, nihil vtilitatis accipit. Et paulò poſt. Quid eſt autẽ carnaliter intelligere? ſimpliciter vt res dicuntur, neq; aliud quippiam excogitare. Miſteria omnia interioribus oculis conſiderãda ſunt, hoc eſt ſpiritualiter.* That is to ſay. The fleſh profiteth nothing: that is, my woordes muſt be vnderſtãd after the ſpirit. He that vnderſtãdeth them after ỹ fleſh wynneth nothyng, nor taketh any profit. And a litle after

Super Ioh. cap. 6. Hom. 46.

All misteryes must be considered spiritually.

What meaneth this, to vnderstand after the flesh or carnally? verely to take the thynges simply as they are spoken, and to thinke no other thyng. All misteries or Sacramentes must be considered with the inward eyes, that is to say, spiritually.

And after he expoundeth him selfe on this maner. *Interiores autem oculi vt panem viderunt, creaturas transuolant, & non de illo pane a pistore cocto cogitãt: sed de eo qui dixit se panẽ vitæ, qui per mistꝛium panẽ significatur.* That is to say. The inward eyes as sone as they se the bread, they passe ouer the creatures, & thinke not of that bread which is baken of the baker, but of hym that called him selfe the bread of lyfe which is signified by the misticall or sacramentall bread. Would you haue hym say any more? hee telleth you playne, that Christ which is the very bread of lyfe, is signified by this sacramentall bread. And that is the thyng whiche our Byshops so fleshly denye now a dayes, which thyng yet you may se the old fathers conclude with one assent. Notwithstãdyng yet I will alledge mo old Doctours, so that from hence forward they may be ashamed to call it new learnyng.

The plaine saying of Chrisostome.

Fulgentius. x. Lib. de fide.

Fulgentius sayth. *In illis enim carnalibus (tempore legis) victimis, significatio fuit carnis Christi, quam pro peccatis nostris, & ipse sine peccato fuerat oblaturus, & sanguinis quem erat effusurus in remissionem peccatorum nostrorum. In isto autem sacrificio gratiarum actio atq; commemoratio est carnis Christi quam pro nobis obtulit, & sanguinis quem pro nobis idem Deus effudit.* That is to say. In these carnall sacrifices (in the time of the law) was a signification of the flesh of christ which he without sinne, should offer for our sinnes, & of the blood which he should shed out in remission of our sinnes. But in this sacrifice is a thãkes geuyng & remembraunce of the flesh of Christ whiche hee offered for vs, and of the blood which the same God shed out for vs. First note that he calleth it a sacrifice which notwithstãdyng is but a remẽbraũce of that sacrifice offered on the crosse once for all, as it is proued before out of Chrisostome. Then he playnly calleth it a thankes geuyng, & remembraunce of Christes flesh and blood: and so concludeth with vs. Neuertheless because Sophisters wold some thinke to auoyde this place, I will alledge one other saying of the same author, whiche they shall neuer be able to auoyde.

The Sacrament of Christes body is a thankes geuyng.

Fulgentius.

Fulgentius saith, as Haymo testifieth. *Hic calix nouum Testamentũ est: id est, hic calix quem vobis trado, nouum Testamentum significat.* That is to say This cup or chalice is the new Testament: That is, this cup or chalice which I deliuer you doth signifie the new Testamẽt. In this place he doth playnly shew his mynde, whiche can not be auoyded. For euen as the cup is the new Testament, so is the bread the body. Now the cup doth but signifie the new Testament, and therefore I may conclude that the breade doth but signifie the body.

This cup is the new Testamẽt, is as much as this cup signifieth the new testament.

Eusebius.

Eusebius sayth. *Quia corpus assũptum ablaturus erat ex oculis nostris & sideribus allaturus, necessarium erat vt nobis in hac die sacramentum corporis & sanguinis consecraret, vt colleretur iugiter per mistꝛium quod semel offerebatur in pretium.* That is ta say, Because he would take away out of our eyes the body that he toke and cary it into heauen, It was necessary that in this time he should consecrate to vs the sacrament of his body and blood that that which was once offerd for the price of our redemption, might continually be honored through the mistery.

Consecrat.

To consecrate a thing, is to aply it vnto an holy vse. Here you may see ỹ he calleth it the sacrament of his body and blood, which body is caried vp in the heauen: And also he calleth it a mistery whiche is inough for them that will see.

Druthmarius.

Also Druthmarius, expoundeth these wordes this is my body on this manner: *Hoc est corpus meum in mistꝛio.* That is to say: this is my body in a mistery. I thinke you know what a mistery meaneth, Christ is crucified euery day in a mistery: that is to say euery day his death is repꝛesẽted by the

the sacramentes of remembraunce. The Masse is Christes passion in a mistery: that is to say: the Masse doth representh his passion and kæpeth it in our memory. The bred is Christes body in a mistery: that is to say, it representeth his body that was broken for vs, and kæpeth it in our remembraunce

You haue heard all ready the mind of the doctours how the sacrament is Christes body. And now I shall shew you how the sacrament is our body, which doth not a litell helpe to the vnderstanding of these wordes which are in controuersie. The sacrament of the aulter is our body as well as it is Christes body. And euen as it is our body, so is it Christes. But there is no man that can say that it is our naturall bodie in dæde, but onely a figure, signe, memoriall or representation of our body. Wherfore it must also followe, that it is but onlye a figure, signe, memoriall or representation of Christes body. The first part of this argumēt may thus be proued S. Austen writyng in a sermon sayth on this manner. *Corpus ergo Christi si vultis intelligere, apostolum audite dicētem, Vos estis corpus Christi & mēbra. 1. Cor. 12. Si ergo estis corpus Christi et membra, misterium vestrumque in mēsa Dominī positum est, misterium Dominī accipitis, ad id quod estis, Amen respondetis, & respondendo subscribitis.* That is to say: If you will vnderstand the body of Christ, heare ỹ apostle which sayth, ye are the body of Christ and members. 1 Cor. 12. therfore if ye be the body of Christ & members, your mistery is put vpon the Lordes table ye receiue the mistery of the Lord, vnto ỹ you are, you aunswere Amen And in aunswering subscribe vnto it. Here may you se that the sacrament is also our body, and yet is not our naturall body, but onely our body in a mistery, that is to say, a figure, signe, memorial or representation of our body, for as the bread is made of many graines or cornes, so we (though we be many) are one bread & one body. And for this propertie and similitude it is called our body and beareth the name of the very thing which it doth represent and signifie.

The Sacrament how it is our body.

Augustinus in sermone ad infantes.

Agayne S. Austen sayth. *Quia Christus passus est pro nobis, commendauit nobis in isto sacramento corpus et sanguinem suum, quod etiam fecit & nos ipsos. Nam et nos ipsius corpus facti sumus, & per misericordiam ipsius quod accipimus nos sumus. Et postea dicit. Iā in nomine Christi tanquam ad calicem Domini veniſtis, ibi vos estis in mensa & ibi vos estis in calice.* That is, because Christ hath suffered for vs, he hath betaken vnto vs in this sacrament his bodie and bloud which he hath also made euen our selues. For we also are made his body, and by his mercy we are euen the same thing that we receiue. And after he sayth, now in ỹ name of Christ ye are come, as a man would say, to the chalice of the Lord, there are ye vpon the table and there are ye in ỹ chalice. Here you may se, that the sacrament is our body. And yet it is not our naturall body, but onely in a mistery as it is before sayd.

Aug. in sermo. de sacra feria pascha.

Here you may see that ỹ Sacrament is our body.

Furthermore S. Austen sayth. *Hūc itaque cibum & potum societatem vult intellegi corporis & membrorum suorum quod est sancta ecclesia in prædestinatis et vocatis, et iustificatis, et glorificatis sanctis & fidelibus eius. Huius rei sacramētum alicubi quotidie, alicubi certis inter vallis dierū in dominico preparatur, & de mensa Dominī sumitur, quibusdā ad vitam, quibusdam ad exitium. Res vero ipsa cuius est omni homini ad vitam nulli ad exitium, quicūque eius particeps fuerit.* That is to say, he will that this meat and drinke should be vnderstād to be the felowshipp of his body & mēbers, which is the holy Church in the predestinate, and called and iustified and glorified his saintes & faythfull, The sacrament of this thing is prepared in some place dayly, & in some place at certaine appoynted dayes, as on ỹ Sonday And it is receiued from the table of the Lord, to some vnto life, and to some vnto destruction, but the thing it selfe whose sacrament this is, is receiued of all men vnto life and of no man to destruction, who so euer is partaker of it. Here doth S.

August. de sacra feria paschæ.

S. Austen calleth it by the name of Sacramēt meanyng the figure, signe or token of Christes body &c.

Auſten firſt ſay, that thys ſacrament is the fellowſhip of hys bodye and members which are we. And yet it is not our naturall bodye, as is before ſayd. And then he ſayth, that the Sacrament of thys thyng is receaued of ſome vnto life and ſaluation, and of ſome vnto death and damnation, for both faythfull and vnfaythfull may receiue the ſacrament. And after he ſayth, that the thing it ſelfe whoſe ſacrament it is, is receiued of all men vnto lyfe, and of no man vnto deſtruction, who ſo euer is partaker of it. And of this ſaying it muſt nedes follow, that onely the faythfull eate Chriſtes body, and the vnfaithfull eate not: For he is receiued of no mā vnto deſtruction. And of this it muſt alſo follow that the ſacrament is not Chriſtes body in dede, but onely in a myſterye, for if the ſacrament were his naturall bodye, then ſhould it follow, that ỹ vnfaithfull ſhould receiue his bodye, which is contrarye to the minde of S. Auſten, and againſt all truth. Thus haue we ſufficiently proued the firſt parte of our argument, that the ſacrament is our body, as well as it is Chriſtes. And now will I proue the ſecond part more plainely although it be inough declared all ready, to them that haue eares, that euen as it is our bodye ſo is it Chriſtes.

The wicked and vnfaythfull do not receaue the body of Chriſt and yet they receaue the Sacramēt to their dāmation.

Fyrſt you ſhall vnderſtand that in the wyne whiche is called Chriſtes bleud, is admired water, which doth ſignifie the people that are redemed with hys bleud: ſo that ỹ head which is Chriſt, is not without hys bodye which is the faythfull people, nor the body without hys head. Nowe if the wyne when it is conſecrated, be turned bodely into Chriſtes bloud, then is it alſo neceſſarye that the water which is admired be bodely turned into the bloud of the faythfull people. For where as is one conſecration muſt follow one operatiō. And where as is lyke reaſon, there muſt followe lyke myſtery. But whatſoeuer is ſignified by the water as concerning the faythfull people, is taken ſpiritually. Therefore whatſoeuer is ſpoken of the bloud in the wine, muſt alſo nedes be taken ſpiritually. Thys reaſon is not myne, but it is made by one Bartram vppon a 700. yeares ſince, when thys matter was firſt in diſputation. Whet eupon at the inſtance of great Charles the Emperor he made a boke profeſſing euen the ſame thyng that I do, and proueth by the olde Doctors & faythfull fathers, that the Sacrament is Chriſtes body in a myſtery, that is to ſay, a ſigne, figure or memoriall of hys body which was broken for vs, and not hys naturall body. And therefore that doctrine is new which otherwyſe teacheth, & not mine, which is not myne, but the doctrine of Chriſt and of the olde fathers of Chriſtes Church, till Antichriſt began to ſit and reigne in the temple of God.

Bartram.

The Sacrament is Chriſtes body in a myſtery.

Beſides that Cyprian ſayth, that the people is annexed in the Sacrament through the mixture of water. Therefore I maruell me much that they are ſo contentious and will not ſée, that as the water is the people, ſo the wyne is Chriſtes bloud, that is to ſay, in a myſtery, becauſe it repreſenteth Chriſtes bloud, as ỹ water doth the people.

Cyprianus ad cecilium.

As water is the people, ſo wine is Chriſtes bloud.

Furthermore Euſebius ſayth: *Dū in ſacramentis vino aqua miſcetur, Chriſto fidelis populus incorporatur & iungitur, & quandam ei copula perfectæ charitatis vnitur.* That is to ſay: Whiles in the Sacrament water is admixte with the wyne, the faythfull people is incorporate and ioyned with Chriſt, and is made one with hym, with a certayn knot of perfite charitie. Now where he ſayth, that we are ioyned and incorporate with Chriſt, what fondneſſe were it to contend, ſith we are there onely in a myſtery, and not naturally: to contend I ſay with ſuch pertinacitie that hys naturall bodye muſt be there: and not rather that he is ioyned with vs, as we are ioyned with hym and both in a myſtery, by the knot of perfite charitie.

Euſebius.

By ỹ mixture of water, ỹ faithfull people are in corporate with Chriſt.

The Sacrament as it is our body ſo it is Chriſtes

Note well this argument.

The young man perceaueth well inough that an allegorie vſed in ſome place is not a cauſe ſufficient to leaue the proper ſignifications

M. More.

of

of Gods word in euery other place and seeke an allegorie, and forsake the playne common sense. For he confesseth that he would not so do saue for necessitie: because (as he sayth) that the cõmon literall sense is impossible. For the thing he saith that is ment therby cã not be true: That is to witte, that the very body of Christ can be in the sacrament, because the sacrament is in many diuers places at once, and was at the Maundy: that is to witte, in the handes of Christ and euery of his Apostles mouthes. And at that time it was not glorified. And then he sayth that Christes body not being glorified, could no more be in two places at once then his owne can. And yet he goeth after further, and sayth no more it can whē it is glorified too. And that he proueth by the saying of Saint Austen, whose wordes be, that the bodye with which Christ arose, must be in one place. &c.

Frith. Hetherto hath M. More reasoned reasonably: but now he beginneth to decline from the dignitie of diuinitie into the dirtie dregges of vayne sophistrye. For where I say that I must of necessitie seeke an allegorie because the literall sense is impossible, and cã not be true, meaning that it can not stand with the processe of Scripture, but that other textes doe of necessitie constrayne me to construe it spiritually. There catcheth he thys worde (can) and thys worde (impossible) and woulde make men beleue that I ment, it coulde not bee true because reason can not reach it, but thinketh it impossible. And there he triũpheth (before the victory) and would know what article of our fayth I coulde assigne, in which reason shall not driue awaye the strength of my proofe, and make me leaue ỹ literall sense wherin my proofe shoulde stand, and send me to seeke an allegorye that might stand with reason, and driue away ỹ fayth. But now deare brethren, sith I speak not of the impossibilitie of reason, but of the impossibilitie to stand with other textes of Scripture, ye may see ỹ thys royall reasõ is not worth a rush. Thẽ would he fayne know the place where S. Austen so sayth, which thing although it were harde for me to tell, sith I haue not hys bookes to looke for it, yet I thanke God my memorye is not so bad, but I cã shew hym where he shall finde it. And because I thinke that hee is more accustomed to the Popes lawes then to Saint Austens workes (sith hee is become the Prelates proctour and patrone) I say he shall not fayle but find it in hys lawes *de consecratione*. And where as hee would wrest the wordes of S. Austen, which sayth that the bodye in which Christ arose, must nedes bee in one place: saying that he might meane, not that hys body myght not be in diuers places at once, but that it muste be in one place, that is to say, in some one place or other, he speaketh (sayth M. More) nothyng of the sacrament, nor sayth not hys body with which he rose must nedes be in one place, that it can by no possibilitie be in any moe. Thys seemeth to some a goodly glose, and yet it shall proue but a vayne euasion. For if a man woulde saye that the kings graces body must be in one place, and then an other woulde expound ỹ notwithstãdyng hys wordes hys graces body might be in two places at once: I thinke mẽ myght soone iudge that he delighted to delaye, and myght say, what nede hee to determine, that he must be in one place, except he thought in deede, ỹ he myght be in no moe but onely one. And though men myght so argue on other mens words, yet of S. Austens words thys must nedes follow, for he bringeth them in (as God would) by a contrary Antithesis saying: *Corpus in quo resurrexit in vno loco esse oportet, veritas autem eius vbiq; diffusa est.* That is to say, Hys body wherein he rose, must be in one place, but hys truth is dispersed in all places. Where he plainly concludeth by the cõtrary Antithesis, that as hys truth is dispersed in all places, so must hys body nedes be in one place onely. As by example, if a man shoulde say: The kyng hys graces bodye must needes be in one

More is better acquainted with the Popes lawes then with S. Austens workes.

Ad Hieronimum.

Christes body occupieth one place onely.

More is a captious Sophister, a subtile Poet, and a malicious Papist.

place, but hys power is throughout hys realme. Where no mā doubteth, but that in saying one place, he meaneth one place onely. And therefore though in some place, ỹ worde must, doth not signifie such a necessitie as excludeth all possibilitie, yet in thys place it doth so signifie, as the contrary Antithesis doth euidently expresse.

And where ye say, that he speaketh nothing of the sacrament, I would ye should sticke still to that saying. For thys is playne, that he speaketh of his naturall body, and therefore if hee speake not of ỹ sacrament, then haue you concluded that the sacrament is not hys naturall body: the contrary whereof you would haue mē beleue. Thus haue I shewed euidence, both where he shall finde the wordes of S. Austen, and also that I haue rightly alleaged them.

Notwithstandyng sith he maketh so much of hys paynted sheth, I shall alleage hym more authoritye that Christes naturall body is in one place onely. Which thyng proued, doth vterly conclude ỹ the Sacramēt is not his naturall body, but only a memoriall and a representation of the same. And first let vs see S. Austens mynde.

August. ad Dardanū.

S. Austen writyng vnto Dardanus doth playnly proue that the naturall body of Christ must needes be in one place only, and also ỹ his soule can bee but in one place at once. The occasiō of his Epistle is this: Dardanus dyd write vnto S. Austen for the expositiō of those wordes that Christ spake vnto the theefe saying: This day shalt thou be wᵗ me in Paradise: and wist not how he should vnderstād it, whether Christ mēt that the theefe should be in Paradise with Christes soule, or with his body, or with his Godhead: Thereupon S. Austen writeth that as touchyng Christes body, that day it was in the sepulchre. And saith that it was not Paradise, although it were in a gardē that he was buryed. For Christ (he sayth) ment of a place of ioy: And that was not (sayth S. Austen) in hys sepulchre: And as for Christes soule, it was that day in hel, and no man will say, that Paradise was there. Wherefore (sayth S. Austen) the text must needes bee vnderstand, that Christ spake it of his Godhead. Now marke this Argument of S. Austen, and ye shall see my purpose playnly proued. For seing he expoundeth this text vpō Christes Godhead, because his manhode as touching the body, was in the graue, and as touchyng his soule, was in hell: you may soone perceiue, that S. Austen thought that whilest his body was in ỹ graue, it was not in Paradise to: ꝛ because his soule was in hell, it could not be in paradise also. And therfore he verifieth the text vppon his diuinitie. For if he had thought that Christes body or soule might haue bene in diuerse places at once, hee would not haue sayd, that the text must needes be vnderstand of his diuinitie, but it might full well, yea ꝛ much better haue ben vnderstand of his manhode. Marke well this place which doth determine the doubt of this matter. Notwithstandyng the faythfull father leaueth not the matter on this fashion, but also taketh away such fonde imaginations as would cause men to surmise, that Christes body should be in moe places at once then one. For he saith. *Cauendum ỹ ne ita diuinitatem astruamus hominis, vt veritatē auferamus corporis. Non est autem consequens vt quod in Deo est, ita sit vbiq;. Nam & de nobis veracissime Scriptura dicit, quod in illo viuimus, mouemur & sumus. Nec tamē sicut ille, vbiq; sumus, sed aliter homo ille in Deo, quoniā & aliter Deus in illo homine, proprio quodam & singulari modo. Una enim persona Deus & homo est, & vtrumq; est vnus Christus Iesus, vbiq; per id quod Deus est, in cœlo autem per id quod homo.* That is to say we must beware that we doe not so affirme the diuinitie of the man, that we take away the truth of his body. For it foloweth not that the thyng whiche is in God should be in euery place as God is. For the Scripture doth truly testifie on vs, that we lyue, moue and be in hym. And yet are we not in euery place as he is. Howbeit, that man is otherwise in God, and God otherwise in that man by a certaine

How S. Austen laboureth to proue that Christes body might not be in mo places at once then in one.

What Christ ment by thys worde Paradise.

taine peculiar and singular way: For God and mā is one person, and both of them one Christ Jesu whiche is in euery place in that he is God, and in heauen, in that he is mā. Here S. Austen doth say, that if we should graūt Christ to be in all places as touchyng his manhode, we should take awaye the truth of his body. For though his manhode be in God, and God in hys manhode, yet it foloweth not, that it should bee in euery place, as God is. And after hee concludeth that as touchyng hys Godhead hee is in euery place, and as touchyng his manhode hee is in heauen. What nēde he to make these wordes and Antitheſis, but becauſe hee thought verely that though hys Godhead were in euery place, yet his manhode was in heauen onely.

If we affirme that the body of Christ is in many places at one instant, thē we should take away the truth of his body.

Augustin. ibidem.

But yet this holy Doctour goeth further (ſo that they may be aſhamed of their party) and sayth. *Secundum hominem namque in terra erat, non in cœlo (vbi nunc eſt) quando dicebat, nemo aſcendit in cœlū niſi qui deſcendit de cœlo, filius hominis qui eſt in cœlo.* That is to say, as touching his manhod he was in the earth and not in heauen (where he now is) when he sayd, no man aſcendeth into heauen but he ỹ deſcended from heauen, the ſonne of man which is in heauē. Now I truſt you will be content and let the truth ꝓued. For I am ſure it is not poſſible for you to auoyde it for he sayeth, that as touching his manhode he was in the earth and not in heauen, when he spake thoſe wordes: & ſo ꝓued that he was not in mo places at once then onely one place. For els yf S. Austen had thought ỹ he could haue bene in mo places at once then one with his body, then might he not haue sayd, that he was in earth and not in heauen. For then a man might ſone haue deluded hym & haue sayde Austen you can not tell, for he may be in euery place. But they that ſo thinke after S. Auſtens mynde, do take away ỹ truth of his naturall body, and make it a very phantaſticall body: from the which hereſie God deliuer his faythfull. Beſides this S. Auſten doth saye, *Chriſtum Dominum noſtrum vnigenitum DEI filium eqalē patri, eundemque hominis filium, quo maior eſt pater, & vbique totum preſentem eſſe non dubites tanquam Deum, & in eodem templo DEI eſſe verum DEVM, & in aliena parte cœli propter corporis modum.* That is to say, doubt not but that Christ our Lord the onely begotten ſonne of God equall to the Father and the ſame being the ſonne of man wherin the father is greater, is hole preſent in all places as touching hys Godhed and dwelleth in the ſame temple of God, as God, and in ſome place of heauen for the conditiō of his very body. Here is it euident by S. Auſtens wordes that as touching his godhed he is in all places, and as touching his manhode he is onlye in heauen, yea and not that onely, but that he being in heauen as touching the meaſure, nature, condicion, and qualitye of his naturall body, is only in one certaine place in heauen, and not in many places at once. Thus much is ꝓued out of S. Auſten.

Christ as touching his Godhead is in all places.

Thys truth is not onely ꝓued by S. Auſtens authoritie, but alſo by ỹ noble clerke Fulgentius which writeth on this maner. *Vnus idemq; homo localis ex homine, qui eſt Deus immenſus ex patre, vnus idemq; ſecundum humanam ſubſtātiam abſens cœlo cum eſſet in terra, & derelinquens terram, cum aſcendiſſet in cœlum. Secundum diuinam vero immenſamq; ſubſtantiam, nec cœlū dimittens cum de cœlo deſcendit, nec terram deſerens, cum ad cœlum aſcendit: Quod ipſius Domini certiſſimo ſermone poteſt cognoſci, qui vt localem oſtenderet ſuam humanitatem, dicit Diſcipulis ſuis: Aſcendo ad patrem meum & patrem veſtrum, Deum meum & Deum veſtrum, De Lazaro quoq; cum dixiſſet, Lazarus mortuus eſt, adiunxit dicens, & gaudeo propter vos (vt credatis) quoniā non erā ibi immenſitatem vero ſuæ diuinitatis oſtendens Diſcipulis dicit: Ecce ego vobiſcum ſum vſque ad conſummationem ſeculi. Quomodo autem aſcendit in cœlum niſi quia localis & verus eſt homo, aut quomodo adeſt fidelibus ſuis, niſi quia idē immenſus & verus Deus eſt.* That is to say, The ſame one man is locall (that

Fulgentius.

is to say, conteined in one place) as touchyng his manhode, which is also God vnmeasurable from the father: the same one man as touchyng the substaunce of his manhode, was absent from heauen, when hee was in earth, and forsakyng the earth, when he ascended into heauen, but as touchyng his godly & vnmeasurable substaunce neither forsoke heauen whē he descended from heauē, nor forsoke the earth, when he ascēded vnto heauen. Which may be knowen by the most sure word of the Lord which to shew his humanitie to be locall (that is to say, contained in one place onely) dyd say vnto his Disciples. I ascēd vnto my father and your father, my God and your God, of Lazarus also when hee sayd, Lazarus is dead, hee said further, I am glad for your sakes (that you may beleue) for that I was not there. And agayne, shewyng the vnmeasurableneſſe of his Godhead, he sayd vnto his Disciples, beholde I am with you vnto the worldes ende, how dyd he ascende into heauen, but because he is locall and a very man? Or how is he present vnto his faythfull, but because he is vnmeasurable & very God? Here may you conclude by the authority of this Doctour also, that Christes body is onely in one place at once. For he saith, that Christ as touchyng his manhod is locall: that is to say, conteined in one place onely. And that hee proueth by the Scripture euen of Christes owne woordes. Now if this be true (as my conscience doth testifie, how so euer other men shall Iudge) then must it nēdes folow that his naturall body can not be in the Sacrament. And the authoritie, I am sure no man can auoyde, it is so playne.

Christ ascended into heauen, because he is locall and a very man.

More.

Now as for his natural reasōs be not worthy the reasonyng. For first that the body of Christ vnglorified could no more be in ij. places at once then his owne can, because he is a naturall body, as he is. I will not examine no cōparison betwen there ij. bodyes: but if Christ wold tell me that he would eche of both their bodyes to be in fiftene places at once, I would beleue hym, and would neuer aske hym whether he would first glorifie them or not. But I am sure glorified or vnglorified, if he sayd it, hee is able to do it. For the matter is not impossible to God.

Frith.

Truth it is, that if Christ so sayd & in so saying so mēt, there is no doubt, but he were able so to do. But that he in dēde so grossely ment ye shall neuer proue. And in dēde if he had so meant that hys owne body naturall should haue continued in the Sacrament which is the meate of the soule through fayth, and not of the body by eatyng it, and may as well be eaten through faith although it remayne in heauen, as if it were here present to our mouthes: if I say he had so ment, thē wold he neuer haue geuē vs such Scriptures as he dyd. For I say, that this grosse imagination may not stād with the processe of the Scripture whiche is receiued as it shall appeare by certaine textes.

The flesh profiteth nothing.

1. First where our Sauiour sayth: ỹ flesh profiteth nothyng. The waight of those woordes doth compell vs to vnderstād our matter spiritually, for by this short sentence we are no lesse plucked backe frō the carnall eatyng, thē was Nichodemus that he should not once dreame of the carnall regeneratiō, when Christ sayd vnto hym: that what soeuer was of flesh was flesh. For this is a playne conclusion, that when Christ sayd, the flesh profiteth nothyng, hee ment it euen of hys owne flesh that it could not profite (as they vnderstode hym) to be eatē with the teeth. Albeit it doth much profite to bee slayne for our redemption and eaten thorough fayth. Whiche thyng we may do, although his natural flesh be not in ỹ sacrament. For I may as well beleue in hym (though he be in heauen) as if he were in earth and in the Sacrament, & before myne eyes. And that Christ spake these woordes of his owne body, it is playne by S. Austens woordes writyng vppon the same place: And therefore he sayth, that they must be vnderstand spiritually, and addeth: if thou vnderstand them

The flesh of Christ profiteth much if it be eaten with fayth.

August. tract. super 6. Ioan.

them spiritually, they are spirite and lyfe. And though thou vnderstād thē carnally, yet neuertheles they are spirite and lyfe: But vnto thée they are not spirite and lyfe, which vnderstandest not spiritually; those things that I haue spoken.

Also Athanasius sayth. *Spiritus est qui viuificat, caro nō prodest quicq̄; verba quæ ego locutus sum, spiritus sunt & vita. Nam & hoc loco vtrumquè de seipso dicit carnem & spiritum, & spiritū ab eo quod est secundum carnem distinxit, vt non solum visibile, sed etiam inuisibile quod in ipso erat credentes discant, quod & ea quæ dicit nō sunt carnalia, sed spiritualia. Quod enim comedētibus suffecisset corpus, vt totius mundi alimonia fiat? Sed ea propter meminit ascensus filij hominis in cœlum vt illos a corporali cogitatione auelleret, & posthac discant carnem dictam cibum cœlestem superne veniētem & spiritualem alimoniam quā ipse det, nā quæ locutus sum (inquit) vobis spiritus sunt & vita.* That is to say, it is the spirite that quickeneth, the fleshe profiteth nothyng: the wordes whiche I speake vnto you, are spirite & lyfe. For in this place also hee meaneth both of his owne fleshe and his owne spirite, & he deuided the spirite from the flesh: that they might know through fayth not onely ẏ visible part but also ẏ visible part ẏ was in hym, & also that the wordes which he spake were not carnall, but spirituall. For what body shold haue suffised to haue ben the meate of all ẏ world? And euē therfore dyd he make mention of the Ascension of the sonne of man into heauē, that he might withdraw them frō the bodley imagination, that they might hereafter learne, that the flesh was called heauenly meate which cōmeth from aboue and spiritual meate whiche hee would geue. For (sayth Christ) the wordes that I haue spokē vnto you, are spirite and lyfe. Here you may sée that Christ spake it of his owne fleshe, and ment playnly that it dyd nothyng profite, as infidelles dyd vnderstād hym. For els it geueth life, as it is receiued of the faythfull in a mysterie. For as Bartram sayth, in this mysterie of the body and bloud, is a spiritual operation which geueth lyfe. Without the whiche operation those mysteries do nothyng profite, for surely (sayth hee) they may féede the body, but the soule they can not féede.

Athanasius 3. lib. qui dix. Verb.

Bartram.

The bread and wyne in the Sacrament why they are called mysteries.

2. Besides that the Scripture sayth, that, that entreth in by ẏ mouth doth not defile a man, for as Christ sayth, it is cast forth into the draught. And by the same reason it foloweth that it doth not sanctifie or make a man holy. But the Sacrament entreth in by the mouth: therfore it doth folow that (of it selfe) it doth not sāctifie or make holy, & of this text should folow two inconueniences, if the Sacrament were the naturall body of Christ. First it should folow that the body of Christ should not sanctifie the faythfull because it entreth in by ẏ mouth. And agayne it should folow, that the body of Christ should be cast out into the draught, whiche thyng is abominable. Wherefore it must néedes folow, that the Sacrament can not be hys naturall body.

If the Sacrament of the body of Christ, were his natural body, thē note what inconueniences must folow

3. Furthermore Christ would not suffer that deuoute woman which of loue sought hym at hys sepulture, to touch hys naturall body, because she lacked a poynt of fayth, and dyd not count hym to be equall with hys father. And much more it shall follow that the wicked which haue no fayth nor loue towardes hym, shall not be suffered to eate hys fleshe with theyr téeth, and swallowe it into their vncleane bodyes: for that were much more then to touch hym. And yet notwithstandyng they receaue and eate the Sacrament. Wherupon it should follow, if the sacrament were hys naturall body, that they should in deede eate hys body: which thyng may be counted a blasphemye agaynst God. Moreouer Christ sayth, he that eateth my fleshe & drinketh my bloud, dwelleth in me and I in hym. Now we know right well that the wicked doe eate the Sacrament, and yet neither dwell in Christ, nor Christ in them. Wherefore it must followe that the Sacrament is not the very fleshe of Christ. And surely I can not excuse

The wicked may not nor can not eate the body of Christ.

The wicked eate the Sacramēt, but yet dwell not in Christ.

them of blaſphemye, which ſo directly contrary Chriſtes wordes.

How can you auoyde theſe textes which Chriſt ſpeaketh vnto hys diſciples ſaying: yet a little while am I with you, and then I depart to hym that ſent me. And agayne: It is expedient for you that I depart. For except that I departe, that comforter ſhall not come vnto you. And agayn he ſayth: I forſake the world and go to my father. And to be ſhort he ſaith: Poore men ye ſhall euer haue with you, but me ſhall you not euer haue. Now we know right well that hys Godhead is in all places, and that as touchyng hys Godhead hee forſoke not the world, when he aſcended vnto his father. Wherfore it muſt nedes follow that he forſoke it as touching hys fleſhe and manhode. And thereto agreeth the expoſitions of S. Auſten and Fulgentius before alleaged, yea and al other old faithful fathers. Now if he haue forſaken the world as touching the preſence of hys naturall fleſhe and manhode (as all Doctors define) then ment he not that hys naturall fleſhe ſhoulde be preſent in the Sacrament, to bee eaten with our teth: And therfore though Chriſt ſo tell you, yet muſt you take hym as hee meaneth, or els you be begyled. For if ye thinke that God both maye and will fulfill and verifye all thynges according to the letter as he ſpeaketh them, I may call you an obedient mā, as S. Bernard doth hys Monk Adam. And may ſay (as he doth) that if that be the right way, ſo ſimply to receaue all thyng, we may put out the terte of Scripture which warneth vs to be wiſe as Serpentes. For the text following is ſufficient, which biddeth vs to be ſimple as Doues.

Iohn. 6. Iohn. 6. Iohn. 6. Math. 26. Mark. 14. Iohn. 12.

Why doth your matterſhip graunt a neceſſary allegorye, whē Paul ſayth, Chriſt is a ſtone, or whē Chriſt ſayth that he is a dore? The ſcripture ſayth hee is both twaine, and ſyth God ſo ſayth, he is able ſo to make it. And therfore by your reaſon we ſhall nede none allegorye in all ſcripture, and then he that is moſt ſimple and fooliſh, may be counted moſt faythfull. And ſo ſhall we nede no faythfull fathers to expoūd the text, but it ſhall be moſt merite, to beleue the letter. Thys I denye not, but that God coulde haue done it if he had ſo intended, when he ſpake the wordes: But now ỹ ſcripture ſtandyng as it doth, I thinke he can not doe it. As by example: I thinke that God by the bloud of hys ſonne Chriſt myght haue ſaued all men, both faythfull and vnfaythfull, if he had ſo intended, and that it had ſo pleaſed hym. But now the Scriptures ſtandyng as they do, I ſay hee can not doe it, and that it is impoſſible for hym. For then he might make hys ſonne a lyer which ſayth: He that beleueth not is damned. And againe: He that beleueth not ſhall not ſee life, but the wrath of God abydeth vpon hym. And euen as it is impoſſible to ſtand with the proceſſe of Scripture, (wherin God hath declared his will) that the vnfaythfull ſhoulde be ſaued although God might haue done it at the firſt if he had ſo would. Likewiſe it is impoſſible, the Scriptures ſtanding as they do, that the naturall body of Chriſt ſhoulde be preſent to our teth in the Sacrament. And as for our fayth, it nedeth not to haue hym preſent in the bread. For I may as wel eate him and drinke him through fayth, that is to ſay, beleue in hym, as though he were as preſent in the Sacrament, as he was hanging on the Croſſe.

God may do all thing but yet ſo as he cānot denye hys truth, neither reſtore virginitie. &c. Iohn. 3.

The naturall body of Chriſt is not preſent to our teeth in the Sacrament.

1. And becauſe you ſay, that my naturall reaſons be not worth the reaſoning. I will alledge you ſome moe, to ſee what you can ſay to them. Firſt euery ſacrament is the ſigne of an holy thyng: but the ſacrament of the altar is a ſacrament (as all faythfull mē confeſſe) ergo it muſt follow that the ſacrament of the altar is the ſigne of an holy thyng. Now if it be the ſigne of an holy thyng, then it is not the holy thyng it ſelfe which it doth ſignifie and repreſent. Why ſhoulde we then feare, to call that bread a figure, that is to ſay, a ſacrament of that holy body of our Lord and Sauiour.

Arguments to proue that Chriſtes naturall body is not in the Sacrament of his body and bloud.

2. Beſides that I woulde know of what neceſſitie or profite hys fleſhe muſt

muſt be preſent in the ſacrament. For the preſence of hys fleſhe can no more profite vs, then doth the remẽbrance of hys body, but thys remembraunce may as well be done by the ſacramẽt, as though hys bodye were preſent. And therefore ſith God and nature make nought in vayne, it followeth cõſequently, ẏ his naturall fleſh is not there, but onely a memoriall therof.

3. Furthermore the end and finall cauſe of a thyng is euer better then thoſe thynges which are prouided for the end (as the houſe is better then the lyme, ſtone, and timber, which are prouided for the houſe) but the ende and finall cauſe of the ſacrament is the remembraunce of Chriſtes body: and thereupon it muſt followe that if the ſacrament be hys naturall bodye, that the remembraunce of Chriſtes body ſhould be better then hys body it ſelfe. Which thyng is to be abhorred of all faythfull men.

4. It were fondnes to ſayne that the ſoule did otherwiſe eate then do the Angels in heauen, and their meate is only the Joy and delectation that they haue of God and of his glory, and euen ſo doth the ſoule which is here vpon the earth eate throughe faith the body of Chriſt which is in heauen. The ioyfull eatyng of Chriſt, is by fayth. For it deliteth and reioyceth whiles it vnderſtandeth throughe fayth, that Chriſt hath taken our ſinnes vpon him, and pacified the fathers wrath. Neyther it is neceſſarie that for that or for this cauſe, that his fleſh ſhould be preſent. For a man may as well loue and reioyce in the thing, which is from him & not preſent, as though it were preſent by hym of that manner.

5. Moreouer the bread is Chriſtes body, euen as ẏ breaking of ẏ bread is the death of his body. Now the breaking of bread at the maundy is not the very death of Chriſtes body, but onely a repreſentatiõ of the ſame (al be it the minde throughe fayth doth ſpirituallye behold his very death) & euen likewiſe that naturall bread is not the very body of our Lord, but only a ſacrament, ſigne, memoriall, or repreſentation of this ſame, albeit throughe the moniſion therof ẏ mynde throughe fayth, doth ſpiritually behold the very body: And ſurely therof if a man be faythfull, the ſpirite of God worketh in his hart very ſweetely at his communion.

6. Finally, it was not lawfull to eate or drinke the blond not onely of man but alſo of a brute beaſte, and the Apoſtels them ſelues moued by ẏ rule of Charitie, did inſtitute ẏ mẽ ſhould abſtayne from blond, ſomewhat fauoring the infirmitie of ẏ Jewes. Now if the Apoſtels had taught (as ye do) that in the ſacrament his very fleſhe and blond is eaten and dronke with the teeth and mouth of faythfull and vnfaythfull, what could haue bene a greater occaſion to haue excluded the Jewes from Chriſtes fayth euen at once? Thinke you that Apoſtles would not haue bene to ſcrupulous to haue dronkẽ his very blond? ſeing it was ſo playne agaynſt Moſes lawe if they had vnderſtand hym ſo groſſely as ye do? Peter had a cloth ſent downe from heauen, in which were all manner of beaſtes forbidden by ẏ law, and was commaunded to ſlay & eate them. And he aunſwered, God forbid for I neuer eate any vncleane thing, meaning therby that he neuer eate any thyng forbidden by the law. Wherof it muſt nedes follow that either he neuer receiued the ſacramẽt (whiche is playne falſe) or elles that hee more ſpiritually vnderſtode the wordes of Chriſtes maundie, then ye fallye fayne. For it was plainely forbidden by the law, to eate or drinke any maner of blond. And I know but one reaſon that they haue which they count inſoluble: how be it by Godes grace we ſhall ſone auoyde it.

The Apoſtles did ordeine that we ſhould abſteine frõ blond, incaſing all naturall blond.

Actes. 10.

The Wyne in the Sacrament is no naturall blond.

Obiection.

There reaſon is this, Paule ſayth, he that eateth and drinketh this ſacrament vnworthely, ſhall be gilty of the body and blond of the Lord. Now ſay they, how ſhould they be gilty of the Lords body and blond which receiue it vnworthely: except it were the very body and blond of the Lord?

This argument I ſay, is very weake and ſlender. For I can ſhew many examples by the which it may

Solution.

be

be dissolued for he that despiseth the kinges seale or letters offendeth agaynst his owne person, and yet the letter or seale is not his owne person. He that violently plucketh downe his graces armes or breaketh his broade seale with a furious minde or violence, committeth treason against his owne person. And yet his armes and broad seale are not his owne person. He that clippeth the kings coyne committeth treason against ỹ kynges person and the common wealth, and yet the mony is neither his graces person nor the common wealth. And therfore your argumēt is but weake and slender For euen as a man doth offende against the princes person by dispising his armes, seale or letters, So doth a man offend agaynst Christes body and bloud, by abusing the sacrament of his body and bloud, although he be not there present, as ỹ kinges person is not present in his armes, seale or letters.

To pull downe violently the kynges armes is treason agaynst hys owne person, and yet the armes are not the kinges person.

Besides that S. Paule saith that euery man which prayeth or prophecieth with couered hed shameth his hed and his hed is Christ: shall we therfore Imagin that Christ is naturallye in euery mans hed as your argument cōcludeth For soth that were a prety phantasie. Finally S. Austen sayth ỹ he doth no lesse sinne which negligently heareth ỹ worde of God then doth the other whiche vnworthely receiueth ỹ sacrament of Christes body & bloud. Now if this be true, then is your reason not worth a rishe For Christes naturall body is not in ỹ word which is preached, as all men knowe. And yet he sinneth no lesse that negligently heareth it, then doth he, that vnworthely receiueth the sacrament. And thus you see their insoluble argument easely dissolued.

To be negligent in the hearyng of the word of God is a great offēce

M. More. But now must this yong man consider againe that him selfe confesseth, that the cause for which him selfe sayth that Christ in so saying did so meane, is because that if he should haue ment so, it was impossible to God to bring his meaning about: that is to say, that Christes body might be in two places at once. And therfore but if he proue that thing impossible for God to doe, els he confesseth that God not onely sayd it but also mēt it in dede. And yet ouer this, if Christ had neuer sayd it, yet doubted I nothing, but he is able to doe it, or els were there sum what that he could not doe: And then were God not almighty.

Here M. More would myre me wᵗ his sophistrie, and with wiles would winne his spores. For as he before did discant on these wordes, can and impossible, and would haue made men beleue that I ment it could not be, because it could not be by reason and that I ment impossible because reason could not reache it. So now he disputeth with lyke maner of sophistication cōcluding that I confesse that it is impossible and can not be, because that if God should haue ment it was impossible for God to bring his meaning about. Deare brethren this babelyng is sufficiently discused all ready. For I ment not that it was impossible For God to bring it about If he had so ment, but I meant that it is impossible to stand with the proceise of the scripture which we haue receyued. And I saye more ouer, that though it was possible for God to haue done it (if it had pleased hym) yet now the scripture thus standing, it is impossible for him to do it For then he must make his sonne a lyar. And I say, that if he had so ment as the letter standeth, that he would thē haue geuen vs other scripture, and would not haue sayd that he must depart to him that sent him, with other textes as are before rehearsed. Frith. M. More is a quarelyng brabler.

And where M. More sayth that if there were sumwhat ỹ he could not doe, than were God not almighty. I say it is a shame for our prelates that they haue gotten such an ignorant proctore to defend them. And I am sure that they them selues could haue sayd much better: for els how should they instructe other and leade them in the right way? if they them selues were so rude and vnlearned, should they not know what this meaneth ỹ

M. More an ignoraūt proctor, for the Clergy.

God

God is almightie which is a peece of the firſt article of our Crede, then how ſhould there chip haue haue any ſure ſlight? More thinketh that God is cauled almighty, becauſe he can do all things. And then indéede it ſhould follow that he were not almightye for all thinges he can not do, he can not ſaue the vnfaythfull, he can not reſtore virginitie once violate, ſayth S. Thomas. and alſo (as I remember) S. Hierome writyng of virginitie vnto Paule and Euſtochium: he can not ſinne ſayth Dunce: he can not deny hym ſelfe ſayth S. Paule. Now if this mans leraning were alowed thé might not God be almightye, becauſe there is ſomewhat ỹ he can not doe: but they that are acuſtomed with ſcripture, do know that he is called almightye, not becauſe he can doe all things: but becauſe there is no ſuperiour power aboue hym, but that he may doe all that he wyll: and all that his pleaſure is to doe that may be bring to paſſe, and no power is able to reſiſt hym, but he hath no pleaſure nor will to make hys ſonne a lyer nor to make hys ſcripture falſe, and in dede he may not doe it. And yet notwithſtanding he abideth almighty, for hee may doe all that hee will.

God is almighty, and yet cannot doe all thynges.

2. Timo. 2.

God is ſaid to bee almighty becauſe there is no ſuperiour power aboue hym, and he can do all that he wil.

M. More. Then M. More touching the reaſon of repugnaunce ſayth, that many thynges may ſeme repugnaunt both to him and me which thinges God ſeeth how to make them ſtād together well inough, and addeth ſuch blynd reaſons of repugnaūce as induce many men into a great errour: ſome aſcribyng all thyng vnto deſtiny without any power of mās frewill at all, and ſome geuing all to mans owne will, and no foreſight at all to the prouidence of God, and all becauſe the poore blynd reaſon of man can not ſee ſo farre, as to perceiue how Gods preſcience and mans frewill can ſtand together, but ſeeme clearely to be repugnaunt.

Frith. As for hys digreſſion of mans frée will I will not greatly wraſtle with hym. But thys one thyng I may ſay, that if the ſonne of God deliuer vs, then are we very frée. And where the ſpirite of God is, there is frédome: I meane not freedome to doe what you will, but freedome from ſinne, that we may bee the ſeruauntes of righteouſnes. But if we haue not the ſpirite of Chriſt, then will I ſay with S. Auſten, that our freewill is wretched, and cā do nought but ſinne. And as touching ſuch textes of repugnancy, if they be ſo diffuſe that mans reaſon, (which is the light of hys vnderſtanding) can not attayne to ſet them together, then were you beſte to make them none articles of our fayth. For I thinke as many as are neceſſary vnto our ſaluation, are contayned in the Crede which I thinke euery man beleueth. I beſech you lay no bigger burthen vpō vs then thoſe faythfull fathers dyd which thought that ſufficient. And then I am ſure, we ſhould haue fewer heretikes. For I neuer heard of hereticke that euer helde agaynſt any article of our crede, but all that ye defame, by thys name, are onely put to death, becauſe they ſay that we are not bound to beleue euery poynt that the lawes and tyrannye of the clergie alowe & maintayne. Which thyng how true it is (bleſſed be God) is meetely well knowen already. For els had I and many moe bene dead ere thys day.

John 8. 2. Cor. 3.

Roma. 6.

Aug. de ſpiritu & litera.

The articles in our Crede are as many as are neceſſary for our ſaluation.

I wot well that many good folke haue vſed in this matter many fruit full examples, as of one face beholden in diuers glaſſes, and in euery peece of one glaſſe broken into twentie: and of one word cōming whole to an hūdreth eares at once: and the ſight of one little eye preſent and beholding an whole great countrey at once, with a thouſand ſuch maruells moe, ſuch as thoſe that ſee them dayly done (and therfore maruell not at them) ſhall yet neuer be able, no not thys younge man him ſelfe, to geue ſuch a reaſon by what meane they maye bee done, but that he may haue ſuch repugnancy layd agaynſt it, that he ſhall be fayne in concluſion (for the chiefe and moſte euident reaſon)

M. More.

to saye, that the cause of all those thynges is because God that hath so caused them to bee done, is almighty of hym selfe, and may doe what hym lyst.

Frith. As touching the examples that M. More doth here alledge, I may sone make answere. For they that are like our matter, make cleane against hym, and the other can not make for hym. The glasse I graunt is a good example, for euen as the glasse doth represent the very face of man so doth this Sacrament represent the very body and bloud of Christ. And like as euery peece of the glasse doth represēt that one face, so doth euery peece of that Sacramēt represent that one body of Christ. But euery mā knoweth right well that though ỹ glasse represent my face, yet the substaunce of the glasse is not my very face, neither is my very face in the glasse. And euen so though the Sacrament doe represent the body of Christ, yet the substaunce of the Sacrament is not hys very body, no more then the glasse is my face, neither is his very body in ỹ Sacrament, no more then my very face is in the glasse and thus this exāple maketh well for vs. And for that one word comming whole to an hundreth eares, I say that worde is but a sounde and a qualitie and not a substaunce, and therfore it is nothyng to our purpose, and can not be likened to Christes body which is a substaūce. And as concernyng the sight of the litle eye, I say that though the eye discry and sée an whole countrey, yet is not that whole coūtrey in the eye: but as the countrey is knowen by ỹ sight of eye (though the countrey be not in it), so is the death of Christ and hys bodye breakyng and bloude shedyng knowen by the Sacrament, though his naturall body be not in it. And thus his exāples make nothyng with hym, but rather much against hym. And where hee sayth that the young man hym selfe can geue hym no reaso, by what meane they may be done: I may say vnto hys maisterhyp, that whē I was seuen yeare yonger then I am this day, I would haue bene ashamed if I could not haue geuen an euident reason at the Auskens in Oxford before ỹ whole Vniuersitie. And albeit I now vouchsafe, not to spend labour and paper about Aristotles doctrine, yet haue I so much touched hys examples, that he may be wery of them.

The glasse that representeth the face, is not the face.

The body of Christ is no more in the Sacrament then my face is in the glasse

Christes deathe and body breakyng, is knowen by the Sacrament & yet it is not the naturall body of Christ.

Also I can not see why it shoulde be more repugnaunt that one body may be by the power of God in two places at once, then that two bodyes may bee together in one place at once. And that poynte I thinke this young mā denieth not. M. More.

The beyng of our body in two places at once is against nature, & Scripture cā not alow it. But that two bodyes should bee in one place séemeth more reasonable. For I haue good experience that though my body cā not be in two places at once (both in the Tower and where I would haue it beside) yet blessed be God in this one place, I am not without cōpany. But if M. More meane that in one proper and seuerall place, may be two bodies at once, that I will deny, till he haue laysure to proue it. And yet at the length I am sure, his proue shall not be worth a pudyng pricke. For I am sure it must bee, *Ratione porositatis vt in igne & ferro: nam penetrationem dimensionum nunq̄ probabit.* And then he is as neare as he was before. Frith. Frith speaketh merely.

Now his last reason wherwithe he proueth it impossible for the body of Christ to bee in two places at once, is this: you cā (sayth he) shew no reason why he should be in many places at once & not in all. But in all places he can not be. Wherefore we must conclude that he can not be in many places at once. This is a maruelous concluded argument. I am sure that euery childe may soone see that this consequēt cā neuer folow vpon these two premisses of this antecedent. M. More.

When I made this reason & compiled my treatise I had no regard to the cauillations of sutle Sophisters: for I thought no Sophisters should haue medled with that meate. But neuertheles sith nowe I perceiue Frith.

that

that they principally are pouryng on it, sekyng some pray to set their teeth a woorke. In this booke I haue somewhat prouided for them, and haue brought such hard bones, that if they be to buse, may chaunce to choke thē. And yet is not the Argument so feble as he sayneth. For the first part (if he lyst to consider the sense and mynde, and bee not to curious) where I say that they can shew no reason why hée should bee in many places and not in all, is thus to be vnderstand of wyse men, that the very reason and cause, that he shold be in many places, must be, because ỹ body is so annexed with the Godhead, that it is in euery place as the Godhead is. This I say must be the cause and reason of his beyng in many places. And neither you nor no man els can iustly assigne any other. Now of this maior or first proposition thus vnderstand, doth the cōclusion folowe directly. For if this should be ỹ cause (as they must nedes graunt). And this cause proued false by Scripture: then must they nedes graunt that the thyng whiche so foloweth of this cause, must nedes be false. And so is my purpose proued, & they concluded. As by example, the Astronomers say: that the naturall course of the Sunne is frō the weast to the East. Now if a mā should aske them what is then the cause that we see hym dayly take the cōtrary course, from the East to the Weast agaynst hys nature, they aunswere. Because the hyghest sphere (whose course is from the East to the Weast) with his swift mouyng doth violently drawe the inferior spheres with hym. This is the cause that they alleage, and no man can assigne any other. And now sith I cā proue this sense false by scripture. And S. Austen (for Scripture sayth that ỹ sphere is fastened Hebr. viij. chap. And S. Austen expoundyng that text improueth the Astronomers whiche affirme that it moueth, sith I say, this cause is proued false by scripture, they must nedes graūt that the thyng whiche foloweth of this cause must nedes be false. And so we may conclude against them all, that the naturall course of the Sunne is not frō the Weast to the East (as the Astronomers say). But contrary from the East to the Weast. And lykewise sith the cause that Christes body should be in many places, is assigned of learned men to be, because hys body is so annexed with the Godhead (which is in euery place) that it is also in all places with it, & no man can assigne any other. And that this cause is proued false by Scripture, for when the women sought Christ at his graue, an aungell gaue the aunswere that hé was not there. But if his body had bene in euery place, then the aungell lyed. Also Christ sayd vnto his Disciples of Lazarus which died at Bethania. Lazarus is dead. And I am glad for your sakes (that you may beleue) because I was not there. Now if hys body were in euery place as is the Godhead, then Christ sayd not truly, when he said he was not there. Therfore sith (as I sayd) this is the cause assigned, & yet proued false by Scripture, they must nédes graūt, that the thyng whiche foloweth of this cause, must also nédes be false. And so we may cōclude against thē all, ỹ Christs body is in one place onely. And now you may sée how my consequent foloweth the premisses.

Astronomers say that the naturall course of the Sunne is from the west to the East.

I conclusiō agaynst the Astronomers.

Mark. 14.

Luke. 16.

Iohn. 11.

Christes body is in one place onely.

For he can no further conclude, but that we can shewe no reason why he should be in many places at once. What had he wonne by that? might he then conclude therupon, that he could not be in many places at once? As though it were not possible for God to make his body in two places at once, but if we were able to tell how, and why, and wherby, and shewe the reason. M. More.

How far I can conclude is shewed immediatly before. For though of the bare wordes as ye toke them, it was hard to conclude any thyng, yet haue I now declared them, and so farre cōcluded, that you cā not anoyde them. And where he sayth, that though they can shew no reason, yet I had wonne nought by it: I thinke he woulde be angrye if I should so aunswere. But surely they are in good case, for it is Frith.

inough for them to say, thus it is, and nede neuer to shew any cause or reason why they so say. For they are the Church and can not erre: so that if they teach contrary thynges, yet all is good inough. And whē they se that no mā can make the Scriptures to agree with their doctrine, then they say, that their doctrine is true inough, but no man can vnderstand the Scripture. And though the scripture seme neuer so repugnant both to them and to vs, yet God seeth well inough (say they) how to set them together, and it is possible for God to make it agree though they cā not tell how. But this doctrine hath longe inough deceaued vs: For men haue seene to long with your spectacles, yet now (thankes be to God) they begin to see with their owne eyes. And as touching how thys matter was possible to God, and how it is not possible, is sufficiently declared before to al that liste to loke.

what soeuer the Papistes say, that must stand for reason.

M.More. Howbeit as for me (though I be not bounden to it) I am content yet to proue, that God may make the body of Christ to be in all places at once. And becaufe this yong má coupleth that propoſition with the other: ſo will I doe to. And I proue therefore that God cā make his body be both in many places at once, and in all places at once, by that that he is almightie, and therefore can do all thing.

Frith. Now is the good man in hys olde dreame agayne, & thinketh that God is called almightie, becaufe he can do all thinges. And then in dede it ſhould followe that he were not almightye. For all thynges he can not do, he can not ſaue the vnfaithfull, he can not reſtore virginitie once violated, hee can not ſinne, he can not denye him ſelfe. Now if thys mans learning were allowed, then myght not God be called almighty, becaufe there is ſomewhat that he can not doe. But they that are accuſtomed with ſcripture, do know that he is called almighty, not becaufe he can not do all thynges, but becaufe there is no ſuperiour power aboue hym, but that he may doe all that hee will, and all that hys pleaſure is may be bring to paſſe. But he hath no will, pleaſure nor power to make hys ſōne a lyer, and to make hys Scripture falſe, and yet notwithſtandyng he abydeth almighty and may do what he will. And euen as it is impoſſible to ſtand with the proceſſe of the Scriptures (wherin God hath declared his will) that the vnfaythfull ſhoulde bee ſaued (although at ẏ firſt God might haue done it, if he had ſo would) likewiſe it is impoſſible (the Scriptures ſtanding as they do) that the naturall body of Chriſt ſhoulde bee preſent to our teeth in the Sacrament. And as for our fayth it needeth not to haue hym preſent in the bread: For I may as well eate him & drink him, through fayth (that is to ſay, beleeſe in hym) though he continue ſtill in heauen, as though he were as preſent in the Sacrament, as he was hangyng on the croſſe. But yet hys maieſtie hath left one thyng vnproued, and that is euen the pith of hys purpoſe. For though hee had proued (as hee hath not) that God by hys almightynes myght make Chriſtes body in many places, and in all places, and in the Sacrament, yet he forgotte to proue that God hath ſo done. And therfore albeit I dyd graunt hym (as I will not) that he myght ſo do, yet therof it doth not followe, that he hath ſo done in deede. For God may do many thynges which he doth not. And therefore hys argumēt doth not proue hys purpoſe. Now if he do but thinke that God hath ſo done, I am well pleaſed and will not put hym to the payne to proue it. For anone ye ſhall ſee hym ſo intangled in briers, that he ſhall not witte where to become.

More harpeth vppon a falſe ſtring.

More ſaith that God may do all thynges, but he doth not proue that he hath ſo done.

M.More. But yet thys young man goeth about to proue the poynt by ſcripture. For except we graūt him that point to be true, he ſayth that els we make the angell a lyer that ſayd, he is not here, and alſo that els we make as though Chriſtes body in his aſcenſion did not goe vp in the cloud into heauen from earth, but onely hid him ſelf in the cloud, and playeth bo peepe, & taried beneath ſtill. Here in the end he forgetteth

him

him selfe so foule, that when he was a young sophister, he would I dare say, haue bene full sore ashamed so to haue ouerseene him selfe at Oxford at a peruise. For ye wotte well that thing which he sayth, & which he must therfore, proue, is that the body of Christ can not be in euery place at once by no meane that God could make. And the textes that he bringeth in for the proofe, say no further but that he was not in all places at once.

Frith. There are two thinges disputed betwene M. More and me: the one is, whether God can make the body of Christ in many places, and in the Sacrament. And thereto hys mastership sayth ye: For God is almightye and may do all things. And I say nay, and affirme that God is not called almightie because he may do all things, but because he may do all that he will, and I say that he will not make hys sonne a lyer, nor hys scripture false, and that he can not do it and yet abydeth almightye. The other thyng is thys, whether he haue done it or not. For albeit I did graunt hym that it were possible, yet is he neuer ẏ nere, except the other cā proue that he hath done it in deede, or els thinke that God hath so done. For as I sayd God can dos many thinges which he doth not. And ẏ controuersie of thys doubt is resolued by the Angell and Scripture, which (as M. More graunteth hym selfe) proueth that he was not in all places at once. And thereof it followeth, that God hath not done it, although it be possible. And so is hys mastership at a poynt. For if I should graūt it neuer so possible, yet if scripture proue that it be not so in deede, then is he neuer the neare hys purpose, but much the further from it. And thys is euē it, that I sayd before: that it was not possible to stand with the processe of the Scripture which we haue receaued. And now hys mastership hath graunted it hym selfe, which you may be sure he would not haue done if hee coulde otherwyse auoyde it. And here you may see how sore I haue ouerseene my selfe.

Two thinges disputed betwen More and Frith.

God forbid that any man should be the more prone & ready to beleue this yong man in this greate matter, because he sayth in the beginning that he will bring all men to a concord & a quietnes of conscience. for he bringeth men to the worst kinde of quietnes that may be deuised when he telleth vs as he doth, that euery man in this matter, may without perell beleue which way he list, Euery man may in euery matter without any counsell, sone set hym selfe at rest, if he list to take that way and to beleue as he list him selfe, & care not how. But and if that way had bene sure S. Paule would neuer haue shewed that many were in perill of sicknes and death to, For lacke of discerning reuerently the body of our Lord in that sacrament when they came to receiue hym. More.

When Christ should depart this Frith.
worlde and go to his Father he gaue
his desciples a commaundement that Iohn. 15.
they should loue ech other, saying by
this shall all men knowe, that ye are Christes badge is loue.
my disciples, if you loue ech other,
as I haue loued you. This rule of
charitie wolde I not haue broken,
which notwithstanding is often in
Ieopardie among faythfull folke, for
this sacrament of vnitie, This thing
considered, I thought necessarie, to
aduertise both parties to saue this
rule of charitie, and proued in ẏ first That the sacrament is the naturall body, is none article of our fayth necessary to be beleued vpon payne of damnation.
chapter of my treatise, that it was
no article of the fayth necessary to
be beleued vnder payne of damnatiō
and therfore that they were to blame
that would be contencious for the
matter. For sith it is no article of
the fayth, that may lawfully dissent
without all Ieoperdye: ¶ nede not
to breake the rule of charitye, but rather to receiue the other like pore brethren. As by example, Some thinke that the mariage betwene our most redoubted prince ¶ Quene Katerine is lawfull ¶ may stand with ẏ lawes of God: ¶ some thinke that it is vnlawfull and ought to be disanulled. now if we should for this matter breake the rule of charitie, and euery

man hate his neighbour that would not thinke as he doth, then were we greatly to blame and in ieoperdie of condemnation. This I say I proued in ỹ firſt chapter againſt which More maketh no buſines, and improueth it not, whereby you may ſoone gather that it is very true. For els ſith his maſterſhip ſo laboureth in theſe other pointes, he would not haue left ỹ vntouched, you may be ſure. This is the concorde that I woulde bring them vnto. And as touching quietnes of conſcience, I haue knowne manye that haue ſore bene combred with it And among all, A certaine maſter of arte which died in Oxford confeſſed vpon his death bed, that he had wept lying in his bed an hundreth nyghtes within one yeares ſpace, becauſe he coulde not beleue it. Now if he had knowne it had bene no neceſſarye article, what comfort & quietnes ſhould it haue bene vnto hym. Furthermore euery man can not ſo quiet him ſelfe, as M. More Imagineth. For there are many that thinke them ſelues no ſmall ſoles, which when they haue receiued ſome foliſh ſuperſtition, eyther by their owne Imagination, or by beleuing their goſſepes goſpel and olde wiues tales by and by thinke the contrary to be deadly ſinne, and vtterly forbidden by Chriſtes Goſpell. As by example, I know an houſe of Religion, wherein is a perſon that thinketh it deadly ſinne, to go ouer a ſtrawe if it lye a crooſſe. And if their be on the pauement any paynted picture or any Image grauen on a dead mans graue, he will not tread vpon it, although he ſhould goe a forelong about. What is this but vayne ſuperſtition wherewith the conſcience is combred and corrupted? May not this be wéded out with the word of God, ſhewing hym that it is none article of the fayth ſo to thinke, & then to tell hym that it is not forbidden by the ſcripture, and that it is no ſinne? Now albeit his conſcience be ſo cankerd that the ruſt will not be rubbed out: yet with Gods grace, ſome other whom he hath enfecte with the ſame

Superſtition.

map come agayne to Gods word and be cured full well, which ſhoulde neuer haue bene able to quiet thẽſelues And likewiſe there are ſome which beleue as your ſuperſtitious hartes haue informed them, and theſe can not quiet thẽſelues, becauſe they beleue ỹ you haue fet your doctrine out of ſcripture: But when it is proued to them, and they them ſelues perceiue that ſcripture ſayth not ſo, then can they not be content to thinke the contrary, and iudge it no ſinne at all. And as touching S. Paule, ſuerely ye take hym wrong, for I will ſhew you what proceſſe he taketh, and how he is to be vnderſtode, but becauſe it is not poſſible to finiſhe it in fewe words, I ſhall deferre it vnto ỹ bokes ende, and then I ſhall declare hym at large.

More. And what a facion is this, to ſay that we may beleue if we liſt, that there is the very body of our Lord in dede, and then to tell vs for a truth, that ſuch a fayth is impoſſible to be true: For God him ſelfe can neuer bring it about, to make his body be there.

Frith. Yf a man take the bare wordes of Chriſt, and of ſimplicitie be deceiued, and thinke that his very body be in ỹ ſacrament preſent to their teeth that eate it, I dare not ſay that he ſinneth therein, but will referre the matter vnto Gods iudgement, and yet without doubt, I dare ſay he is deceaued. As by example: If a man (deceaued by the literall ſenſe) would think that men ſhould preach to fiſhes (as Saint Fraunces did) becauſe Chriſt bad his diſciples goe preach to all creatures, yet would not I thinke ỹ he ſinned therein, but will referre hym vnto Gods Judgment. But yet I wene euery woman that hath any wit, will ſay that he was deceiued.

A man may iudge of ꝛ: but God onely muſt be iudge of condemnation.

Frith is no haſty iudge.

More. I am very ſure that the olde holy doctours which beleued Chriſtes body and bloud to be there, and ſo taught other to beleue, as by there bookes playnly doth apere, if they had thought eyther that it could not be there or that it was not ther in dede, they would not for all the

good

good in this world haue written as they haue done. For would those holy men (wene you) haue taught that men be bound to beleue, that the very body and bloud of Christ is there, if thē selues thought they were not bound, there to? woulde they make men honoure and worship that thing as the very body & bloud of Christ which them selues thought were not it? this geare is to childish to speake.

Frith. This the old Doctours and faythfull fathers so taught or thought as ye fayne of them, is very false. For S. Austen as I haue shewed, maketh wholly for vs. Besides that, there is none of the old fathers but they call it a Sacrament, a misterie, and misticall meate, whiche is not eaten with toth or bely, but with eares & fayth. And touchyng the honour and worshyp done vnto it, I say it is playne Idolatry. And I say, that he falsely reporteth on the old holy doctours. For they neuer taught men to worshyp it, neither cā he alledge one place in any of them all which would haue men to worshyp the Sacrament. Peraduenture he may alledge me certaine new fellowes for his purpose, as Dunce, Dorbell, Durand & such drasse which by their doctrine haue drenched the world with damnable Idolatrie. But I speake of the old holy fathers & Doctors as S. Austē, Ambrose, Hierom, Cyprian, Cirille, Chrisostome, Fulgentius, and such other: these I say, do not teach mē to worshyp it, and by that I dare abide. Of this point I am so sure, that I will vse it for a contrary argument, that his naturall body is not there present. For if the holy fathers before named had taken this text after the letter and not onely spiritually, then in there woorkes they would haue taught men to worshyp it, but they neuer taught men to worshyp this Sacrament, therfore it followeth they toke not the text after the letter, but onely spiritually. Now do I prouoke you to seeke a proofe of your purpose. Neuertheless I will not deny, but ỳ these holy Doctors in diuers places, do call it his body, as Christ and Paule do, & so do we likewise, and say also that his very body is there eaten. But yet we meane, that it is eaten with fayth (that is to say by beleuing ỳ his body was broke for vs) and haue his body more in memory at this maundy then the meate that we there eate. And therfore it hath the name of his body, because the name it selfe should put vs in remembraunce of his body, and that his body is there chiefly eaten, euen more (through fayth) then the meate with the mouth. And so are they also to be vnderstand. Note.

To honor and worshyp the sacrament is plaine idolatry.

The olde holy fathers haue not taught to worshyp the sacrament.

More. Yet one great pleasure he doth vs, in that he putteth vs all at libertie, that we may without perill of damnatiō beleue as we did before: that is to witte, that in the blessed Sacrament the whole substance of the bread and the wine is transmuted & chaunged into the very body and bloud of Christ. For if we may without perill of damnation beleue thus, as him selfe graunteth that we may, then graunteth hee that we may also without perill of damnation beleue that him selfe lieth, where hee sayth, the truth of that beleefe is impossible.

Frith. The beleuing of thys poynt, is of it self not damnable, as it is not damnable to thinke that Christ is a very stone or a vine, because the litterall sense so sayth: or if you beleue that you ought to preach to fishes and goe Christen them an other while, as ye do belles. And I insure you, if there were no worse mischiefe that ensued of thys beleefe, then it is in it selfe, I would neuer haue spoken agaynst it. But now there followeth vppon it damnable idolatry. For through the beleefe that thys body is there, mē fall downe and worshyp it. And thinking to please God, do damnably sinne agaynst hym. Thys I say, is the cause that I so earnestly write agaynst it, to auoyde the idolatry that is committed through it. Part of the Germanes do thinke that his naturall body is present in the Sacrament and take the woordes fleshly, as Martine taught them. But none of them worshyp it

Martin Luther sayth ỳ the natural body of Christ is present in ỳ sacramēt, but he would not haue it worshipped

for ỹ Martine forbydeth both in hys wordes and workes, and so blessed be god they auoyde that ieoperdy which thyng if you will also graunt and publish but this one proposition, that it ought not to bee worshypped, I promise you I will neuer write agaynst it. For then is the ieoperdy taken away, and then I am cõtent that your mastershyp thinke I lye. But in the meane seasõ I must thinke that ye fill the world with damnable Idolatry. And thus haue you also aũswere vnto ỹ conclusion which you alledge out of the hyghes graces booke. For I say in your way is no hurt, as lõg as you do but onely beleue the bare wordes of the text (as S. Fraunces dyd, whẽ he preached to fishes. But if through the occasion of those wordes, ye fall into the worshypping of it, then I say that in your way is vndoubted damnation. And so is there great ieoperdy in your way, & none at all in ours. For though he were there in dede, yet doe not we sinne if we worshyp it not, for we are not commaunded to worshyp the Sacrament. But if he be not there, then do you commit damnable Idolatry.

¶The consecration of the Sacrament.

More.

NOwe as for an other quietnes of euery mãs conscience this young man biddeth euery mã be bold, whether the blessed Sacrament be consecrate or vnconsecrate (for though he most especially speaketh of the wyne, yet he speaketh it of both) & byddeth vs not care, but take it for all that vnblessed as it is becawse the Priest (hee sayth) can not deceiue vs nor take from vs the profit of Christes institution, whether hee alter the woordes or leaue them all vnsayd. Is not this a wonderful doctrine of this young man? We wotte well all, that the Priest can not hurt vs by his ouersight or malice, if there be no fault vpon our owne partie, for that perfection that lacketh on the Priestes part, the great mercy of God as we trust of his owne goodnes supplyeth. And therfore as holy Chrisostome sayth, no man can take harme but of him selfe. But now if we see the thyng disordered our owne selfe by the Priest and Christes institution broken, if we then wittyngly receiue it vnblessed & vnconsecrated, & care not whether Christes institutiõ be kept and obserued or no, but rekon that it is as good without it as with it, then make we our selues partakers of the fault and leese the profit of the Sacramẽt, and receiue it with damnation: not for the Priestes fault, but for our owne.

Frith. I had thought that no Turke wold haue wrested a mans woordes so vnfaythfully, for hee leaueth out all the pith of my matter, for my wordes are these. I will shew you a meanes how ye shall euer receiue it accordyng to Christes institution, although the Priest would withdraw it from you. First ye nede to haue no respect vnto the Priests wordes which ministreth it. For if ye remember for what intẽt Christ dyd institute this Sacrament, and know that it was to put vs in remembraunce of hys body breakyng & blond shedding, that we might geue hym thankes for it and bee as sure of it through fayth accordyng to his promises, as we are sure of the bread by eatyng of it: if as I say, ye remember this thyng (for which intent onely the Priest speaketh those wordes) then if the Priest leaue out those wordes or part therof, he can not hurt you. For you haue all ready the effect and final purpose for ỹ which he should speake them. And agayne if he should wholy alter them, yet he cã not deceiue you. For then ye be sure that he is a lyer, and though you se the Priest bryng you the wyne consecrated yet neuer sticke at that. For as surely shall it certifie your conscience and outward senses though be consecrate it not (so thou consecrate it thy selfe: that is to say, so thou know what is ment therby and geue hym thankes) as though hee made a thousand blessynges ouer it.

I meane how we may receaue ỹ sacrament according to Christes institution, though the minister be negligent.

The worthy receauer of the sacrament may consecrate the same to him selfe.

it. And so I say that it is euer cõsecrated in hys hart that beleueth, though the Priest consecrate it not. And contrarywise if they consecrate it neuer so much, and thy consecration be not bye, it helpeth thée not a rishe. For except thou know what is meant therby, and beleue, geuyng thankes for hys body breakyng & bloudshedyng, it can not profite thée.

M.More. Now where you say, that if we see the thyng disordered by the Priest, and Christes institution broken, and wyttingly receiue it, we make our selues partakers of the cryme.

Frith. I aunswer that if the reformation thereof laye in our handes, then sayd you truth, but sith it is written to priuate persons which may not reforme this matter, and that the reformation therof resteth onely in ỹ hand of your Prince and Parlament (for ỹ erroure consisteth not in the misordering of the matter by one Priest only but rather of the doctrine of them all sauing such as God hath lightened) to these priuate persons I say ỹ your doctrine should soner be the occasion of an insurrection which we labour to eschew, then any quieting of them by Christes doctrine. And therfore sith there is an other waye to woõ (sauing all vpright) we will auoyde that perylous path. But when ye se Christes institution broken and the one kinde left out vnto the laye people, why are ye partaker thereof.

M.More. Howbeit as for his beleife that taketh it no better but for bare bread & wine, it maketh him litell matter consecrated or not, sauing that the better it is consecrated the more it is euer noyous to him that receiueth it, hauing his conscience combred with such an execrable heresie, by which well appeareth that he putteth no difference betwene the body of our Lord in the blessed sacrament, and the comon bread that he eateth at his dinner, But rather he estemeth it lesse, for the one yet I thinke or he begyn, if he lack a priest, he will blesse it him selfe, the other hee careth not as he sayth, whether it be blessed or no.

Frith. What I reacon it more thẽ bread and wine I will shew you here after in declaring the minde of S. Paule vppon this sacrament, & that in the conclusion of this boke. And in the meane season I will say no more but that he belyeth me. And as for their blessinges & consecration profit not me, except I consecrate it my selfe with fayth in Christes bloud, & with geuing him prayse & thankes for his inestimable goodnes, which when I was his enemy reconciled me vnto his father by his own death: This consecration, must I set by, if I will haue any profit of his death which ỹ sacrament representeth vnto me. And if I my selfe do thus consecrate it, then shal I be sure of ỹ fruite of his death. And I say agayne, that as ỹ Priestes doe now vse to consecrate it, it helpeth not the poore comens of a rishe. For their consecracion should stand in preaching vnto them the death of Christ, which hath deliuered thẽ out of the Egipt of sinne & from ỹ fiery fornace of Pharao the deuill. And as for their wagging of their fingers ouer it, and saying, hy. or hy. wordes in latten, helpeth them nothing at all for how can they beleue by ỹ meanes of his wordes when they know not what he sayth? And as touching the common bread that I eate at my dynner, whether I haue a Priest or not, I blesse it with my hart (and not with my fingers) and hartly geue God thankes for it. For if I haue an hundreth Priestes to blesse it, yet am not I excused therby. For except I blesse it my selfe, it profiteth me no more then if it were vnblessed. And if I blesse it my selfe, then I care not what the Priest prate. For as long as I vnderstand him not it profiteth me nothing, but in good fayth I wene the bishops and their proctour wote not what a blessing meaneth. Therefore deare bretheren hearken to me. To blesse God, is to geue him prayse and thankes for his benefites: To blesse a king or a prince is to thanke him for his kindnes, and to

The right consecratiõ to hym that receaueth the Sacrament is fayth in Christes death.

The Popish consecration in Latine is not worth a rish.

The Bishops and their proctour can not tell what a blessyng meaneth.

pray to God for him that he may long raigne to the laude of God & wealth of his tomens. To bleſſe a mans neighbour is to pray for him and to do him good. To bleſſe my breade or meate, is to geue God thankes for it To bleſſe my ſelfe, is to geue God thankes for his benefites that I haue receiued of him, & to pray God that of his infinite goodnes he will increaſe thoſe giftes that he hath geuen me & finiſhe his worke which he hath begone in me, vnto his laud and prayſe and as touching this fleſhe, to fulfill his will in it, and not to ſpare it but ſcurge, cut and burne it, onely that it may be to his honour & glory. This is the forme of bleſſing, and not to wag two fingers ouer them. But alacke, of this bleſſing our Byſhops be ignorant.

Bleſſyng what it is.

M.More, But as for thoſe that are good and faythfull folke, and haue any grace or any ſparcle of reaſon in their heades, will (I verely thinke) neuer to be ſo farre ouerſeene, as in this article (the truth wherof God hath him ſelfe teſtified by as many open miracles as euer he teſtified any one) to beleue thys younge mā vpō his barren reaſons againſt the fayth and reaſon both of all old holy writers and all good Chriſten people this xv. C. yeares.

Frith. As for the miracles, I maruell not at them, neither may they make me the ſoner to beleue it, for Chriſt told vs before that ſuch deluſions ſhoulde come, ỹ if it were poſſible, ỹ very elect ſhould be deceaued by them. And S. Paule exhorteth vs to beware of ſuch ſignes and wonders: And therefore I do as Moſes teacheth me when I heare of ſuch a wonder, then ſtraight I loke on the doctrine that is annexed with it. If it teach me to referre all the honor to God and not to creatures, and teach me nothyng but that will ſtand with Gods worde, then will I ſay, that it is of God. But if it teach me ſuch thynges as will not ſtand with hys word, then will I determine that it is done by the deuill, to delude the people with damnable idolatrye. When Paule and Barnabas preached at Liſtra and had done a miracle among them, the people ranne and would haue donę ſacrifice vnto them. But the Apoſtles ranne among them and tare their clothes, crying vnto them, ſyrs what do you? we are euen corruptible men as ye are, and preach vnto you, that you ſhould leaue thys vayne ſuperſtition, and worſhip the liuing God, which made heauen, earth, the ſea, and all that is in them. &c. Here the Apoſtles refuſed ſuch honour & worſhip. And therefore I am ſure they would not ſuffer their images to haue it. Now when I ſee a miracle done at any image, and perceaue that it bringeth men to the worſhipping of it ſelf, contrary to the facte and doctrine of the Apoſtles, which would not receaue it them ſelues, I muſt nedes conclude, that it is but a deluſion done by the deuill to deceaue vs and to bryng the wrath of God vppon vs. Euen ſo I ſay of the ſacrament, ſith the miracles that are done by it, do make mē thinke otherwiſe then Scripture will, and cauſe men to worſhip it: I doubt not but they are done by the deuill, to delude the people. Thou wilt peraduenture ſay that God will not ſuffer hym to abuſe the ſacrament of hys body and bloud. Yes verely, God will ſuffer it, and doth ſuffer it, to ſee whether we will be faythfull and abide by hys worde or not. And maruell not therof, for God ſuffered hym to take vp the very naturall body of hys ſonne Chriſt and ſet him on a pinnacle of the temple. And after he toke hym vp agayne, and lead hym to an exceding mountaine. And therfore thinke not but that he hath more power ouer the Sacrament then he had ouer Chriſtes owne body. And therfore whē they tell me, loe here is Chriſt, loe there is Chriſt (as Chriſt prophecied) loe he is at thys altar, loe he is at that, I will not beleue them.

Acts. 24.

How you may iudge true miracles from falſe.

Math. 4.

Falſe Antechriſtes.

Neuertheleſſe if I ſhould graunt that all ỹ miracles which were done, and aſcribed vnto the ſacramēt, were very true miracles and done of God him ſelfe (as I doubt not but ſome of them be true) yet thereupon it doth not

Math. 24.

2. Theſſ. 2.

Deutro. 13.

not followe that the sacrament should be the very naturall body of Christ. For we haue euident storyes that certayne persons haue bene deliuered from bodely diseases through the Sacrament of baptisme. And yet ẏ water is not the holy Ghost, nor the very thyng it selfe whereof it is a sacrament. The shadow of Peter hath healed many, and yet was not that shadow Peters owne person. We read also that napkins and handkerchers were caryed from Paule vnto them that were sicke & possessed with vncleane spirites, and they receaued theyr health. And yet it were neuerthelesse madnesse, to thinke ẏ Paules body had bene actually or naturally in those thynges. And therefore thys is but a very weake reason, to iudge by the miracles ẏ presence of Christes body. And surely you might be ashamed to make so slender reasons. For God may worke miracles through many thinges which are not hys naturall body. And as touchyng the olde Doctors, whom you fayne to make with you, and the truth of your opinion which you say hath bene beleued of all good Christen people this xv. C. yeares, is sufficiētly declared before, and proued to be but a poynt of your olde Poetrie.

Actes.4.

Actes.12.

¶ D. Barnes did graciously escape M. Mores hands.

M.More.

AND also Frier Barnes albeit (that as ye wote well) he is in many other thinges a brother of this yong mans secte, yet in this, he sore abhorreth his heresie, or els he lyeth him selfe. For at his last being here he wrote a letter to me, wherin he writeth that, I laye that heresie wrōgfully to hys charge. And shew eth him selfe so sore greued therewith, that he sayth, he will in my reproch make a booke against me: wherin he will professe and protest his fayth concerning this blessed sacrament. But in the meane season it well contenteth me, that Frier Barnes being a man of more age & of more ripe discretion, and a Doctor of diuinitie, and in those thinges better learned then this young man is, abhorreth this yongmans heresie in this poynt, as well as he liketh him in many other.

Frith.

The more your mastershyppe prayseth Doctour Barnes, the worse men may like your matter. For in many poyntes he doth condemne your damnable doctrine, as in hys booke appeareth. And therfore if such credence must be geuen to hym, then much the lesse will be geuen to you. But peraduēture you wil say, ẏ he is to bée beleued in this point, although he erre in other. Where vnto I aunswere that if you will consent vnto him I would be well apayd and will promise you to wright no more in that matter. For in this we both agrée, that it ought not to be worshiped (yea and blessed be God all the other whom you call heretickes) And so both of vs do auoyde Idolatry which you with so great daunger do daylye commit. And therfore if you alowe his learning then am I content that you dissent from me. For let it not be worshiped, and thinke as you will: for then is the perill past. And sith we agrée in this poynt, doubt not but we shall sone agrée in the residue and admitte ech other for faythfull brothers. And your mastership sayeth, that he wrot you a letter protesting that you lay ẏ heresie wrongfully to his charge I thinke it was more wisdom for him twise to haue written to you, then once to haue come and tell you of it. For it was plainely told hym, ẏ you had conspired his death, and that not withstanding his safe conduyte, you were minded to haue murthered him: and for that cause he was compelled both being here, to kéepe him selfe secreatly, and also priuely to departe the realme.

The Sacrament may not be worshypped.

The Papistes say that no promise nor couenaunt is to be kept with an hereticke.

And blessed be God, you haue sufficienly published your purpose in your aunswere against W. Tyndall, Where you say, that you might lawfully haue burnte hym. Here mē may sée how perciable you are addict to our prelates. And how prone ye were

More was fully addict to the mind of the Prelates and to kill and burne as fast as they.

to

to fulfill their pleasures contrary to our Princes prerogatiue royall. And thankes bee to GOD which gaue you such grace in the sight of our soueraigne, that he shortly withdrewe your power. For els it is to be feared, that you would further haue proceded agaynst his graces prerogatiue which thyng whether it be treason or not let other men define. But this I dare say, that it is printed and published to our Princes great dishonour: For what learned man may in tyme to come, trust to hys graces safeconduite, or come at his graces instaūce or request, sith not onely the spiritually (whiche of their profession resiste hys prerogatiue) but also a laye man promoted to such preheminence by hys graces goodnes, dare presume so to depresse hys prerogatiue, and not onely to say, but also to publishe it in print: that notwithstanding his graces safe conduite, they might lawfully haue burnt hym.

More a Popish and a malicious tyraunt.

But here he would say vnto me as he doth in his booke, that hee had forfayted his safeconduite, and therby was fallen into his enemyes handes. Whereunto I aunswere, that this your saying is but a vayne glose: For I my selfe dyd read the safeconduite that came vnto hym, which had but onely this one condition annexed vnto it, that if he came before the feast of Christmasse then next insueing, he should haue free libertie to departe at his pleasure. And this condition I know was fulfilled, how should hee then forfayte his safeconduite? But M. More hath learned of his maisters our Prelates (whose proctour he is) to depresse our Princes prerogatiue that men ought not to kepe any promise with heretickes. And so his safe conduite could not saue hym. As though the Kynges grace might not admitte any man to go and come freely into his graces realme, but that he must haue leaue of our Prelates. For els they might lay heresie agaynst the person, and so slay hym cōtrary to the Kyngs safeconduite, which thyng all wise men do know, to be preiudiciall to his graces prerogatiue royall. And

The condition conteined in Barnes safe cōduite.

No promise nor licence made to heretickes by the kyng, without the consent of our Prelates is to be kept and obserued.

yet I am sure that of all ỹ tyme of hys beyng here, you cā not accuse hym of one cryme, albeit (vnto your shame) you say that hee had forfaited his safe conduite. These wordes had ben very extreme and worthy to haue bene loked vpon, although they had bene written by some presumptuous Prelate. But that a lay man so highly promoted by his Prince, should speake them, and also cause them openlye to be published among his graces commons, to reiect the estimation of hys royall power, doth in my mynde deserue correction. Notwithstanding, I leaue the iudgement and determination vnto the discretion of his graces honorable counsell.

M. More. And as for that holy prayer that this deuote young man as a newe Christ, teacheth to make at the receiuyng of this blessed Sacrament, all his congregation: I would not geue the paryng of a peare for hys prayer, though it were better then it is, pullyng away the true fayth therefro, as he doth. Howbeit hys prayer there is so deuised and penned and paynted with laysure and study, that I trust euery good Christen woman maketh a much better prayer at the tyme of her housell, by faythfull affection and by Gods good inspiration sodenly. Frith is an vnmete master to teach vs what we should pray at the receiuyng of the blessed Sacrament, when he wil not knowledge it as it is, but take Christes blessed body for nothyng but bare bread, and so litle esteme the receiuyng of the blessed Sacrament, that he forceth litle whether it be blessed or not.

Frith. Where he discōmendeth my prayer & sayth that I am an vnmete master to teach men to pray, seing I take away the true faith from it, and sayth that euery woman can make a better when she receiueth the Sacrament. I would to God that euery woman were so well learned that they could teach vs both. And surely I intended not to prescribe to all men that prayer onely but hoped to helpe the ignoraunt, that they might either speake

The modesty & meeke spirite of John Frith.

those

those wordes, or els (takyng occasion at them) to say some other to ỹ laude and prayse of God. And as for your fayth (which you call the true fayth) must I nedes improue. For it will not stand with the true tert of Scripture as it playnly appeareth. But to the fayth in Christes bloud I exhorte all men, and teach them to eate hys body with fayth (and not with teeth) which is by hauyng hys death in continual remembraunce, and digestyng it into the bowels of theyr soule. And because you so sore improue my prayer, to conclude my aunswere agaynst you, I will write agayne. And let all men Judge betweene vs.

Christes body is to be eaten with fayth & not with the teeth.

A prayer made by Johñ. Frith to be sayd before the receauyng of the Communion.

Blessed be thou most deare & mercyfull father whiche of thy tender fauour and benignity (notwithstãding our grenous enormities committed agaynst thée,) vouchsauedst to sende thyne owne and onely deare sonne, to suffer most vyle death for our redemption. Blessed be thou Christ Jesu our Lord and Sauiour, whiche of thyne aboundaunt pitie considerynge our miserable estate, willingly wokest vppon thée to haue thy most innocent body broken and bloud shed, to purge vs and wash vs which are laden with iniquitie. And to certifie vs thereof, hast left vs not onely thy word which may instructe our hartes, but also a visible token, to certifie euen our outward sẽses of this great benefite, that we should not doubt, but that the body and fruite of thy passion are ours (through faith) as surely as the bread, whiche by our senses we know that we haue with in vs. Blessed be also that spirite of veritie whiche is sent frõ God our father through our Sauiour Christ Jesu, to lightẽ our darke ignorance, & leade vs through fayth into the knowledge of hym whiche is all veritie. Strengthe we beseech thée our fraple nature and increase our fayth: that we may prayse God our most mercyfull father and Christ hys sonne our Sauiour and redemer. Amen.

A godly & good prayer.

The Paschall lambe and our sacrament are here compared togither.

The Paschall lambe and our sacrament cõpared togither.

NOw we shall shortly expresse the pith of our matter and borow the figure of the Paschall lambe which is in all pointes so lyke, that the offeryng of the Paschall lambe did signifie the offering of Christes body is playne by Paul which sayth, Christ our paschall lambe is offered vp for vs. When the children of Israell were very sad and heuye for their sore oppression vnder the power of Pharao (for the more myracles were shewed, ỹ worse were they handeled). God sent vnto them by Moyses, ỹ euery housholde should kill a lambe to be a sacrifice vnto God and that they should eate him, with their staues in their handes, their loynes girded & shoes on their fete euẽ as mẽ ỹ were going an hasty Journey. This lambe must they eate hastely and make a mery maundye. Now because they should not say, that they could not bee mery, for their oppression, and what could the lambe helpe them: he added glad tydynges vnto it and sayd, this is the passing by of the Lord. Which this night shall passe by you and slay all ỹ first begotten, with in the Land of Egipt, & shall deliuer you out of your bondage, and bring you into ỹ land that hée hath promised vnto your fathers. Marke the processe and conueyaunce of this matter, for euen likewise it is in our sacrament. The Apostels were sad and heauie, partlye cõsidering ỹ bondage of sinne wherwith they were oppressed & partly because hee told them that he must departe frõ them in whõ they did put all their hope of their deliueraunce. While they were in this heauynes, Christ thought to cõfort thẽ & to geue them the seale of their deliueraunce, and toke in his hande bread, blessed & brake it, and gaue it to his disciples saying: this is my body which shalbe geuen for you. For this night shall ỹ power of Pharao ỹ dwell be distroyed, and to morow shall you be deliue-

The Paschall lambe and our sacrament cõpared togither.

1. Cor. 5.

The maner of the eatyng of the Paschal lambe.

The maner of the institution of the Sacrament. Iohn. 16.

The institution of the Sacrament.

red from Egypt ỹ place of sinne, and shall take your iourney towardes the heauenly mansion which is prepared of God for all that loue him. Now cõpare them togeather.

The comparison of the Paschall lambe with Christes Supper.

1 The paschall lãbe was instituted & eaten the night before the children of Israell were indeede deliuered from Egipt, Likewise was the sacrament instituted and eatẽ ỹ night before we were deliuered from our sinnes.

2 The pascall lambe was a very lambe in deede And so is the sacrament very bread in deede.

3 The pascall lambe was cauled the passing by of ỹ Lord which destroyed the power of Pharao and deliuered thẽ. The sacrament is called the body of ỹ Lord whiche destroyed ỹ power of the deuill and deliuered vs.

4 ¶ As many as did eate the pascall lambe in fayth, were very mery and gaue God greate thankes. For they were sure the nert day to be deliuered out of Egipt, as many did eate his sacrament in fayth, were mery & gaue God great thãkes, for they were sure the next day to be deliuered frõ there sinne,

5. They that did not eate the pascall lambe in fayth, could not be merye. For they were not so sure of deliuerance from the power of Pharao. They ỹ did not eate this Sacrament in fayth, could not be mery: For they were not sure of deliuerance from the power of the deuill.

6. They that beleued the worde of the Lord did more eate the passing by of the Lord which should deliuer thẽ, then they did the lambe. They that did beleeue the word of the Lord did more eate ỹ body of the Lord, which should be geuen for their deliuerance then they did the bread. For ỹ thing doth a man moste eate ỹ he most hath in memory & most reuolueth in mynd as appeareth by Christ, John. 4. I haue meate to eate ỹ ye know not.

7. They that beleeued not ỹ next day to be deliuered from Egipt, did not eate ỹ passing by of ỹ Lord, although they did eate the lambe. They ỹ beleued not the nert day to be deliuered from sinne, dyd not eate the body of the Lorde, although they eate the breade.

8. The children of Israell were but once deliuered from Egypt, notwithstanding they did euery yeare eate ỹ lambe, to kẽpe that facte in perpetuall remembraunce. Euen so Christ bought and redemed vs but once for all and was offered and sacrificed but once for all though ỹ sacrament therof be daylye broken amonge vs to kẽpe that benefite in continuall memorye.

9. As many as dyd eate ỹ Paschall Lambe in fayth, and beleued Gods worde as touching their deliueraunce from Egypt, were as sure of their deliueraunce through fayth, as they were sure of the Lambe by eating it. As many as doe eate this sacrament in fayth, and beleeue Gods word as touching their deliueraũce frõ sinne, are as sure of their deliueraunce through fayth, as they are sure of the bread by eating it.

10. As many as did eate of that Paschall Lambe did magnifie theyr God, testifying that he onely was the God almighty, and they his people sticking to hym, to be deliuered by his power from all daunger. As many as do eate of thys sacrament doe magnifie their God, testifying that he only is the God almighty, and they his people sticking by him to be deliuered by hys power from all danger.

11. When the Israelites were deliuered frõ Egypt, they eate neuertheleſſe the Paschall Lambe which was still called the passing by (because it was ỹ remẽbraunce of the passing by of ỹ Lord) and hartely reioyced, offering hym sacrifice, & acknowledging wt infinite thãkes, that they were the fellowship of thẽ that had such a mercifull God. Now Christes electe are deliuered frõ sinne, they eate neuertheleſſe the sacramẽt which is still called hys body that once dyed for their deliueraunce, and hartely reioyce, offering to hym the sacrifice of prayse, & knowledging with infinite thãkes, that they are of the fellowship of thẽ that haue such a mercifull God.

12. The Paschall Lãbe after their

deliue-

deliueraunce it was yearely eaten, brought as much myrth and ioye vnto them that did eate it in fayth, as it did to their fathers which felt Pharao hys fury, and were not yet deliuered. For they knew right well that except God of his mercy and wonderful power had so deliuered them, they shoulde also them selues haue been bond in the land of Egypt and vnder that wicked prince Pharao, of which bondage they greatly reioyced to bee rid already, and thanked God highly because they found thē selues in that plenteous land which God prouided for them. The sacrament which after our deliueraunce is yearely and daply eaten, bringeth as much myrth and ioye vnto vs that eate it in fayth, as it did to the Apostles which were not yet deliuered. For we know right well that except God of hys mercye & through ỹ bloud of hys sonne, had so deliuered vs, we shoulde also our selues haue been bonde in Egypt the place of sinne, vnder ỹ wicked prince the deuill, of which bōdage we greatly reioyce to be rid already, & thanke God highly because we finde our selues in ỹ state of grace, & haue receaued through faith the first fruites and a taste of the spirite which testifyeth vnto vs ỹ we are the childrē of God.

The maūdy of remēbraūce that Paule receaued of the Lorde, & deliuered to the Cozinthians.

¶ Thys Maundy of remēbraunce was it that Paule receaued of the Lorde and deliuered to the Cozinthians in the xi. chapter. For though he borrowe one propertie and similitude of the sacrament in the x. chapter, that in my minde maketh neither with vs nor against vs, albeit some thinke that it maketh whole for the exposition of Christes wordes, this is my body. But in my minde they are deceaued. For ỹ occasion that Paule spake of it in the x. chapter was thys. The Cozinthians had knowledge that all meates were indifferent, and whether it were offered to an Idole or not, that the meate was not the worse, and they might lawfully eate of it, whether it were solde thē in the Shambles, or set before them when they dyned and supped in an vnfaithfull mans house, asking no questions:

1. Cor. 10.

except some man did tell them that it was offered to an Idoll, and then they should not eate of it for offendyng his conscience that so tolde them (albeit they were els frē and the thing indifferent) thys knowledge because it was not annexed with charitie was the occasion of great offending. For by reason thereof they satte downe among the Gentiles at their feastes, where they eate in the honor of their Idols, and so did not onely wound the conscience of their weake brethrē, but also committed Idolatrye in dede: And therfore S. Paule said vnto thē: My deare beloued flee from worshipping of Idols, I speake vnto them which haue discretiō. Iudge ye what I say. Is not ỹ cup of blessing which we blesse, the fellowship of the bloud of Christ? Is not the bread which we breake the fellowship of the bodye of Christ? For we though we be many, are yet one bread and one body, in as much as we are partakers of one bread. Christ did call him selfe bread, and the bread his bodye: And here Paule calleth vs bread, and the bread our body. Now may you not take Paule that he in thys place should directly expound Christes minde. And that the very exposition of Christes wordes, when he sayd, this is my body, should be that it was the fellowship of hys body (as some say which seeking the key in this place of Paule locke them selues so faste in, that they can finde no way out): For Christ spake those wordes of his owne body which should be geuen for vs, but the fellowship of Christes body (or congregation) was not geuē for vs. And so he ment not as Paule here sayth, but ment his owne bodye. For as Paule calleth the bread our body for a certaine propertie, euen so doth Christ call it his body for certaine other properties. In that ỹ bread was broken, it was Christes owne body, signifying that as that bread was broken, so should hys body be broken for vs. In that it was distributed vnto hys disciples it was hys owne bodye, signifying that as verely as ỹ bread was distributed vnto them, so verely

God hath ordeyned all meates to be indifferent.

Paule.

Christ called hym self bread, and Paule calleth vs bread.

How the wordes of S. Paule are to bee vnderstād.

should the death of his body and fruit of his passion bee distributed to all faythfull folke. In that the bread strengtheneth our bodyes it is hys own body, signifying that as our bodyes are strengthened and comforted by bread, so are our soules by ỹ fayth in hys body breaking: And likewyse of the wine in that it was so distributed, and so comforteth vs and maketh vs mery. Furthermore the bread and wine haue an other propertie, for the which it is called our body. For in that the bread is made one bread of many graines or cornes, it is our body, signifying that we though we bee many, are made one bread, that is to say, one body: And in that the wine is made one wine of many grapes, it is our bodye, signifying that though we are many yet in Christ & through Christ we are made one body & members to ech other. But in thys thyng Paule and Christ agrée. For as Paul calleth the bread our body and vs the bread because of thys propertie, that it is made one of many: euen so doth Christ call it hys body because of the properties before rehearsed. Furthermore in thys they agrée, that as Paules wordes must be taken spiritually (for I thinke there is no man so mad, as to iudge that the bread is our body in deede, although in that propertie it representeth our body): euen so must Christes wordes be vnderstand spiritually, that in those properties it representeth his very body. Now when we come together to receaue thys bread, then by the receaning of it in the congregation, we doe openly testifie that we all (which receaue it) are one body, professing one God, one fayth, and one baptisme, and that the body of Christ was broken and his bloud shed for remission of our sinnes. Now sith we so do, we may not company nor sit in the congregation or fellowship of them that offer vnto Idols and eate before thē. For as Paule sayth: ye cā not drinke the cup of the Lorde, and the cup of the deuils: ye can not be partakers of the table of the Lord and of the table of the deuills. I would not that you should haue fellowship with deuills. The heathen which offered vnto Idolls were the fellowship of deuils, not because they eate the deuills body or dranke the deuils bloud, but because they beleued & put their confidence in the Idoll or deuill as in their God, and all that were of that fayth had their ceremonies, and gaue hartye thākes to their God with that feast which they kept. They came to one place and brought their meate before the Idoll and offered it: and with their offering gaue vnto the deuill godly honour. And then they sat down and eate the offering together geuing prayse and thankes vnto their God, and were one body and one fellowship of ỹ deuill which they testify by eating of that offering before that idole. Now doth S. Paule reprehend the Corinthians for bearyng the gentiles companye in eating before the Idole. For they know that the meate was like other meate. And therefore thought them selues frée to eate it or leaue it. But they perceiued not that that congregregation was the fellowship of deuiles which were there gathered (not for the meat sake) but for to thanke and prayse the Idole there God in whō they had their confidēce. And all that there assembled and dyd there eate, and did openly testifie, ỹ they al were one body, professing one fayth in their God that Idole, So Paule rebuked them, for because ỹ by there eating (in that place and fellowship) they testified openly, that they were of the deuils body and reioyced in the Idole their God in whō they had fayth and confidence. And therfore sayth Paule, that they cā not both drinke the cup of the Lord testifying hym to be their God in whom onely they haue trust and affiaunce, & the cup of the deuill testifiyng ỹ Idole to bée their God and refuge.

Here you may note that the meate and the eatyng of it in this place & fellowshyp is more then ỹ cōmon meate and eatyng in other places. For elles they myght lawfully haue dronkē the deuils cup with them the one day, & the cup of the Lord the next day with his

Why the bread is called our body.

The Gentiles offered their meate to Idolles.

We must vnderstand the Sacrament spiritually or els we receaue it not to our comfort.

Paule.

To drynke of the cup of the Lord & to drinke of the cup of the deuill, how it is to be vnderstand.

hys Disciples. What was it more, verely it was meate which by the eatyng of it in that place and felowshyp, dyd testifie openly vnto all men, that he was their God whose cuppe they dranke, and before whom they eate in that felowshyp: and so in their eating they praysed and honored the idole. And therfore they that had their trust in the lyuing God and in the bloud of his sonne Christ, might not eate with them. And lykewise it is the in sacrament, the bread and the eatyng of it in the place and felowshyp where it is receiued, is more then common bread. What is it more? Verely it is bread which by ẏ eatyng of it in that place and felowshyp, doth testifie openly vnto all men, that he is our very God whose cup we dranke and before whom we eate in that felowshyp, & that we put all our affiaūce in hym and in the bloud of hys sonne Christ Iesu, geuyng God all honour & infinite thankes for his great loue wherwith he loued vs, as it is testified, in the bloud of hys sonne, whiche was shed for our sinnes. So that in this place and felowshyp may no mā eate nor dranke with vs, but he that is of our fayth and knowledgeth the same God that we doe. As by example, if a mā were well beloued among hys neyghbours (albeit he haue some enemyes) and were long absent from hys frendes in a straunge countrey: when he were come home, his neighbours that loued hym would greatly reioyse and peraduenture would bye a Capon or an other pēce of meate to geue hym his welcom home, and get them to some honest mans house or to a Tauerne, and make good cheare together, to testifie openly that he is welcome home, & that they all which are at ẏ banket reioyse of his cōming home. Now I say, that this banket is more then an other meale, for at this banket hys enemies may be loth to come, because they can not reioyse at his comming home, and therfore can not make good chere among thē, testifiing that he is welcome home: but rather abhorreth the meate and dranke ẏ is there eaten, because their hart doth not fauour the person for whose sake it is prepared. Notwithstanding if a capons legge were reserued for one of his enemies and afterward geuen him when the banket were done, he might lawfully eate it. For then it were but bare meate such as he eateth at home. And likewise ẏ enemies of Christ which beleeue not that they haue remission of sinnes through his bloudshedyng, can not reioyce of his body breaking. And therfore can make good chere among thē, but if any be reserued after the maundy, he may lawfully eate it for is but bread. And his louers that are there preſēt do rather come thether to geue him his welcome home then for the meate, and they more eate his welcome home then the meate. But if anye of his enemies fortune to be there they eate onely the meat, and not his welcome home. For they reioyce not at his comming home. Likewise the faythfull that are there present, do rather come thether to reioyce in ẏ faith of his body breaking, thē in breaking or eating of the bread or meate. But if any of the vnfaythfull fortune to be there they eate onely the bread, and not his body breaking. For they reioyce not at his bodie breaking. Here peraduenture some will suppose that I were cōtrary to my self. For before I sayd, ẏ it was more then meate ẏ was eaten at ẏ gentiles feast & more then meate ẏ was eaten at my neighbors welcome home, & more thē bread that is eaten at the receiuyng of the sacrament of the body and bloud of Christ. And now I say, that if a mās enemye be there, he eateth onely the meate and not ẏ welcome home. And lykewise the vnfaythfull eateth onely breade and not the body and bloud of Christ. How may these wordes stand together? I aunswere, that they eate but onely bread or meate ẏ profiteth them, but indeede they eate more to their hinderaunce, & euen their owne damnation. For they that did eate in ẏ fellowship of ẏ gentiles, did but onlye eate the meate to there profite but in eating they? meate their fate, dyd openly testifye that they honoured ẏ Idole for their God (although their

A proper example.

The enemyes of Christ can not reioyce in Christes bloud shedding.

The faythfull and vnfaythfull do not eate alike.

1.Cor.8. hart were otherwise) wherein they committed idolatry. And besides that they wounded the cõsciences of their weake brethren and so sinned against God. Besides that, he that enuyeth hys neighbour and commeth to that banket, eateth but onely ỹ meate that profiteth hym: notwithstandyng in hys owne hart, he eateth the rancor & malice of his mynde, to his great greuaũce, when he seeth them so reioyse. And of hys owne companions which are also these mans enemyes, he doth purchase hym selfe hatred, because with his fact hee testifieth that hee loueth him, although his hart be otherwise, and of God shalbe condemned.

1.Iohn 3. For hee that hateth his brother, is a murtherer. Furthermore, he that is

The vnfaythfull and wicked eate their owne damnation. vnfaithfull and commeth to the maũdy, eateth but onely ỹ bread that profiteth hym, notwithstãdyng he eateth beside that, his owne damnation, because he beleueth not that the body of our Sauiour whiche the Sacrament representeth, is brokẽ for hys sinnes, and his bloud shed, to washe them away. This I am compelled to doe, to stop the chateryng mouthes of Sophisters, albeit to them that be sober, it had been inough to haue sayd, they eate onely bread, & not the body broken &c. For they right well vnderstand it by the contrary Antitheſie, & know that I meant not by that (onely) that he should eate the bread & nothyng els but onely bread: but that I meant by this worde (onely) that hee should eate the bread without the body. And so lykewise in other exãples. Thus haue we sufficiently declared Paules mynde in the. 10. Chapter.

1.Cor.11. In the xj. chapter Paule maketh much mencion of the maundye & describeth it to ỹ vttermost. First he saith when ye come together in one place, a man can not eate the Lords supper. For euery man beginneth afore to eate his owne supper, and one is hungry and an other is dronken. Haue ye not houses to eate and drinke in? or els despise ye the congregation of God and shame them that haue not what shall I saye vnto you? shall I prayse you? In this I prayse you not. Paule did instruct according to Christes mynde, ỹ the Corinthians should come togither to eate the Lordes supper. Whiche lyeth not so much in the carnall eatyng as in the spiritual: and is greatly desired to be eaten, not by the hunger of the body, but by the hũger of the faithfull hart, which is gredy to publishe the prayse of the Lord and geue hym harty thankes, & moue other to the same that of many, prayse might be geuen vnto our most mercyful father for the loue which he shewed vs in the bloud of his owne most deare sonne Christ Jesu. Wherewith we are washed from our sinnes and surely sealed vnto euerlastyng lyfe. With such hũger dyd Christ eate the Paschall lambe, sayeng to hys Disciples: I haue inwardly desired to eate this Easter lãbe with you before that I suffer. Christes inward desire was not to fill hys belly with his disciples, but hee had a spirituall hũger: both to prayse his father with them, for theyr bodely deliueraũce out of the land of Egypt: and specially to alter the Paschall lambe and memory of the carnall deliueraunce, into the maundy of myrth and thãkesgeuyng for our spirituall deliueraunce out of the bondage of sinne. In so much that when Christ knewe that it was his fathers will and pleasure, that he should suffer for our sinnes (wherin his honor, glory and prayse should be published) then was it a pleasure vnto hym, to declare vnto his Disciples that great benefite, vnto his fathers prayse and glory: & so did institute that we should come together and breake the bread in the remẽbraunce of his body breakyng and bloud shedyng: and that we shuld eate it together reioyeng with ech other & declaryng hys benefites.

The true eating of the Sacrament is the spirituall eating of the same.

Luke.22.

Now were the Corinthians fallen from this hunger, and came not together to the intent that Gods prayse should bee published by them in the middest of the congregatiõ, but came to fede their flesh and to make carnal cheare. In so much that ỹ rich would haue meate and drinke inough, and take such aboundaunce ỹ they would be dronke (and so made it their owne

The maner of the comming of the Corinthians together.

sup-

per & not the Lordes, as Paule saith, and did eate onely the bread & meate, and not the body breaking, as I haue before said, & the poore which had not (that is to say that had no meate to eate) were ashamed and hungry, and so could not reioyse and prayse the Lord: by the reason that the delicate fare of the riche was an occasion for the poore to lament their pouertie and thus the rich dyd neither prayse God them selues, nor suffered the poore to doe it, but were an occasion to hynder them.

They should haue brought theyr meate and drinke and haue deuided it with their poore brethren, that they might haue been mery together, and so to haue geuen them occasion to be mery and reioyse in the Lorde with thankes geuyng. But they had neither lust to prayse God nor to comfort their neighbour. Their fayth was feeble and their charitie cold, and had no regard but to fill their body and feede their flesh: And so despised ẏ poore cõgregation of God whom they should haue honoured for ẏ spirite that was in them & fauour that God had shewed indifferently vnto them in ẏ bloud of hys sonne Christ. When Paule perceiued that they were thus fleshly mynded and had no mynde vnto that spirituall maundy which chiefly shuld ther bee aduertised, hee reproueth thẽ sore, rehearsing ẏ wordes of Christ. That which I gaue vnto you I receiued of the Lord. For the Lord Iesus the same night in the which hee was betrayed, tooke bread and thanked and brake it and said: take ye and eate ye, this is my bodye which is broken for you, this do ye in the remembraunce of me. After the same maner hee tooke the cup when supper was done saying, this cuppe is the new Testament in my bloud, this doe ye as ofte as ye drinke it in the remembraunce of me. For as oft as ye shall eate this bread & drinke of this cup, ye shall shew the Lordes death, til he come. As though hee should say, ye Corinthians are much to blame whiche at this Supper seeke the foode of your flesh. For it was institute of Christ, not for the intent to norishe the belly, but to strẽghten the hart and soule in God. And by this you may know that Christ so meant. For he calleth it hys body which is geuen for you, so that the name it selfe might testifie vnto you, that in this supper you should more eate his body whiche is geuen for you (by digestyng that into the bowels of your soule) then the bread which by the breakyng, and the distributyng of it, doth represent his body breakyng and the distributyng therof vnto all that are faythful. And that hee so meaneth is euident by the wordes folowyng, which say, this do in the remembrance of mee: and likewyse of the cuppe. And finally concludyng of both, Paule sayth, as often as ye shall eate this bread & drinke of this cuppe (in this place and felowshyp) ye shall shew ẏ Lordes death vntill hee come, praysing the Lord for the death of his sonne and exhortyng other to doe the same, reioysing in hym with infinite thãkes. And therfore ye are to blame whiche seeke onely to feede the belly with that thyng which was onely institute to feede the soule. And theruppon it foloweth.

Why Christ did institute the Sacrament.

The sacrament was ordained to feede our soules, and not our bodyes.

Wherfore who soeuer doth eate of this bread and drinke of this cup vnworthely, is gilty of the body and bloud of the Lorde. He eateth this bread vnworthely, which regardeth not the purpose for the which Christ dydinstitute it, which cõmeth not to it with spirituall hũger, to eate through fayth his very body, which the bread representeth by the breaking and distributing of it: which commeth not with a mery hart, geuing God harty thankes for their deliueraunce from sinne: Which doe not much more eate in their hart ẏ death of his body, then they doe the bread with their mouth. Now sith the Corinthyans did onlye seeke their belly and flesh, and forgat Gods honour and prayse (for which it was instituted, ẏ thãkes should be geuen by the remembrance of his body breaking for vs) they eate it to Gods dishonour & to their neighboures hinderaunce, & to their owne

The worthy and vnworthy eating of Christes body.

condemnation, & so for lacke of fayth were giltye of Christes body which (by fayth) they should there chiefely haue eaten to their soules health. And therefore it followeth.

* Let a man therfore examyne him selfe and so let him eate of the bread, and drinke of the cuppe.

What it is to proue & examine a mans owne selfe.

This prouing or examinyng of a mans selfe is first to thinke with him selfe with what lust and desire he cōmeth vnto the maundy & will eate that bread: whether he be sure that he is the child of God and in the faith of Christ: And whether his cōscience do beare him witnesse that Christes body was broken for him: And whether the lust ỳ he hath to prayse God and thanke hym with a faythfull hart in the middes of the brethren, do driue hym thether warde. Or els whether he do it for ỳ meates sake or to kepe the custome: for then were it better that he were away. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no differēce of the Lordes body. That is, as it is sayd before, he that regardeth not the purpose for which it was instituted, & putteth no difference betwene his eating and other eating (for other eating doth onely serue the bellye) but this eating was instituted and ordayned, to serue the soule and inward man. And therfore he that abuseth it to the flesh, eateth and drinketh his owne damnation, And he commeth vnworthelye to the maundye where the sacrament of Christes body is eaten: ye where the body of the Lord is eaten: not carnally with the teth and bellye but spiritually with the hart and faith. Upon this followeth the text that M. More allegeth and wresteth for his purpose.

For this cause many are weake & sicke among you, and many slepe. yf we had truely Judged our selues, we should not haue bene Judged when we are Judged of the Lorde, we are chastened because we should not be damned with the world. Wherfore my brethren, whē ye come togither to eate, tary one for an other. Yf a man hunger, let him eate at home, that ye come not togither vnto condemnation.

The meaning of S. Paules former wordes.

For this cause (that is) for lacke of good examinyng of our selues (as is before touched) many are weake and sicke in the fayth, and many a slepe, and haue lost their fayth in Christes bloud, for lacke of remembraunce of his body breaking & bloud shedding: yea & not that onely but many were weake and sicke euen stricken with bodelye diseases for abusing ỳ sacrament of his body, eating the bread with their teth and not his body with their hart and minde and peraduenture some slayne for it, by the stroke of God, which if they had truely iudged and examined thē selues for what intent they came thither and why it was instituted, should not haue bene so iudged and chastened of the Lorde. For the Lorde doth chasten to bring vs vnto repentaunce and to mortifie our rebellious mēbers, that we may remember hym. Here ye may shortly percepue the mynde of Paule.

An Epitome and short rehearsall of all this booke, shewing in what poyntes Frith dissenteth from our Prelates

An Epitome of this whole booke.

Now to be short, in these three poyntes Frith dissenteth frō our Prelates, and from M. More which taketh vpon hym to be their proctor.

The opinion of the Prelates.

1. Our Prelates beleue that in the Sacrament remaineth no bread, but that it is turned into the naturall body of Christ both flesh, bloud, and bones. Frith sayth that it is no article of our Crede: and therefore let them beleue it that will. And he thinketh that there remayneth bread still, and that he proueth three maner of wayes. First by ỳ scripture of Paule, whiche calleth it bread, saying: the bread which we breake, is it not the fellowship of the body of Christ? For we

The opinion of Frith.

1. Cor. 10

we though we bee many, are yet one body and one bread, as many as are partakers of one bread. And againe he sayth: as often as ye eate of thys bread or drinke of thys cup, you shall shew the Lordes death vntil he come. Also Luke calleth it bread, saying in the Actes: they continued in the fellowship of the Apostles, and in the breaking of the bread & prayer. Also Christ called the cup the fruite of a vyne, saying: I shall not from hence forward drinke of the fruite of the vyne, vntill I drinke that new in the kingdome of my father.

1.Cor.11.

Actes.2.

Math.26. Marke.14. Luke.22.

Nature teacheth that there is both bread and wyne in the Sacrament.

Furthermore nature doth teache you that both the bread and wine cõtinue in their nature. For the bread mouldeth if it be kept long, yea and wormes brede in it: and the poore mouse will runne away with it and eate it, which are euidence inough that there remayneth bread. Also the wine if it were reserued, would waxe sower, as they confesse them selues, and therefore they housell the lay people but with one kinde onely, because the wine can not continue nor be reserued to haue ready at hand when nede were. And surely as if there remayned no bread, it could not mould nor waxe full of wormes: euen so if there remayned no wine, it could not waxe sower. And therefore it is but false doctrine that our prelates so lõg haue taught and published.

The olde Doctours proue that there is bread in the Sacrament.

Fyrstly ẏ there remayneth bread, might be proued by the authoritie of many Doctors which call it bread and wine, euen as Christ and hys Apostles did. And though some sophisters would wrest their saying, and expoũd them after their owne phantasie, yet shall I alleage thẽ one Doctor which was Pope, that maketh so playne with vs, that they shall neuer bee able to auoyde them.

Gelasius in concilio Ro.

For Pope Gelasius writeth on thys maner: *Certe sacramenta quæ sumimus corporis & sanguinis Christi, diuinæ res sunt, propter quod & per eadem diuinæ efficimur consortes naturæ. Et tamen non desinit esse substantia vel natura panis & vini, sed permanet in suæ proprietate naturæ. Et certe imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur.* That is to say. Surely the Sacrament of the body and bloud of Christ which we receaue, are a godly thing, and therefore through them are we made partakers of the godly nature. And yet doth it not cease to bee the substance or nature of bread and wine, but they continue in the propertie of their owne nature. And surely the image and similitude of the body and bloud are celebrated in the acte of the mysteryes. Thys I am sure, that no man can auoyde it, nor so wrest it, but that all men shall sone espye hys folly, and therefore I may conclude that there remayneth the substaunce and nature of bread and wine.

The second poynt wherin Frith dissenteth from our Prelates and their Proctor.

The fayth of the Prelates.

THe Prelates beleeue that hys very flesshe is present to the teeth of them that eate the sacrament, and that the wicked eate hys very body.

The opinion of Iohn Frith.

Frith sayth that it is no article of our Crede, and therefore hee reckoneth that hee is in no ieoperdy though hee beleeue it not. And hee thinketh that his flesshe is not present vnto the teeth of them that receaue the Sacrament. For hys flesh is onely in one place at once: And ẏ hee proueth both by ẏ authoritie of S. Austen *ad Dardanum*, and also by the authoritie of Fulgentius *ad Thrasimundum lib.*2o. as before appeareth in ẏ booke. And Frith sayth that the wicked eate not hys very flesshe, although they receaue the sacrament: And that hee proueth by the Scripture, Doctors, and good reason grounded vpon the scriptures.

The Scripture is this: hee that eateth Christes body hath euerlasting life, but the wicked hath not euerlasting life, ergo then the wicked eate not his body. Agayne the Scripture sayth: hee that eateth Christes flesshe and drinketh hys bloud, abydeth in Christ and Christ in hym, but ẏ wicked abyde not in Christ, nor Christ in him, ergo the wicked eate not hys

Iohn.6.

fleſhe nor drinke hys bloud.

August. in ſerm. de ſacra fe. paſſcha. Thys may alſo bée confirmed by good authoritie. For S. Auſten ſayth: hée that abydeth not in Chriſt, and in whom Chriſt abydeth not, without doubt hée eateth not hys fleſhe, nor drinketh hys bloud, although hée eate and drinke the ſacrament of ſo great a thing vnto hys damnation.

Beda. And euen the ſame wordes hath Beda vpon the x. chapter of the firſt Epiſtle to the Corinthians.

Aug. de Ciuitate Dei in libro. 21. Cap. 25. Agayne S. Auſten ſayth: hée that abydeth not in me, and in whom I abyde not, let hym not ſay nor thinke, that hée eateth my body or drinketh my bloud. And euē the ſame wordes hath Beda vpon the vi. chapter of the firſt Epiſtle to the Corinthians. And euen ỹ ſame ſentēce hath Ambroſe, and Proſper, and Beda vpon the xi. chapter of the firſt Epiſtle to the Corinthians.

Finally thys may bée proued by good reaſon grounded vpon the ſcripture. Chriſt would not ſuffer Mary (though ſhée loued hym well) to touch hym, becauſe ſhée lacked one poynt of fayth, and dyd not beléeue that hée was equall with his father. And therfore by reaſon it muſt follow, that hée will not ſuffer the wicked (which neither haue good faith nor loue towards hym) both to touch hym and eate him into their vncleane bodyes.

The wicked eate not Chriſtes body.

Now ſith thys is proued true, that the wicked eate not thys body, it muſt alſo thereof nedes followe, that the ſacrament is not hys naturall bodye. For they doe eate the ſacrament as all mē know. Beſides that the faythfull doe not eate Chriſtes body with their téeth. And therefore it muſt followe that the wicked doe not eate it with their téeth. The antecedent or firſt part of the reaſon is proued by the wordes of Chriſt, which ſayth,

John. 6. that the fleſh profiteth nothyng at all, meaning that it doth not profite as they vnderſtode hym, that is to ſay, it profiteth nothyng to bée eaten carnally with their téeth and belly, as they vnderſtode hym. For els it profiteth much to bée eaten ſpiritually, that is to ſay, to beléeue that through hys body breakyng & bloud ſhedding our ſinnes are purged. And thus doth Origene, S. Auſten, Beda, Chryſoſtome, and Athanaſius expound it, as appeareth in the boke before. And therfore Frith ſayth that onely faythfull men eate hys body, not with their téeth and mouth, but with their fayth and hart, that digeſt it into ỹ bowells of their ſoules through beléeuing that it was broken on the croſſe, to waſhe away their ſinnes. And the wicked eate not hys body but onely the bread and their damnation, becauſe they eate hym not ſpiritually, that is, becauſe they beléeue not in hys bodye breaking and bloud ſhedding.

Only the faythfull do eate Chriſtes body and drinke his bloud.

❧ The third point wherin Frith diſſenteth from our prelates and their proctoure.

The fayth of the Prelates. 3. THe Prelates beléeue that men ought to worſhip the ſacramēt. But Frith ſayth nay, and affirmeth that it is Idolatry to worſhip it. And hée ſayth that Chriſt and his Apoſtles taught vs not ſo to doe: neither did the holy fathers ſo teach vs. And

The opinio of Frith. Frith ſayth, that the authors of thys worſhipping are the children of perdition which haue ouerwhelmed this world with ſinne. Neuertheleſſe we muſt receaue it reuerently, becauſe of the doctrine that it bringeth vs. For it preacheth Chriſtes death vnto vs, and deſcribeth it before our eyes, euen as a faythfull preacher by the worde doth inſtill it into vs by our eares and hearing. And that it ſupplyeth the roome of a preacher is euident by the wordes of S. Auſten which ſayth. *Paulus quamuis portaret farcinam corporis quod aggrauat animā, potuit tamen ſignificando predicare Dominum Ieſum Chriſtum, aliter per linguam ſuam, aliter per epiſtolam, aliter per ſacramentum corporis Chriſti.* That is to ſay, though Paule did bere the burthen of the body which doth honorate the ſoule, yet was he able in ſignifyng to preach ỹ lord Jeſus Chriſt, one way by his tonge, and an other way by an epiſtle, & an other way by the ſacrament of Chriſtes body. &c.

For

For as the people by vnderſtanding the ſignification of the wordes which he ſpake did heare the glorious Goſpell of God, and as by the reading of his piſtle they vnderſtode his minde and receiued the word of the ſoules health, ſo by the miniſtration of the ſacrament they might ſée with their eye the thing which they heard & read and ſo haue their ſences occupied about the miſtery, that they might the more earneſtly print it in their minde. As by example: The Prophet Hieremie being in Hieruſalem in the tyme
Ierem. 27. of Sedechias king of the Iewes, prophelyed and preached vnto them, ỹ they ſhould be take̅ priſoners of Nabugodonoſar the king of Babilon, & the Iewes were angry with him and woulde not beléue his wordes. And therfore he made a chayne or fetters of wood and put them about his neke and prophelied agayne and preached that they ſhould be taken priſoners & led captiue into Babilon. And as his wordes did certifie their eares ỹ they ſhould be ſubdued, ſo the chayne dyd repreſent their captiuitie euen before their eye. Whiche thyng did more behemently woorke in them then the bare wordes could doe, and euen ſo it is in the Sacrament. For likewiſe as the woordes dyd inſtill into our
The miniſtration of the Sacrament doth lyuely expreſſe the death and paſſion of Chriſt. eares, that his body was geuen for vs, and his bloud ſhed for the remiſſion of our ſinnes, euen ſo did the myniſtration of the ſacrament expreſſe ỹ ſame thing vnto our ſight, and doth more effectuouſly moue, then the bare wordes might doe and make vs more attent vnto the thing, that we may wholye geue thankes vnto God and prayſe him for his bounteous benefites. And therfore ſeyng it is a preacher, expreſſing vnto our ſight ỹ ſame thing that ỹ wordes doe to our eares repreſẽt you muſt receyue it with reuerence & ſober behauiour, aduertiſing ỹ thing, that it repreſenteth vnto you. And euen ỹ ſame honour is dew vnto it which is geuen vnto the ſcripture that is the word of God. For vnto ỹ muſt a man deuoutlye geue eare and reuerently take the boke in hys hande: yea and if he kiſſe ỹ boke for the doctrines ſake that he learneth thereout, he is to bée cõmended, Neuertheleſſe if he ſhould goe ſence hys boke, men might well thinke that he were very childiſhe. But if he ſhould knéele downe and pray to this booke then he dyd commyt playne Idolatrye Conſider deare bretheren what I ſay and auoyde this Ieoperdye. Which thing auoyded, I care not as touching the preſence of his body, though you beléue that hys naturall fleſh be there in déede (and not onely in a miſterye as I haue taught) For when ỹ Ieoperdye is paſt, he were a fole that would bee contẽtious for a thing as long as there cõmeth no hurt therbye.

The Germanes which beléue the preſence of his body, do not worſhyp it, but playnly teach the contrary and in that poynt (thankes be to God) all they whom you call hereticks, do agrée fullwell. Onely auoyde this Idolatry and I deſire no more.

¶The concluſion of this treatiſe.

NOwe deare bretheren I beſéech you for the mercy ỹ ye loke for in Chriſt Ieſu, that you accepte this worke with a ſingle eye and no contentious hart. For neceſſitie hath compelled me to write it, becauſe I was informed both of my Lord of Wincheſter and other credible perſõs, that I had by the meanes of my firſt treatiſe offended many men. Which thing may well be true: For it was to ſlender, to inſtruct all them which haue ſince ſœne it, albeit it were ſufficient for their vſe to whõ it was firſt deliuered. And therfore I thought it not onely expedient, but alſo neceſſary, to inſtruct them further in the truth, that they might ſée plaine euidence of that thyng wherein they were offended.

By this worke you ſhal eſpye their blaſphemyes & the venemous toũges where with they ſlaunder not onelye them that publiſh the truth, but euen the truth it ſelfe. They ſhame not to

ſay

ſay ỹ we affirme it to bee onely bread and nothing els. And we ſay not ſo: but we ſay, that beſide the ſubſtaunce of bread, it is ỹ ſacrament of Chriſtes body and bloud. As ỹ Iuye hanging before the tauerne dore is more then bare Iuye. For beſide the ſubſtaunce of Iuye, it is a ſigne, and ſignifieth that there is wine to bee ſold. And this ſacrament ſignifieth vnto vs and poynteth out before our eyes that as verely as that bread is broken, ſo verely was Chriſtes body broken for our ſinnes: and as that bread is diſtributed vnto vs, ſo is his body & fruite of hys paſſion diſtributed vnto all his faythfull. And as the bread comforteth the body, ſo doth ỹ fayth in Chriſtes death comfort our ſoules. And as ſurely as we haue that bread and eate it with our mouth and teeth, & know by our ſenſes that we haue it within vs, & are partakers therof: no more neede we to doubte of hys body and bloude, but that thorough fayth, wee are as ſure of them, as we are ſure of that bread. As it is ſufficiently declared in my booke.

(The Sament beſide the ſubſtaunce of of bread is Chriſtes body and bloud.)

Agayne you may percepue how wickedly they report on vs which affirme that we diſhonour it whiche geue it the right honour that it ought to haue. And you doe playnly diſhonour it, whiche geue vnto it the honor that is onely due vnto God. We geue it the ſame honour that we geue vnto the holy Scripture and word of God, becauſe it expreſſeth vnto our ſenſes the death of our Sauiour, and doth more depely Print it within vs. And therefore we call it an holy Sacrament, as we call Gods word, holy Scripture. And we receiue this Sacrament with great reuerence, euen as we reuerently read or heare preached the holy word of God which conteineth the health of our ſoules. And we grannt that his body is preſent with the bread as it is with the word, and with both it is verely receiued & eaten through faith. But if we ſhould kneele downe and pray vnto the holy Scripture, men might coũt vs fooles, & might lawfully ſay, that we doe not honour the ſcripture by that meanes, but rather diſhonour it. For the right honour of a thyng is, to vſe it for that intent that it was inſtituted of God. And hee that abuſeth it to any other purpoſe, doth in deede diſhonour it. And lykewiſe it is in the Sacrament which was inſtituted to keepe in memory the death of Chriſt, which if we doe any otherwiſe honour, then we doe the holy Scripture (vnto ỹ which we may in no wiſe make our prayers) I ſay that then we ſhould bitterly diſhonour it. Auoyde therfore this poynt of Idolatry, and all is ſafe.

(They diſhonour the Sacramẽt that geue it that honour that is due vnto God.)

Finally we ſay that they ſpeake well & faythfully whiche ſay that they goe to the body and receiue the body of Chriſt, and that they ſpeake vilanously and wickedly whiche ſay that they onely receiue bread or the ſigne of hys body for in ſo ſaying they declare their infidelitie. For the faythful will reckon that hee is euill reported of, and reputed for a traytour and an other Iudas, if mẽ ſhould ſay of him that hee dyd onely receiue the Sacrament, and not alſo the thyng whiche the Sacrament doth ſignifie. For albeit hee onely eateth the bread and ſacrament with hys mouth and teeth: yet with hys hart and fayth inwardly, hee eateth the very thyng it ſelfe which the Sacramẽt outwardly doth repreſent.

(Frith here ſheweth what hee thinketh of the Sacrament.)

And of this, ſpeyng the maner of ſpeakynges that the olde fathers doe ſometyme vſe, which at the firſt ſight mought ſeeme contrary to our ſenſes. But if they bee well pondered, it may ſone bee ſeene, how they ſhould be taken. For many times when they ſpeake of the Sacramẽt and outward eating, they apply vnto ỹ Sacrament and outward eatyng the fruite & conditions of the inward eatyng & thyng it ſelfe, becauſe that in a faythful man they are ſo ioyntly ioyned that the one is neuer without the other. As by example, Mary is named the mother of God, and yet ſhe is not the mother of hys Godhead by the which part onely he is called God, but becauſe ſhe is his mother, as touching his mãhode, & the Godhead is ſo annered with the mãhode that they both, make but one per-

(The God head is ſo ioyned wit the mãhod of Chriſt that they both make but one p ſon.)

person, therfore is she called the mother of God, whiche in dede if it be wisely weyed, shalbe founde to be abused speach. And yet neuertheles it may very well be vsed, if men vnderstand what is ment thereby, but if thorough the vse of this speach, men shoulde fall into such an errour that woulde affirme our Ladye to be in dede the mother of his Godhead, the necessitie should compell vs to make a distinction betweene the nature of his Godhead and the nature of hys manhode, and so to expoūde the matter vnto them, and bryng them home agayne into the right vnderstanding. As we are now constrayned to doe in this Sacrament, because you misconstrue the sayinges of the Scripture & Doctours. Which notwithstandyng (if a man vnderstand them) say very well.

And many such maner of speaches are contayned in the Scripture: As where Christ sayth. Joh. 3. There shall noman ascend into heauen, but he that discendeth from heauen, the sonne of man which is in heauen. This text doth say that the sonne of man was then in heauen, when he spake these wordes vnto Nicodemus here on earth: which thing, all wise men cōsent to be vnderstanded, *propter vnitatem personæ*: That is to say, for the vnitie of the person. For albeit his godhed was in euery place at that time, yet was not his manhode (by the which he was called the sonne of man) in heauen at that time. And yet Christ sayde that it was in heauen for the vnitie of his person. For his Godhed was in heauen, and because the Godhed and manhode made but one person, therefore it was ascribed vnto ỹ manhode, which was onely verified vppon the Godhed, as S. Augustine *ad Dardanum* doth diligently declare.

August.

Of Baptisme.

And likewise in the sacrament of Baptisme, because the inwarde worcking of the holy ghost is euer annexed in the faithfull, vnto the outwarde ceremony: therefore sometime the fruite of the inwarde Baptisme is ascribed vnto the outward worke. And so the scripture vseth to speake of the outward baptisme as though it were the inwarde: that is to say, the spirite of God. And therfore S. Paul saith, that we are buried with Christ thorough baptisme. And yet as S. Augustine expoundeth it, ỹ outward Baptisme doth but signifie this burial. And agayne Paule sayth, as many as are babtised haue put Christ vppō them. And yet in dede our outward baptisme doth but signifie, that we haue put Christ vppon vs. But by the inwarde baptisme (which is the water of life and spirite of God) we haue in dede put him vpon vs & liue in him, and he in vs. Which notwithstanding is very false for all the outwarde baptisme, in them that receiue it not in fayth. And vnto them it is but a bare signe, wherof they get no profite, but damnation.

Augustinus ad Bonifacium.

And here you may euidently perceiue how it is sometyme in scripture ascribed vnto the inwarde worke and ceremony, which is onely true in the outwarde veritie. And this place shall expounde all the olde doctoures which seme contrary to our sentēce. And therefore marke it well.

Thus haue you my mynde farther vppon the Sacrament of the bodye and blood of Christ. Wherein, if you recken that I haue bene to long in repeating one thing so often, I shall pray you of pardon. But surely, me thought I coulde not be shorter. For the worlde is such now a dayes, that some woulde heare and can not, and some doe heare and will not. And therfore I am compelled so oftē to repeate that thing which a wise man woulde vnderstand with halfe the wordes.

¶ Praye Christen reader that the worde of God may encrease, and that God may bee glorified thorough my bondes. Amen.

The Articles wherfore Iohn Frith dyed, whiche hee wrote in Newgate the .23. day of Iune, the yeare of our Lord. 1533.

I Doubt not deare bre-thren, but that it doth, some deale vere you, to se the one part haue all the wordes, and frely to speake what they like, and the other to be put to silence, and not to be heard indifferently. But referre your matters to God, whiche shortly shall iudge after an other fashiõ. But in the meane reason, I shall rehearse vnto you the articles for which I am condemned.

They examined me but of two articles which are these.

The first article. FIrste whether I thought, there were no Purgatory to purge the soule after this present lyfe. And I sayd, that I thought there was none. For man is made but of two partes, the body and the soule. And the body is purged by ỹ crosse of Christ, which he layeth vpon euery child that he receaueth: as affliction, worldly oppression, persecution, imprisonment &c. and death finisheth sinne. And ỹ soule is purged by the word of God, which we receaue thorough fayth, vnto the health & saluatiõ both of body & soule.

Now and if I did know any third part wherof we are made, I would also gladly graunt the third Purgatory: but seyng, I know none such, I must deny the Popes Purgatory. Nevertheles, I count neither part a necessary article of our faith, necessarely to be beléeued vnder payne of damnation, whether there be such a purgatory or not.

The second article. The second article was this, whether that I thought, that the Sacrament of the aulter was the body of Christ. And I sayd yea, ỹ I thought that it was both Christes body, and also our bodye, as S. Paule sayth. 1. Cor. 10. chapter.

In that it is made one bread of many graynes it is our body signifying that we though we be many, are yet one body: and likewise of the wyne in that it is made one wyne of many grapes.

And agayne in that it is broken, it is Christes body, signifying that his body should be broken, that is to say suffer death, to redeme vs from our iniquities.

In that it was distributed, it was Christes body, signifying that as verely, as that Sacrament is distributed vnto vs, so verely is Christes body, & the frute of his passiõ distributed vnto all faithfull men.

In that it is receaued, it is Christes body signifying that as verely, as outward man receaueth the Sacrament with his teth, and mouth, so verely doth the inward man, through fayth, receaue Christes body & frute of his passion, and is as sure of it, as of the bread that he eateth.

In other question. Well sayd they, do you not thinke, that his very naturall body, both flesh and bloud is really contained vnder the Sacramẽt, and there actually present, beside all similitudes. To said I, I do not so thinke. Notwithstandyng I would not that any should counte that I make my saying (whiche is the negatiue) any article of the fayth For euen as I saye that you ought not to make any necessary article of ỹ fayth of your part (which is ỹ affirmatiue.) So I say agayne, that we make none necessarye article of the fayth of our parte, but leaue it indifferent for all men to iudge therein, as God shall open his hart, and no side to condemne or despise the other, but to nourish in all thynges brotherly loue, & to beare others infirmities.

In aunswere.

S. Augustines text. The text of S. Augustine which they there alleged agaynst mee, was this: that in ỹ Sacramẽt Christ was borne in his owne handes. Whereunto I sayd, ỹ S. Augustine doth full well expoũd him selfe. For in an other place he sayeth *Ferebatur tanq̃ in manibus suis*. That is, hee was borne after a certeine maner, in his owne handes. And by that he sayth after a certeine maner

maner, ye may sone perceaue what hée meaneth. Howbeit if S. Augustin had not thus expounded himselfe, yet hée sayth *ad Bonifacium*, that ỹ Sacrament of a thyng, hath a similitude or propertie of the thyng whiche it signifieth. And for that cause it hath many tymes, ỹ name of ỹ very thyng which it signifieth. And so hée sayth ỹ he bare himselfe, because hée bare ỹ Sacramẽt of his body & bloud which did so earnestly expresse him selfe, that nothyng might more doe it. If you read ỹ place of S. Augustine *ad Bonifacium*, which I alleage in my last booke, ye shall sone sée them aunswered.

Chrisostomum. An other place they alleaged out of Chrisostome, which at the first blush séemeth to make well for them. But if it bée well wayed, it maketh much lesse for them then they wéene. The wordes are these.

Chrisostomes wordes. Doest thou see bread and wine? doe they depart from thee into the draught as other meates doe? God forbid for as in waxe when it commeth to the fier, nothing of the substaunce remayneth nor aboũdeth: so lykewise thinke that the mysteries are cõsumed by the substaunce of the body.

These wordes I expounded, by the wordes of the same Doctour S. Chrisostome, whiche in an other Homilie sayth on this maner. The inwarde eyes as sone as they see the bread, they flye ouer all creatures and thinke not of the bread that is baken of the baker, but of the bread of euerlastyng life, whiche is signified by the mysticall bread.

Now conferre these places together and you shall perceaue, that the last expoũdeth the first clearely. First hée sayth, wilt thou sée bread & wyne, I aunswere by the second, nay. For the inward eyes as sone as they sée ỹ bread, thinke not of it, but of ỹ thyng it self ỹ is signified therby. And so hée séeth it & séeth it not. He séeth it with his outward and carnall eyen, but his inward eyen séeth it not. That is to say, regarde not the bread or thinke not on it. Euen as we commonly say, when we play a game negligẽtly (by my truth I sée not what I doe) meanyng that our myndes, is not vppon that thing which we sée with our outward eyen. And lykewise we may aũswere the next part, where he sayth.

Doe they depart from thée into the draught (as other meates doe? Nay forsoth sayd I, for other meates doe onely come to nourish ỹ body, & to depart into the draught. But this meate ỹ I here receaue, is spirituall meate receaued with fayth & norisheth vs euerlastyngly, both body & soule, & neuer entreth into the draught. And eũ as before the outwarde eyen doe sée the bread & yet the outward eyen doe not regarde that or thinke vpõ it. So likewise the outward man digesteth the bread, & casteth it into the draught. And yet the inward man doth not regarde that nor thinke vppon it. But thinketh on the thyng it selfe that is signified, by that bread.

The expositiõ of S. Chrisostomes text.

And therfore sayd Chrisostome euen a litle before the wordes whiche they here alleaged, lift vp your minde & hartes (sayd hée) whereby hée monisheth vs, to loke vppon and consider those heauenly thinges, which are represented and signified by the bread and wyne, & not to marke the bread and wyne in it selfe.

The true meaning of Chrisostomes wordes.

Here they will say vnto me, that it is not Chrisostomes mynde (for by his example hée playnly shewith that there remaneth no bread nor wyne) that I deny. For the example in this place, proueth no more but ỹ ye shall not think on ỹ bread & wine, no more then if they were not there, but onely on that thyng whiche is signified by them. And that ye may euidently perceiue by the wordes folowyng where hée saith, thinke that the misteries are cõsumed by the substance of the body.

Solution. Nowe whether Chrisostome thought that there remained bread or no, both wayes shall our purpose bée proued. First if hée thought there remained still bread and wyne, then we haue our purpose. Now if he thought that the bread & wyne remayned not, but were chaũged, then are the bread and wyne neither mysteries nor Sacramentes of the body and bloud of Christ. For that that is not, can nei-

ther bee mystery nor Sacrament.

Conclusion. Finally if hee speake of ỹ outward appearaunce of bread: then we know that that remaineth still & is not consumed by the substaunce of the body. And therfore hee must needes bee understanded as I take him.

I thinke many men wonder how I can dye in this article, seyng that it is no necessary article of our fayth, for I graunt that neyther parte is an article necessary to bee beleeued vnder payne of damnation, but leaue it as a thyng indifferent, to thynke therein as God shall instill in euery mans mynde, and that neyther parte condemne other for this matter, but receiue eche other in brotherly loue, reseruing eche others infirmitie to god.

Beholde the cause of mi deathe. The cause of my death is thys, because I can not in conscience, abiure and sweare, that our Prelates opinion of the sacrament, (that is, that the substaunce of bread and wine is verely chaunged into the flesshe and bloud of our sauiour Iesus Christ) is an vndoubted article of the fayth, necessary to bee beleeued vnder payne of damnation.

Now though this opinion were in deede true (which thing they can neither proue true by scripture nor doctours) yet coulde I not in conscience graunt that it shoulde bee an article of the fayth necessary to bee beleeued. &c. For there are many verities, which yet may bee no such articles of our fayth. It is true that I lay in yrons when I wrote this: howbeit I would not haue you to receaue thys truth for an article of our fayth. For you may thinke the contrary without all ieopardy of damnation.

¶ The cause why I can not beleeue their opinion of transmutation is this.

Three causes. 1 First, because I thinke verely that it is false, and can neither bee proued by scripture, nor faythfull doctours, if they bee well pondered.

2 The second cause is thys, because I will not bynde the congregation of Christ (by mine example) to admitte any necessarye Article beside oure Creede, and specially none such as can not bee proued true by Scripture. And I say that the Church, as they caule it, can not compell vs to receaue any such articles to bee of necessitie vnder payne of damnation.

3 The thirde cause is, because I dare not bee so presumptuous in entering into Gods iudgement, as to make the prelates in this pointe a necessary article of our fayth. For then I should damnably condemne all the Germanes & Almaines with, infinite moe, which in deede doe not beleeue nor thinke that the substaunce of bread and wine is chaunged into the substaunce of Christes naturall body. And surely I can not bee so foolishe hardy, as to condemne such an infinite number for our prelates pleasures.

Thus all the Germaynes, and Almaynes, both of Luthers side and also of Oecolampadius, doe wholy approue my matter. And surely I thinke there is no man that hath a pure conscience, but hee will thinke that I dye righteously. For that this transubstantiation should bee a necessary article of the faith, I thinke no man can say it with a good conscience, although it were true in deede.

By me Iohn Frith.

An exact and diligent Table, wherby you may readely turne to any ſpeciall matter that is contained in all Iohn Frithes bookes. 1572.

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ARISE, FOR IT IS DAY.

The death and burning of the most constant Martyrs in Christ, D. Rob. Barnes, Tho. Garret, and W. Hierome, in Smithfielde. an. 1541.

¶ A briefe discourse of the lyfe and doinges of Robert Barnes Doctour in Diuinitie, a blessed seruaunt and Martyr of Christ, summarely extracted out of the booke of *Monumentes*.

THe first bringing vp of the sayd Rob. Barnes from a childe, was in the vniuersitie of Cambridge, and was made a Nouice in ỳ house of ỳ Fryer Augustines there. And beyng very apt vnto learning, did so profite, that by the helpe of his frendes, he was remoued from thẽce to the vniuersitie of Louayne in Brabant, where he remained certayne yeares, and greatly profited in the study of the tongues, and there proceeded Doctour of Diuinitie. And then from thence returned agayne into England, and so to the vniuersitie of Cãbridge, where he was made Prior and Maister of the house of Augustines, wherein he was first brought vp. And at that tyme the knowledge of good letters was scarcely entred into the vniuersitie, all thynges being full of rudenes & barbarietie, sauing in very fewe, which were priuye and secrete: whereupon Barnes hauing some fæling of better learning, and had red better actours, begã in his house to reade Terence, Cicero, and Plautus, so that what with his industry, paynes and labours, and with the helpe of Thomas Parnell his scholer, whom he brought from Louaine

nayne with him, reading *Copia verborum et rerum*, he caused the house shortly to florishe with good letters, & made a great parte of ỳ house learned, which before were drowned in barbarous rudenes, as M. Cambridge. M. Felde, M. Colman, M. Burley, M. Couerdale, with diuers other of the vniuersitie, that soiourned there for learnings sake.

Doct. Barnes an a bolisher of barbarisme, a founder of learning, and a light of the trueth.

After these foundations layde, then did he read openly Paules Epistles, and put by Duns and Dorbell, and yet he was a questionary himself: and onely because he would haue Christ there taught and his holy word, he turned their vnsauery problemes, and fruitles disputations, to other better matter of the holy Scripture, and thereby in short space he made diuers good deuynes. The same order of disputation which he kept in his house, he obserued likewise in the vniuersitie abroad, when he should dispute with any man in the common scholes. And the first man that aunswered M. Barnes in the Scriptures was M. Stafford for his forme to be Bacheler of Diuinitie, which disputation was merueilous in the sight of the great blynde Doctours, and very ioyfull to the godly spirited.

Thus Barnes, what with his reading, disputation, and preachyng, became famous and mightie in the Scriptures, preaching euer agaynst Byshops and hipocrites, and yet did not see his inward and outwarde Idolatry, which he both taught and maintayned, vntill that good Maister Bilney with other conuerted him vnto Christ.

The first Sermō that euer he preached of this trueth, was ỳ Sonday before Christmas day at S. Edwardes Church longyng to Trinitie halle in Cambridge by ỳ Pease market: whose theame was the Epistle of the same Sonday, *Gaudete in domino semper. &c.* And so postilled the whole Epistle, folowing the Scripture and Luthers postill. And for that Sermō, he was immediately accused of heresie by ỳ. Felowes of ỳ Kinges hall. Then the godly learned in Christ, both of Pembroke hall, S. Johns, Peter house, Quenes colledge, ỳ kings colledge, Gunwell hall, & Benet colledge, shewed thēselues, and flocked togither in open sight, both in ỳ Scholes, & at open Sermōs, at S. Maries, at S. Austens, and at other disputations: and then they conferred continually togither.

The house that they resorted most commonly vnto, was the white Horse, which for despite of them, to bring Gods worde into cōtempt, was named Germany. This house specially was chosen, because of them of S. Johns. The Kings colledge, and ỳ Quenes colledge, came in on the backside. At this tyme much trouble began to ensue.

And first the aduersaries of D. Barnes accused him in the Regents house before the Vicechauncelour, where as his Articles were presented with hym and receaued, he promising to make aunswere at the next conuocation, and so it was done. Then Doctour Natores, a rayke enemy to Christ, moued D. Barnes to recant, but he refused so to doe, as appeareth in his booke made to K. Henry the viij. And this tragedy continued in Cambridge, in preaching one agaynst an other in trying out of Gods trueth, vntill within vj. dayes of Shroftyde. Then was sent downe a Sergeaunt at Armes called Gibson, who sodainely arested Doctour Barnes openly in the conuocation house, to make all other afrayde: and priuely they had determined to make search for Luthers bookes, and all the Germaynes workes sodainely. But good Doctour Forman of the Quenes colledge, sent worde incontinently therof to the chambers of those that were suspected, which were in number xx. persons. But God be praysed, they were conueyed by that tyme that the Sergeaunt of Armes, the Vichchauncelour and the proctours were at euery mans chamber, going directly to the place where ỳ bookes lay, whereby it was perceaued that there were some priuy spyes amōg that small company. The next day in the morning the Sergeaunt of Armes caried Barnes with him, and brought him to London before Cardinall Wolsey, where after long waiting, he by the reason of Doctour Gardiner Secretary to ỳ Cardinal (of whose familiar acquaintaunce, Doctour Barnes had bene before) and M. Foxe maister of the wardes, at the last he spake with the Cardinall in his chamber of estate, and there before him knæled on his knees. Then sayd the Cardinall vnto them, is this Doct. Barnes your man that is accused of heresie? They aunswered, yea and it please your grace, and we trust you shall finde him reformable, for he is both wise and well learned.

Then sayd the Cardinall, what maister Doctour, had you not a sufficient scope in

 the

the Scriptures to teach the people, but that my golden shoes, my pillers, my Pollaxes, my golden cushions, and my crosses did so sore offende you, that you must make vs *Ridiculum Caput* amongest the people? We were that day iolily laughed to scorne. Verely it was a Sermon more fitter to be preached on a stage, then in a pulpit: For at the last you sayd I did weare a payre of red gloues (I shoulde say bloudy gloues quoth you) that I should not be colde in the middest of my Ceremonies. Then Barnes answered, I spake nothing but the trueth out of the scriptures, according to my cõscience, and according to the olde Doctours: and then he deliuered him vj. sheetes of paper written, to confirme and corroborate his sayinges.

The Cardinall receaued them, smilyng on him, and saying: we perceaue that you intend to stand to your Articles, and to shew your learning: yea sayd Barnes that I doe intende by Gods grace and your Lordships fauour. Then sayde the Cardinall vnto Barnes, such as you are beare vs little fauour and the Catholique Church. I will aske you a question: whether doe you thinke it more necessary that I shoulde haue all thys royaltie, because I represent the kynges maiesties person in all the high courtes of this Realme, to the terrour and képing downe of all rebellions, treasons, traytours, and all the wicked and corrupt members of the common wealth, or to be as simple as you woulde haue vs, and to sell all these aforesayde thinges, and to géue it to the poore, which shortly would pisse it against the walles, & to pull away this maiestie of a princely dignitie, which is a terrour to all the wicked, and to follow your counsaile in this behalfe? Barnes answered, I thinke it necessary to be solde and géuen to the poore, for this is not comely for your caulyng, nor the kinges maiestie is not maintained by your pompe and pollaxes, but by God, who sayth, *per me Reges regnant*. Kynges and theyr maiesties raigne and stand by mée.

Then sayd the Cardinall, loe maister Doctours, here is the learned and wise man that you tolde mée of. Then they knéeled downe and sayd: we desire your grace to bée good vnto hym, for hée will be reformable. Then sayd he, stand you vp, for your sakes and the vniuersitie, we will be good vnto hym. And then sayd the Cardinall to Barnes, how say you M. Doctour, doe you not know that I am *Legatus de latere*, and that I am hable to dispẽce in all matters concerning religion within this Realme, as much as the Pope may? He sayd, I know it to be so. Will you then be ruled by vs, and we will doe all thinges for your honestie, and for the honestie of the vniuersitie. He answered. I thãke your grace for your good wil, I will sticke to ỹ holy Scripture, & to Gods booke according to the simple talent that God hath lent me. Then sayd the Cardinall, answere well I woulde aduise thée, for thou shalt haue thy learning tried to the vttermost, and thou shalt haue the lawe.

Then D. Barnes requyred hym that he might haue iustice with equitie, but forthwyth he should haue gone to the towre, but that Gardiner and Foxe became his suerties for that night. And in the morning he came agayne to Yorke place to Gardiner & Foxe, and forthwith he was cõmitted to ỹ Sergeaunt at Armes, to bryng him into the Chapter house at Westminster, before the Bysshoppes and the Abbot of Westminster called Islip.

So sone as the Sergeaunt had presented Barnes, the sayd Bysshoppes and Abbot, did first sweare him, and layd Articles vnto hym, who answered in like maner as before he had answered to the Cardinall, and he offred vnto them his booke of probations: who asked him, whether he had an other for him selfe, and he sayd yea, & shewed it vnto them, and they toke them both from him, saying that they should haue no laysure at that present to dispute with hym: But demaunded of him, whether he woulde subscribe to his Articles or not? And he subscribed willingly. Then was he committed to the Fléete, and the Warden of the Fléete commaunded that no man shoulde speake with hym.

On the Saterday folowing, he was agayne brought before them into the Chapter house at Westminster, where he remayned almost the whole day, and late in the euening they called him before them, and demaunded of him, whether he woulde abiure or burne? He was then in a great agonye, and thought rather to burne then abiure.

But

But then was he sent agayne to haue the counsaile of Gardiner and Foxe, and they perswaded him rather to abiure then to burne, because they sayde he should doe more good in tyme to come, & with diuers other perswasions that were mightie in the sight of reason and flesshe. Upon that knéelyng vpon his knées, he consented to abiure, and the abiuration put into his hand, he abiured as it was there written, and then he subscribed it with his owne hand, and yet they would scarcely receiue him into the bosome of the Church, as they termed it. Then they put him to an othe, and charged him to execute doe and fulfill all that they commaunded him, and he promised so to doe.

Then they commaunded the warden of the fléete to carye him with v. other of the stiliard that then were in like trouble with him vnto the fléete from whence they came, and to kéepe them close prisoners, and in the morning to prouide v. Faggots for Doctour Barnes and iiij. stilliard men, the which was readely done the next day by vij. of the clocke in the morning. At which tyme the knight Marshall with all his Billes, and gleues, & all the Tipstaues he could make was cõmaunded to bring them frõ the Fléete vnto Paules Church, and in like maner to bring them from thence to the fléete againe. And in the morning they were all ready by their houre appointed in Paules Church aforesayd, the which Church was then so full that no man might get in. The Cardinall had a skaffolde made for him in the toppe of the steyers before the Quyer doze, where he him selfe with xxvj. Abbottes, mitred Priors and Bishoppes, and he in his whole Pompe mitred (which Barnes had spoken against) sat there inthronized, his Chapleynes and spirituall Doctours in gownes of Dammaske and Satten, and he himselfe in Purple, euen like a bloudy Antechrist. And on the top of the stayers also, there was erected a new pulpit for the Bishop of Rochester, whose name was fisher to preach against Luther and Barnes, and great basketes full of Bookes standing before thẽ with in the rayles, which after the ende of the Sermon, a great fyer being first made before the Rode of Northen, were commaunded to be there brent, and the aforesayd heretikes after the sermon to goe thrise about the fyer, and to cast in their fagottes.

Now while the Sermond was a doing, Doctour Barnes and the Stilliard men were commaunded to kneele downe, and to aske God forgeuenes, ỹ Catholike Church and the Cardinalles grace. And after that he was commaunded at the ende of the Sermon to declare, that he was more charitably handled then he deserued, or was worthy (his hereties were so horrible and so detestable) and once againe knéeled downe on his knees, desiring the people of forgeuenes, and to pray for him. And the Cardinall departed vnder a canapye with all his mitred men with him vntill he came to the West doze of Paules, and there he tooke his Mule, and the mitred men came backe againe.

Then Barnes and the other sayd poore men, being commaunded to come downe frõ the stage (whereon the swépers vse to stand whẽ they swépe the Church) the Bishops sat them downe againe, and commaunded the knight Marshall and the warden of the Fleete with their cõpany to cary them about the fyer, and so were they brought to the Bishops, and there for absolution knéeled downe. At which tyme Rochester declared to the people, how many dayes of pardon and forgeuenes of synnes they had for being at that Sermond, and there did assoyle Doctour Barnes with the other, and shewed ỹ people that they were receaued into the Church againe.

These thinges being done, the warden of the Fleete, and the knight Marshall were commaunded to cary them againe vnto the Fleete, and charged ỹ they should haue the libertie of the fleete as other prisoners had, and that their frendes might resort vnto them, and there to remayne vntill the Lord Cardinalles pleasure were knowen.

After that Barnes had contynued in ỹ Fleete by the space of halfe a yeare, at lẽgth being deliuered he was committed to be free prisoner at the Augustine friers in London. Whẽ those Caterpillers and bloudy beastes had vndermined him, they complayned agayne to their Lord Cardinall. Whereupõ he was remoued to the Austen fryers of Northampton, there to be burned. Yet he him selfe vnderstanding nothing thereof, but supposing still that he should there remayne and contynue in free prison. At the last one M. Horne who had brought him vp, and was his speciall frende, hauing intelligence of the writt that should shortly be sent downe to burne him, gaue him coũsell

A wittie and pleasaunt deuise to escape the crueltie of tyrantes.

to fayne him selfe desperate, and that he should write a letter to the Cardinall, & leaue it on his table where he lay, and a paper by, to declare whether he was gone to drowne him selfe, and to leaue his clothes in the same place: & there another letter to be left to the Maior of the towne to search for him in the water, because he had a letter written in parchment about his necke closed in ware for the Cardinall, which would teach all men to beware by him. Upon this they were by. dayes in searching for him, but he was conueied to London in a poore mans apparell, and taried not there, but toke shipping and went to Antwarp, and so into Germany to Luther, and there fell to study vntill he had made aunswere to all the Byshops of the Realme, and had made a booke intituled Acta Romanorum Pontificum, and an other booke with a supplication to King Henry the viij.

Immediately it was tolde the Cardinall that he was drowned, and he sayd, *Periit memoria eius cum sonitu.* But this did light vpon him selfe shortly after, which wretchedly dyed at Leceſter.

In the meane tyme D. Barnes was made strong in Christ, and got fauour both of the learned in Christ, and of forreine Princes in Germany, and was great with Luther, Melancton, Pomeran, Iustus Ionas, Hegendorphinus and Æpimus, and with the Duke of Saxon, and king of Denmarke: which king of Denmarke in ỹ time of More and Stokesley sent him with the Lubeckes, as an Embassadour to King Hẽry the eight. And during the time he remayned here, he lay with the Lubeckes Chauncelour at the Stiliard.

Syr Thomas More being then Chauncelour would fayne haue entrapped him, but the king would not let him, for Cromwell was his great and deare frende. And ere he went the Lubeckes and he disputed with the Bishops of this Realme in defence of the trueth. And so he departed agayne without restreynt with the Lubeckes.

After this he went agayne to Whittembergh to the Duke of Saxon and to Luther and there remayned to set forth his workes in Print that he had begonne. And from thence shortly after he returned agayne into England in the tyme of Quæne Anne Boleyn and continued a faythfull preacher in this Citie of London all the time that shee remained Quæne. And was well enterteyned and promoted.

Stephen Gardyner the author of mischiefe and decay of religion in England.

After this by the meane of the Lord Cromwell he was sent Ambassadour from K. Hẽry the viij. to the Duke of Cleue, for the mariage of ỹ Lady Anne of Cleue betwæne the king and her, and was well excepted in that Ambassade, and in all his doinges, vntill the tyme that Stephen Gardiner came out of Fraunce: But after he came, neither Religion prospered, nor the Quænes maiestie, nor Cromwell, nor the preachers, who after the mariage of the Lady. Anne of Cleue, neuer ceased vntill he had grafted the mariage in an other stocke, by the occasion whereof he began his bloudy broyle.

For not long after the dissolution of ỹ sayd mariage betwæne king Hẽry ỹ viij. and ỹ Lady Anne of Cleue, ỹ sayd Doctour Barnes with two of his brethrẽ felow preachers, named Iherome and Garret, were apprehended and caried before the kynges maiestie to Hampton court, and there were examined: where the kynges maiestie seking the meanes of Barnes safetie to bring Winchester and him agreed, at Winchesters requeſt graunted him leaue to goe home with the Byshop to conferre with hym, and so he did. But as it happened, they not agreeing, Gardiner & his comparteners sought by all subtile meanes how to entangle and intrappe them into farther daunger, which not long after was brought to passe. For by certayne complayntes made to the king of them, they were enioyned to preach iij. Sermõs the next Easter folowing at the Spittle beside London. At the which Sermons besides other reporters which were thither sent. Stephen Gardiner Byshop of Winchester was there present, sitting wyth the Maior, either to beare recorde of their recantation, or els as the Phariseys came to Christ, to trippe them in their talke, if they had spoken any thing awry.

When the aforesayd three had preached their Sermons, among whom Barnes preaching the first Sermõ, and he seing Stephen Gardiner there present, humbly desired him in the face of all the audience to forgeue him, and that if he forgaue hym to holde vp his hand, and the sayd Gardiner thereupõ helde vp his finger. Yet notwithstãding,

vp

by the meanes of ỹ ſaid reporters, they all iij. immediatly after they had preached, were ſent for to Hampton court, and from thence caryed to the Tower by Syr Iohn Goſtwyke, and there they remayned vntill the xxx. day of July next folowing. Thẽ enſued proceſſe againſt them by the kynges counſaile in the Parliament, to the which Gardiner confeſſed himſelfe to be priuy among the reſt. Whereupon all the aforeſayd three Saintes and true Martyrs, the xxx. day of July (not comming to any aũſwere, nor yet knowing any cauſe of their cõdemnation, without any publique hearing) were drawen on herdelles from the Tower to Smithfield, where they preparing them ſelues to the fier, had there at the ſtake diuerſe & ſondry exhortations, amongeſt whome Doctour Barnes firſt begaune with this proteſtation folowing.

I am come hither to be burned as an heretike, and you ſhall heare my beliefe wherby you ſhall perceaue what erronious opinions I holde. God I take to record I neuer (to my knowledge) taught any erronious doctrine, but onely thoſe thinges which the Scripture leade me vnto, and that in my ſermons I neuer mainteyned any errour, neither moued, nor gaue occaſiõ of any inſurrection. Although I haue bẽne ſlaundered to preache that our lady was but a Saffron bagge, which I vtterly proteſt before God that I neuer ment it nor preached it: But all my ſtudy and diligence hath beene vtterly to confound and confute all men of that doctrine: as are the Anabaptiſtes, which denie that our Sauiour Chriſt tooke any fleſhe of the bleſſed virgine Mary, which ſectes I deteſt and abhorre. And in deede in this place there hath beene burned ſome of them, whom I neuer fauoured nor mainteyned, but with all diligence I did ſtudie euermore to ſet forth the glory of God, the obedience to our ſoueraigne Lord the King, and the true and ſincere religion of Chriſt. And now harken to my fayth.

I beleeue in the holy and bleſſed Trinitie, three perſons and one God, that created and made all the world. And that this bleſſed Trinitie ſent downe the ſecond perſon Jeſu Chriſt into the wombe of the moſt bleſſed & pureſt virgin Mary. And heare beare me record that I doe vtterlye condemne that abhominable and deteſtable opinion of ỹ Anabaptiſtes, which ſay that Chriſt toke no fleſhe of the bleſſed virgine. For I beleeue that without the conſent of mans will or power, he was conceaued by the holy ghoſt, and toke fleſhe of her, and that he ſuffered hunger, thirſt, colde, and other paſſions of our body (ſinne except) according to the ſaying of S. Peter, he was made in all things like to his brethren (except ſinne)

And I doe beleeue that he liued here among vs: and after he had preached and taught his fathers will, he ſuffered the moſt cruell and bitter death for me and all mankinde.

And I dayly beleeue that this his death, and paſſion was the ſufficient price and ranſõe for the ſinne of all the world. And I beleeue that through his death he ouercame the deuill, ſinne, death, and hell, and that there is none other ſatisfaction vnto the father, but this his death and paſſion onely: and that no worke of man did deſerue any thing of God, but onely his paſſion as touching our iuſtification. For I knowledge the beſt worke that euer I did is vnpure and vnperfect. And here withall he caſt abroad his handes and deſired God to forgeue him his treſpaſces. For although perchaũce (ſaid he) you know nothing by me, yet I doe confeſſe that my thoughtes and cogitations be innumerable. Wherefore (ſaid he) I beſeech the o Lorde, not to enter into iudgmẽt with me. According to the ſaying of the Prophet Dauid. *Non intres in iuditium cum ſeruo tuo domine.* And in an other place. *Si iniquitates obſeruaueris domine quis ſuſtinebit.* Lord if thou ſtraightly marke our iniquitie who is able to abide thy iudgment. Wherefore I truſt in no good worke that euer I did, but onely in ỹ death of Chriſt, & I doe not doubt but through him to inherite ỹ kingdome of heauen. Take me not here that I ſpeake againſt good workes, for they are to bẽ done, and verely they that doe them not, ſhall neuer come to the kingdome of God. We muſt doe them becauſe they are commaũded vs of God to ſhewe and ſet forth our profeſſion, not to deſerue or merite, for that is onely the death of Chriſt.

I beleeue that there is a holy Church & a cõpany of all them that doe profeſſe Chriſt: & that all that haue ſuffered and confeſſed his name, be Sayntes, and that all they doe laude and prayſe God in heauen, more then I or any mannes tongue can expreſſe, and

that alwayes I haue spoken reuerently of Saintes, and prayed them asmuch as scripture willed me to doe: And that our Lady (I say) shee was a vergyn immaculate and vndefiled: and that shee is the most pureste virgin that euer God created, and a vessell of God elected, of whome Jesus Christ should be borne. Then the shrieke somwhat staying him and hastening him to make an ende, he turned him to the people and desired all men to forgeue him: and if he had said any euell at any tyme vnaduisedly, wherby he had offended any man, or geuen any occasion of euell that they would forgeue it him, and amende that euell they toke of him: and to beare witnes that he detested and abhorred all euill opinions and doctrines against the word of God: and that he dyed in the fayth of Jesus Christ, by whom he doubted not but to be saued. And with those wordes he desired them all to pray for him, and then turned him about, and put of his clothes, and made him ready to the fyre, where patientlye he suffered the bitter and cruell Martirdome and death. And the lyke dyd the other his companiõs that suffered with him. Which was in the yeare of our Lorde. 1541.

¶ Grace and peace from God the father of our Sauiour Ieſus Chriſt be with your moſt noble and excellent grace for euer. Amen.

The complaynt of Doctour Barnes made to K. Henry the viij. agaynſt the Lordly Byſhops & Prelates of Englād.

IN moſt hūble wiſe cōplaineth vnto your grace your continuall oratour Robert Barnes, of the intollerable iniuries, wronges, and oppreſſions wherwith certaine Byſhops of your realme vexe and haue vexed, contrary vnto the worde of God, and their owne lawes, and doctors, not onely me, but alſo all true preachers & profeſſors of the ſame, in condemning them for hereticks, as they did me: whiche thing they were not able to proue by the Scripture of God, nor yet ſhall, if it would pleaſe your grace indifferently (according to the office wherein God hath ſet you) to heare the ſmall as well as the great, and to ſuſtaine your powre Dictor agaynſt their violence and ſtrength.

God I take to recorde that I am right ſory to make thys complaint vnto your grace againſt them, if I could coniecture any other meane to cauſe them to redreſſe their intollerable oppreſſions, wherewith they dayly oppreſſe your powre and true ſubiectes, ſo ſore and ſo violently, that without doubt (if your grace ſée not ſhortly a remedy) God muſt nédes puniſhe. For I doe not beléeue that euer hée will ſuffer long ſo great tyranny agaynſt his worde, and ſo violent oppreſſion of true Chriſten mē, as they doe now vſe, and that in the name of Chriſt and hys holy Church. For verely wée doe not read in any memoryes, that our fathers haue left vs, that euer the people were vnder ſo great tyranny, as now your powre ſubiectes hée vnto thē. Now it is ſo farre come, that what ſoeuer hée hée, hye or lowe, powre or riche, wiſe or fooliſhe, that ſpeaketh agaynſt them and their vicious liuing, hée is either made a traytor vnto your grace, or an hereticke agaynſt holy Church, as though they were kings, or Gods. This may your moſt excellent grace, perfectlye know, if you call to remembraunce thoſe good men that they haue had to doe with. Is it not a marueilous court that they haue? wherein there was neuer man accuſed of hereſie, were hée learned or not learned, but they found him gilty? Is not that a marueilous court ỹ neuer hath innocentes? What court within your realme may ſay thys againe? And if any mā ſpeak of Gods law and right conſcience, agaynſt thys damnable tyranny, little will they ſtick to make him an hereticke. And if that will not helpe (to colour and maintaine their oppreſſion) then adde they treaſon againſt your grace, though hée hée neuer ſo true a ſubiect, and all vnlikly to make any reſiſtaunce, or to thinke any euill vnto your grace.

The tyrannous gouernment of the Byſhops of England.

In the Byſhops court no man can be founde Innocent.

Now if it pleaſe your grace, let vs conſider to whyt ende this vncharitable and vnrighteous accuſation of the Byſhops, yea rather of ỹ diuell is inuented.

First, if there hée any men ỹ preach diſpute, or put forth in writing any thing not towching thē, though it hée neuer ſo blaſphemous againſt God, ỹ bloud of Chriſt, and his holy worde, they will not once be moued therew, the examples thereof are ſo playne ỹ it nédeth no proufe. Your grace may ſée what blaſphemous rubrikes they allow againſt ỹ bloud of Chriſt, what ſhamefull & abhominable pardōs they they tollerate & admyt, what diſputations they doe mayntaine to proue ỹ Pope a God & no man, hauing theſe wordes, That the Pope is neyther

What ſoeuer is not agaynſt the Clergye, thoughe the ſame be neuer ſo wicked, yet finde they no fault therewith.

In vi. Cap. Quo. in verbo Papa. Dist. xl. Ca. Si Papa.

God nor man. And whether ẏ Pope can sinne or not? & that no man can condemne the Pope though hée bring innumerable soules to hell by his occasion. Agayne let vs consider, that if any mā but once speake agaynst their cloked ipocrisie, or against neuer so litle a thing ẏ longeth to them by the which their abhominations shoulde be disclosed. And we shall euydently perceaue that their can no scripture, no place, no maistership, nor excuse in the world saue, but hée must eyther to open shame, or cruell death. So that is playne that their cruelnes serueth to no other ende, but as they should saye, yf that any man wyll take in hād to preache the verety, and the true Gospel of their Maister Christ purely wherby those winnings should be deminyshed, wherwith we mayntayne our honour, our dignity, our worldly promotion, our delicious lyuing, our gorgious apparel, our sūptuous pallaces, our lordships, breifly all things that we vse to our pastime & pleasure should bée manifest to all mē, ẏ we not only get these thinges by false fayned holynes in deceyuing and robbing the people of their goodes, but also ẏ dyspendyng of them to bée abhomynable, and contrary to the ordynance and worde of God. Now rather, then this should come to passe, we had leuer gather our strēgth togither & oppresse by vyolēce as many as wil hold wͦ this learning, bée hée King, Duke, Lorde, Baron, knight, man, womā, or childe. So that by there practise it is euident to all that will sée: that it is they that goe about to make insurrection to ẏ mayntayning of their worldly pompe, and pride, and not the true preacher, for hée entendeth to mayntayne nothing, but to bring to light the most glorious & heauenly word of God, which by them hath béene darkened and kept vnder, and that with suffering persecution, as the nature of the worde is) and not with persecuting, for he maketh no stryuyng (yf hée bée the true preacher of God) nor fighting for this worlde, but suffereth the children of the worlde to enioye these worldly thinges. Not withstandyng they are not ashamed thus falsly to laye it to the preachers charge, and all because they would make your grace to mayntayne their maliciousnes. So that vnder the pretence of treason, they myght execute the tyranny of their harts. For who is hée that would bee a traytour, or mayntaine a traytour, agaynst your most excellent and noble grace? I thinke no mā yea & I know surely that no man can doe it, without the great displeasure of the eternall God. For S. Paule cōmaundeth straightly vnto all christians, to bee obedient in all thinges, on this manner: Let euery man submyt himselfe to the auctoryte of the higher power. For whosoeuer resisteth the power, resisteth ẏ ordinaunce of God, And they that resist, shall receiue to them selues damnation. Also S. Peter confirmeth this saying: Submit your selues vnto all manner of ordinaunce of mā for ẏ Lords sake, whether it be vnto the king, as vnto their chiefe head, eyther vnto Dukes as vnto them that are sent of hym for the punishment of euell doers, but to the prayse of them ẏ doe well. wherfore if euery man had the scriptures, (as I would to god they had) to iudge euery mans doctrine, then were it out of question, that the preachers therof, eyther would or could make, or cause to bée made any insurrection against there Prince: séeyng the selfe same scriptures straytely commaundeth all subiectes to bée obedient vnto their Princes, as Paule witnesseth, saying: warne them (sayth hée) that they submit them selues to Prynces and to powers, & to obey the officers.

Whosoeuer speake agaynst or preache agaynst any of their abuses and abhominations, her must nedes bee caught and moste shamefully and cruelly hādled and tormented.

No power nor potentate maye hinder the gayne and profites of the Clergy

As ẏ false preacher is a persecuter, so the true preacher is a sufferer.

Roma. 13.

1. Pet. 2.

The scriptures in the common toung teach all obediēce to the rulers, and is not the mouer of sedition.

Now how cā they that preach and exhort all men to thys doctrine cause any insurrection, or disobedience against their prince. But let vs goe further, and consider the preachers, which onely haue preached the word of God, and marke if euer they were occasion of disobedience or rebellion agaynst princes.

The Gospell of Christ is not ẏ cause of insurrection.

First call to mind ẏ old Prophets, and with a single eye iudge if any of thē eyther priuely or apertly sturred vp the people agaynst their Princes.

No Prophet that euer styrred vp the people agaynst the Prince.

Looke

Loke on Christ, if he submitted not hym self to ỹ hye powers: Payde he not tribute for all he was free, and caused Peter likewyse to pay? Suffered not he with all pacience the punishmentes of the princes? yea death most cruell, although they did hym open wrong, and could finde him gilty in no cause.

Christ submitted him selfe to the higher powers.

Loke also of the Apostles (which both taught and wrote the doctrine of Christ, and in their liuing followed hys steppes) and if euer they sturred by any occasion the people agaynst their princes, yea if they them selues obeyed not to all princes, although the most part of them were tyrauntes and infidels.

The Apostles obeyed the Princes.

Consider likewyse those Doctors, which purely and sincerely hath handled the worde of God, either in preaching, or writing, if euer by theyr meanes any insurrection or disobedience rise among the people agaynst their princes: But you shall rather finde, that they haue been ready to lay downe their owne heades, to suffer with all pacience, whatsoeuer tyranny any power would minister vnto them, geuing all people example to doe the same.

All true preachers teach obedience to the Prince.

Now to conclude, if neither the Scriptures, neither the practise of the preachers thereof teacheth, or affyrmeth that ỹ people may disobey their princes, or their ordinaũces, but contrarywyse teacheth all obedience to be done vnto them, it is playne that those Bysshops or rather Papistes, doe falsely accuse those true preachers and subiectes: which thyng woulde appeare in euery mans sight, if by their violence, the word of God were not kept vnder.

Now is this ỹ doctrine that I doe preach and teach, and none other as concerning hys matter, God I take to recorde, and all my bookes & writinges that euer I wrote or made. And onely I allow and fauour them, whiche furthereth thys doctrine of Christ, and of thys I am sure myne aduersaries, or rather aduersaryes to Christes doctrine, must beare me witnesse.

But now as we haue breefly touched the doctrine that the true preachers preach to the people, both by worde, writing, and practise of them: So let vs somewhat touch ỹ doctrine and practise of the Pope, and the Papisticall Bishops, and then let euery man seeke out ỹ heretickes, and traytors to their princes.

First, where the preachers onely of the worde of God, preacheth and teacheth all men to obey their princes and their ordinaunces, according to the wordes of S. Peter. There the Pope and the Papisticall Bishops, contrary vnto the minde and facte of Saint Peter, expoundeth S. Peters wordes saying: that S. Peter meaned not hym selfe, nor his successors, but hys subiectes. And by this false interpretatiõ excludeth him selfe with hys, frõ all obedience to princes. And yet not so content, but craftely drawing all other subiectes from the obedience of their princes, sayth to them also, that ỹ wordes of S. Peter were not spoken as a cõmaundement, but as a counsell.

In 6. Lib. 1. titulo. 33. de maiori obedientia cap. Solite.

The Pope falsifyeth the Scriptures.

And by this crafte, if any prince espye hys falsehode, and of conscience goe about to reproue him, then by his false preachers, and maintainers of hym, he lightly withdraweth ỹ hartes of the commons from their prince, affirming the cõmaundement of God to be but a counsell, and at the least wyse his authoritie to be sufficient to dispence with all ỹ cõmaundementes of God. And thus (the people being ignoraunt, because they lacke ỹ word of God to iudge euery doctrine by) they delude their wittes.

The Papistes teach disobedience to Princes.

And if any man that perceaueth their crafte, of very loue that he hath to God and hys commaundementes, exhorteth the people to iudge the doctrine of those Papistes by the worde of God: Anone they lay heresie vnto hys charge, laying for thẽ there Gods lawe, saying: No man may iudge the Pope, no mã also may geue sentence aboue hys iudgement, but he shall iudge all men vpon earth.

The doctrine of the Papist.

Dist. xl c. Si papa. 9. q. 6. ca. Cuncta.

Item, the seate of Rome geueth strength and might to all lawes, but it

30. q 1. cap. Ideo permit

is subiecte to none.

In 6. Lib. 2. de sen. & re iudic. Item, that the subiectes may bee disobedient to their own Lordes, and that hee may depose kinges.

15. q. 6. cap. Alius. Item, that hee hath authoritie to breake all othes, bondes, and obligations made betweene any man of hye or lowe degree.

26. q. capit. Quotiens. Item, that the Pope hath power to interprete, declare, and to lay forth the holy scripture after hys own will, and to suffer no man to expound it contrary to hys pleasure.

In 6. de cõc. preb. ca. Ad Apostolatus in Verb. continetur dist. 40. cap. Si Papa. Item, that the Pope is a God vpon earth, ouer all, heauenly, earthly, ghostly, and worldly, and hee is all hys owne, and no man may say to hym, what dost thou?

Item, though the Pope were so euill, that hee lead innumerable mẽ by great heapes to hell, yet shall no man reproue him therefore.

The shamelesse doings of the Papistes.

¶ Now after that they had sytten in the consciences of men, with these & such like abhominable doctrines, and had excluded mẽ frõ ỹ scriptures, as an vnlawfull thing to haue in their mother tonge, lest they should espye their discreatfulnes: Then as mẽ past shame, being both without feare of God and man, spared not to put in executiõ these abhominable doctrines insomuch that they deposed openly Princes, and Emperours, yea and assoyled all their subiectes from the obedience of them, the commaundement of God not regarded. But that my wordes should the better appeare to all men, I shall recite some of their practises, both out of *Autẽticke* cronycles, and out af their owne lawe.

15. quest. 6. Alius item. ¶ Zacharias did depose the king of Fraunce, not all onely for his iniquitie, but also because he was vnprofitable for so greate a power, and set in

The shamefull arrogãcie and tyranny of the Pope.

his stede Pipinum the Emperours father, and did assoyle all Fraunce of their othe and alleagyaunce that they had made vnto the olde king. The which thing, the holy church of Rome doth oftimes, by hir auctorite. &c.

¶ Now would to God your grace earnestly would loke on this lawe, or at the least, to suffer and gẽue the worde of God into ỹ handes of your subiectes to compare the obedience, that these men both preache and practice, to it. But sayne would I know of them all, who hath deposed any king syth Christes passion, sauig they onelye? who will bee kinges felowes, yea and cõtroulers, sauing they only? Is not this a subtile crafte of Antychrist, to warne other men of heretykes, and of traytours, and in the meane season, while men stand loking for traytours, commeth hee in and playeth the parte of an open traytour sauing onely hee coloureth his name, and calleth himselfe a true Bysshop, & is ready to accuse other mẽ of treasõ, that he might escape hymselfe, but hee is sure, that hee wil neuer accuse none of them that speake against the auctorite of Princes. But if a man doe beginne but to open his mouth, for to declare that hee hath no temporall power, then rageth hee, and cryeth out, treason, treason. But let vs returne to their lawe, & see how they can proue it by Gods word, and how it standeth with true subiection. Is this resonable, that the Pope, and they (being by Gods lawe, but subiectes) shall depose a king? what example haue they of our master Christ or if any of his Apostles? what scripture haue they to helpe them? How dare they bee so bolde, as to depose a king, which is ordayned of God, yea and by his holy worde, hauing no example, nor scripture for them? Be they aboue God & his blessed worde? But they will say, that the king was a wicked man, I aunswere the cronicles geue contrary witnesse, how ỹ he was a very good man, and rycht simple. And because hee was simple, Therefore Pipinus, which had all ỹ rule vnder him, thought him self better worthy to rule then the king, so wrote by a Bysshop, and by his chaplayne vnto the Pope, & desireth hym to gene sentẽce, whether he was better worthy to bee king, that had all the paynes and labours, or hee that had no labour & could doe nothing? Now the Pope to make Pipinum his frend and trusting by that meanes to haue

I cast of Antichrist.

Popes take vpon them the deposition of kinges.

helpe

helpe of hym agaynſt the Emperour, with whō hē had then bēne at variance, gaue ſētēce with him, & depoſed the other, and made hym a Yonke: & that this falſhod ſhould not bē perceiued they fained that ỹ king had bēne a Mōke afore, called Samuell. This can I proue by good cronicles. Now let your noble grace conſider, if it were right, not onely to depoſe ſuche a king, but alſo to make him a Mōke. Thus haue they done wᵗ other noble kinges, And no doubt, but that ſame or worſe, will they attempt to doe vnto your grace, if you diſpleaſe them, and at the leaſt they will doe their vttermoſte. Let all the hole rable of thē tell your graces, when a true preacher of Chriſtes Goſpell dyd ſuch a dēde: There is no officer that hath nēde to bē afrayde of Chriſtes Goſpell, nor yet of the preachers thereof. But of theſe pretye traytours, can no man bē to wary. But let vs graunt them, that ỹ kyng was a wicked man. The Scripture commaundeth vs, to obey to wicked Princes, and geueth vs none auctoritye to depoſe them, as their owne gloſe teſtifyeth vpon this text: Subdeti eſtote. Who was more wicked then Herode? & yet S. John ſuffered death vnder hym, who was wyckedder thē Pilate? And yet Chriſt dīd not put hym downe, But was crucified vnder hym. Bycauſe, which of all ỹ Princes were good in the Apoſtles dayes? & yet they depoſed none. So that Gods worde and their owne learnynge, and the practiſe of our Maiſter Chriſte, and his holy Apoſtels, are openly agaynſt them. Moreouer their owne gloſe ſayth, that he was not depoſed, because he was vnſufficient, but becauſe hē was wanton and lecherous with wemen. O my Lordes, if you bee not afrayde of the vengeaūce of God, at the leaſt take a litle ſhame of the worlde vnto you, that haue ſo long tyme with ſo great tyranny defended theſe lawes, that bē ſo openly agaynſt Gods ordinaunce, agaynſt Gods worde, and agaynſt the common ordinaunce and cōſent of all the world. And this haue you done, to the great iniury of noble

We ought not to depoſe a king though he be wicked.

1. Pet. 2.

Princes, to the intollerable ſubduyng of all noble bloud, to the oppreſſion of their true ſubiectes, to the deſtruction of all common wealthes, and finally to the euerlaſtyng damnation of many a Chriſtened ſoule. Tell me by your fayth, doe you beleue that there is a liuyng God, that is mighty to puniſh his enemies? if you beleue it, ſay vnto me, can you deuiſe for to auoyde hys vengeaunce, which bē ſo openly contrary to hys worde? What aunſwere thinke you to make to hym? Thinke you that hē will ſuffer your worde to be heard, and let his godly word bē deſpiſed? Thinke you, that it will bē ſufficient for you to ſay, that they bē the lawes of holy Churche? Thinke you that hee will bee thus taught of you? Then were it tyme to plucke hym downe, and ſet you vp. Nay my Lordes hē is no childe, nor you ſhall finde it no childes game, thus to trifle and playe with hys holy word, and hys bleſſed ordinaūce, yea and that to the deſpiſing of the maker both of heauen and earth. Say what ye will, ye are not able by no learnyng, to defende this matter, neither afore God, nor yet afore our noble Prince, nor afore any man of learnyng, that will bee true to his prince. For whiche way ſoeuer you turne you, our maſter Chriſt, & all his bleſſed Apoſtles bee agaynſt you, & will openly accuſe you, that you bē cōtrary to their worde, and to theyr dēde. Aunſwere you to them, aunſwere not to me. If I hold my peace, they will ſpeake. Nor it will helpe you but litle, to crye after your old maner, hereſie, hereſie, a traytour, a traytour: for now you crye agaynſt your ſelues, & of thoſe thynges. Chriſt and his Apoſtles doe accuſe you. Doe you thinke it with the ordinaunce of God, that you ſhal depoſe a kyng, bycauſe hē lyeth in aduoultry, or is a lecherous man? If you thinke it a lawfull cauſe, why doe you not preach it openly? why doe you not lay it to kynges charge? Why ſuffer you them to bē kynges, that lyue in aduoultry? Why doe you not put your lawes in executiō? You ſay they bē the lawes of holy church,

Chriſt and his Apoſtles are the ouerthrowers of the Popes. doctrine.

and therby may you depoſe Princes. But if you wil put them in execution, then were it much better, to bée a Biſhop, or a Prieſt, thẽ to be a kyng, or a Duke. For you may lyue in whoredome, or in any other vngracious lyuyng, yea and that to the deſtruction of many mens ſoules, and yet no mã ſo hardy to reproue you, as your own law doth openly commaunde in theſe wordes. If the Pope doe draw with hym innumerable people on a heape to the deuill of hell, there to be puniſhed for euer, yet ſhal no mortall man preſume to reproue hys ſinnes, for hée muſt iudge all men, and may bée iudged of no man. &c. Lykewiſe haue you an other law in your Decretals, that no lay mã may reproue a Prieſt. &c. How thinke you by theſe lawes, if they bée not of the deuill, tell me what is of the deuil? You wil both reproue, yea and alſo depoſe Princes, but you will neither bée depoſed, nor yet reproued of any mortall man. What thinke you your ſelues? Gods? But and ye will depoſe kynges for fornication, how would you handle kyng Dauid? and kyng Salomon? would you depoſe them becauſe of aduoutry? So doe you more then the Prophet Nathan durſt doe. Briefly will ye bée content that the kyng ſhall depoſe you for fornication, then ſhall we ſhortly bee ryddе of the moſt part of you.

Diſt. xl. Si Papa.

De hereticis. Cũ ex iniuncto. Et ſicut in.

Dauid. Salomon. Nathan.

Herode.

But let vs come to Herode, that kept his brothers wife, would you depoſe hym therefore? Then doe you more then S. Iohn durſt doe. For hée durſt no more doe, but reproue hys vice, and dare you depoſe hym? But let vs go forth with your law. What authoritie had ỹ Pope & you to ſet Pipinum in that rowme, and not rather to let the kyngdome chooſe thẽ a king? Our maiſter Chriſt ſayd, hys kyngdome was not of this world. But you will bée aboue kinges in this world, & not all onely depoſe them, but alſo ſet in new at your pleaſure. Moreouer by what authoritie did the Pope diſpence with the Realme of their othe? Your law ſayth, that the holy church of Rome is wont ſo to doe. I pray you of whom hath ſhe learned this ſame wont? who hath geuen her this authoritie? Can thée diſcharge vs of our obedience that we owe to our Princes? Is not this of the law of God? Standeth it not alſo with ỹ law of nature? Yea doe not Turkes & infidels faythfully obey to their princes? Is not the Princes power of God? & will you depoſe this power? or can you diſpẽce with this lawe? S. Peter learneth you, ỹ you are more bound to obeye God and his lawe, then man. but you litle regarde S. Peters ſaying. wherfore what ſay you to your owne lawe? whoſe wordes bée theſe? we muſt kéepe vnto Princes and powers fayth and reuerence. &c. My Lordes here you not *fidem* and *oportet*. & how come you with your diſpenſation, for our othe, and ſay, *Non oportet*, that we are not bound to be obedient to our princes, if you diſpence with vs. How cã you diſpence with vs of our othe, ſeing it is againſt Gods lawe? Here may men ſée, what teachers you haue bene, and alſo bée toward God and his holy Apoſtles, and towarde your noble Princes. And ỹ this thing may bée clearely knowne, I ſhall reſyte an other practyſe of yours.

The Pope will diſpẽce with ỹ othe of obedieace that ſubiectes make to their prince.

Actum. 5.

23. q. 5. Reg̃ officium.

Our Chronicles make mention, An. *1366.* that in the time of Edward the iij. Pope Urban dyd depoſe Perſe King of Spaine, becauſe hée was a vicious liuer, and ſet in hys ſtede one Henry a baſtarde. How thinke you, fareth thys facte with Chriſtes doctrine? which of vs all that preach the Goſpell, hath gone about to doe princes ſuch a villanye? you doe the déede, and laye the blame to vs. Doe you not remember, how that in the dayes of Henry the iiij, a captayne of your Church, called Richard Scroupe, Archbiſhop of Yorke, dyd gather an hoſte of men, & waged battell againſt hys kyng? but God the defender of hys ruler, gaue the king the victorye, which cauſed ỹ traytor to bée behéaded. And then your forefathers with their deuiliſhe craffte, made the people beléeue by their falſe Chronicle, that at euery ſtroke that was gœuẽ at the Biſhops necke, the kyng receaued an other

Biſhops captaynes of Rebelles againſt the Prince.

other of God in his neck. And where as the king was afterward stricken with a sicknes, you made him and all hys subiectes beléeue ẏ it was Gods punishmēt, because hee had killed the Byshop. And not thus content, but you fayned after hys death, that hée dyd miracles. Is not thys toe much, both to bée traytors to your king? and also to faine God to bée displeased with your king, for punishing of treason? finally to make hym a saint, and also that God had done miracles to the defending of hys treason? How is it possible to inuent a more pestilent doctrine then thys is? Here is Gods ruler despised, and hereby is open treason maintained? Thinke you that God will shewe miracles to fortifie these thynges? But no doubt the prouerbe is true, such lippes such lectuse, such saintes such miracles.

Kynge John was cruelly handled of the Clergy.

Here were many thinges to bée sayd, but I will passe it ouer. I am sure you doe remember how obediently you droue King John out of his kingdome? And the very originall of the strife was, because there were iiij. Bishops of England at variaunce with the kinges grace, and because hée required a dymie of the pyed Mōkes of England, for to maintaine hys warre agaynst the Irishe men, but they would géeue hym none. Wherfore after ẏ king had sped well in Ireland, hée reuenged him of ẏ Monkes, and toke of euery place a certayne. For ẏ which thing your forefathers, maintainers of your deuilishe doctrine, wrote vnto their God ẏ Pope, and caused him first to excommunicate the kyng, and afterward to interdicte the land, & gaue it to the French kinges sonne, which was maintayned through your fathers, and your naturall king compelled to flée into Wales, and there to tarye till ẏ time that hée was content to make agréement with your holy Idoll the Pope. The cōditions of ẏ agréement were, that hée should first géeue xl. M. marke to the iiij. Byshops, and make restitution to the pyed Monkes agayne, and also should géeue to Pandolphus the Popes Legate, a great summe of money. Finally, hée should bée bound to géeue yearely to the Pope of Rome a certayne great summe of money, and hée and all hys successors shoulde receaue the land of the Pope, and holde it in fée ferme, and vnto thys your fathers set their hādes & seales, binding them selues to tompell the king to kéepe thys contracte. But yet you were not so content, but afterward you found the meanes that this good kyng was poysoned by a traytorous Monke of Swinested, because he should say, that hée would make a halfepeny loafe worth xx. shillinges if hée liued a yeare. For the whiche word your holy Monke was moued, and went and confessed hym selfe to the Abbot, how that he would poyson the king for thys, and the one deuill, as good as the other, the holy traytor absolued the holy murtherer before the déede was done, and for thys holy murtherer is there founded v. masses for euer.

Kynge John poysoned.

Abhominable hypocrisie.

This is the blessed obedience of your holy Church. How would you cry? how would you yaulpe, if wée had handled a gentlemans dogge on this fashion: but you can call vs poore men traytors, and in the meane season, you bring both king & kingdome into seruitude and bondage? What is treason? if this bée no treason? to bring so honourable a kinge, and hys lande into such bondage, and compell hym to receiue his naturall and fréé kingdome, of such a vyllayne, and lymme of ẏ deuell. What can bée said or thought to defend this matter: you haue not all onely done wrong to the kinge, but vnto the yongest childe ẏ lyeth in the cradell, ẏ which by your meanes is bonde. And thinke it not sufficient, to say that it is not your déede: for first you are the children of these fathers, and you haue alwayes alowed this acte. This hath béene blased, blowen, preached, and cryed out, and all your bookes full of this matter, and many a true mans bloud hath béene shed for speaking agaynst thys. And yet was there neuer none of you, ẏ did euer preach against this damnable facte: but with full consent

There is no such ennemy to a true man as is a theefe.

with full agreement, both in worde, deede, and in writyng, you haue alowed this treaſon. Therfore I take you for the auctors, as well as your forefathers. I would not ſpeake how dampnable it is, to inſtitute maſſes, for a willing traytor, and murtherer: there was neuer no learninge that could allow this. But there is no remedy, he that dyes agaynſt his king, and for the maintayning of your treaſon muſt needes be a ſaynt, if maſſes, bleſſinges, and myracles wil helpe, for all theſe be at your commaundement to geue where you liſt. So that we fore men muſt be accuſed of inſurrection and treaſon, and we muſt bere al the blame, we muſt be driuen out of ỹ realme, we muſt be burned for it, and as God knoweth, there is no people vnder heauen, that more abhorreth, and with earneſter hart reſiſteth, & more diligently doth preach agaynſt diſobedience, then we doe. Yea I dare ſay boldely, let all your bookes be ſerched, that were written this. 500. years, & all they ſhall not declare the auctorite of a prince, and the true obedience towarde hym, as one of our litle bookes ſhall doe, that be condemned by you for hereſy, and all this will not helpe vs. But as for you, you may preach, you may write you may doe, you maye ſweare, againſt your Princes, and alſo aſoyle all other men of their obedience towardes their princes. You may compell princes to be ſubiect to you, and yet are you children of obedience, and good chriſten men. And if ye dye for this doctrine, then is there no remedy but you muſt be ſaintes, and rather then faile, ye ſhall doe myracles. To proue this, I will tell you of a holy ſaynt of yours, of whom your legend and cronicles maketh mencyon, hys name, as ye call him is S. Germayne. So it chaunced ỹ in the tyme of king Wortiger he came into England, into a place where the king lay, & deſired for hym & his company lodging. The king becauſe he kept no cõmõ Inne, would not receiue hym. So he departed very angerly, and went to the kinges Meteherdes houſe, and there deſired lodginge, and meate, and drinke for hym and his companye. The Meteherde was contẽt to lodge him, but he ſayd he had no meate for hym, ſauyng a yong calfe, that ſtode ſuckyng of the damme by the cribbe. The byſhop commaunded the calfe to be ſlayne, and to be dreſſt, & brought afore hym, and he and his company eate it vp, and after commaunded the bones of the calfe to be gathered togither and put in the calues ſkinne agayne, and to be layde in the cribbe by the damme, and by and by ỹ calfe ſtarte vp aliue agayne. The next day the byſhop went to king Wortiger, & reproued him meruellous ſtraightly, becauſe he would not lodge hym, and ſayde that he was vnworthey to be kyng, and therefore depoſed hym, & made his Meteherde kyng in hys ſtede. Of the which Meteherde as ỹ cronicles maketh mencõn came afterward many kings. This is written by one called *Petrus de natalibus*, the which writeth the liues of all ſaintes I thinke no man will binde me to proue this thing a lye, but yet it muſt be preached, & taught in your church it muſt be writtẽ in holy ſaints liues, & he muſt be a ſaynt that did it, and why? becauſe he depoſed a king, and ſet in a Meteherde. Theſe ſhamefull and abhominable thinges doe you prayſe, and alowe: and in the meane ſeaſon, condemne vs for heretickes, and for traytours. And if we thaynce (moued by the abhominableneſs of your doctrine) to geue you but one euyll worde, then all the world reketh vs vncharitable. But as for my parte, I take God to recorde, afore whome I ſhall be ſaued or damned, that though you haue done me ſhamefull wronge, and intollerable violẽce, yet with your owne perſons am I neuer diſpleaſed nor angry: but agaynſt that horrible deuyll ỹ dwelleth in you, that is the cauſer, & auctor and mayntayner of ſuch abhominable doctrine, that is againſt God and his bleſſed worde, agaynſt hym (I ſay) is my quarell, and agaynſt hym doe I ſtriue, this is the truth, let men take my wordes as they will. Is it not abhominable,

A worthy miracle for the Popes Saintes.

A kyng depoſed by a Saint, and a cowheard ſet vp in his kyngdome.

The ſtory of Germaine one of ỹ popes Saintes.

hominable, thinke you, so shamfully to depose princes? so to rebuke them so to handle them? to compell them to bée sworne to you? and to holde their lands of you? & to bée your ministers? to the greate dishonour of the liuyng God, and blaspheming of his blessed worde, and to the great dispight of all noble potentates? Ye remember the facte that is declared in your lawe of the noble Emperour Friderike, and that wretch Innocent the fourth: the thing was this. The Pope by ẏ reasō of certayne complaintes, made by the Emperours enemyes, cited the Emperour to appeare at Rome, and because the Emperour would not appeare, he cursed hym with booke, bell, and candell, and afterwarde deposed hym, and commaunded the electours to chose an other. This is the cause of your lawe briefely. But your text declareth certayne artycles agaynst the Emperour, which bée these. The first that hée had sworne to kéepe peace with ẏ church of Rome, which oth hée brake, sayth ẏ Pope. The second that hee had done sacrilege, in takyng 22. Gallyes laden with holy spiritual prelates the which would haue gone to ẏ councell, gathered agaynst the Emperour in Lugdune. The third, because ẏ Emperour was accused of certaine articles of heresye, the which bée not set out. The fourth, because that hee had not payed the annuall pencyon for the kingdome of Sicill (Sicill the which the Pope calleth the spirituall patrimony of S. Peter) in the space of ix. yeares. For these same thinges dyd hée depose ẏ Emperour and pryuate hym of all hys dignity, and assoyleth all hys subiectes of their othe and obedience, and commaundeth euery man not to obey hym, but all men ẏ eyther gaue hym councell, helpe, or fauour, to bée excommunicate & cursed. This is your facte, this is your déede, this is your doctrine, in this learning you bée promoted doctours, & vnto this learnyng you are sworne, these bookes bée read openly in your vnyuersities. Marke now, which of vs twayne bée traytours. Eyther you that doe depose Emperours, & kings for such trifles, yea and also make a lawe thereof, and swere vnto it, and compell all other to swere vnto it: or els we, that speake agaynst it, & say ẏ you doe wronge both to God, to his blessed ordynaunce, and to all noble potentates. For Fyrste, ye ought to bée vnder them, and not they vnder you, & more can you not doe but repreue by Gods worde their vnlawfull factes, but to depose them though they bée infydelles, and heretickes, haue you none authoritye. Ye sée howe our master Christ, and all hys blessed Apostles did vse them selues towarde vnbeléeuyng Princes, they neither deposed them, nor yet caused them to bee sworne vnto them. What a matter is it to depose an Emperour, bicause hée layeth handes of a carnall Cardinall? Is not Paule and Peter, as holy as all the College of you? And yet for laying handes of them was no mā deposed. What and if hée kéepe no peace? is that a sufficiēt cause to depose hym? your owne law testifieth otherwise. The holy church of God hath no sworde, but the spirituall sword, with the whiche she doth not kill, but quicken. Lykewise in an other place, blessed S. Ambrose sayth, willyngly will I neuer forsake you, but if I bee cōpelled I may not resist, I may sorow, I may wéepe, I may wayle. Agaynst weapons, agaynst souldiers, agaynst the Gothans, my teares are my weapons. For such thynges bée the defence of a Priest, otherwise ought I not, nor may not resist. &c. Blessed S. Ambrose durst not depose the Emperour, neither for laying hand of him, nor yet for heresie, neither for defendyng the liberties of holy Church. But S. Ambrose was a simple foole, & knew not what the liberties of the Church ment, nor yet what the holy spirituall fleshe of Cardinals is worth, and therfore hée could do nothing, but wéepe & wayle. But & if hée had béene halfe so wise, as I read of a certaine Bishop of Salisbury was, hée had done more in this matter.

In the tyme of kyng Richard the second, it chaūced a baker of London to

Inst. li. ij. de sen. & re iudi. ca. ad Apost.

Fridericke the Emperour deposed.

Articles alleged against Friderike the Emperour

Note here the difference betweene the Papistes and Protestantes.

xxxiij. q. ij. Inter hæc.

xxiij. q. viij Conuentor.

The hauty mynde and loftie courage of a Byshop.

to beare horsebread in a basket, and there came a seruaunt of the Bysshop of Salisbury, and toke by violence a loafe frō hym. The baker asked why hē dyd so, & hē made hym none answere, but brake his head, & the poze felow cryed for helpe against this violence, whereby the people were moued in the strete to come out, & kepe the kinges peace, so that the Bysshops seruaunt was compelled to flye into a house: Neuertheles the people moued at this great violence, caused the Constable to come for to take hym, & to bryng him to prison, but anone the Maior and the Shriues came and pacified the multitude, and so departed, & did the Bysshops seruaunt no more hurt. Notwithstandyng the Bysshop of Salisbury, and the Archbysshop of Poze were so moued with the Citie, for makyng an assaute to the Bishops house, that they made such a cōplaynt to the kynges grace, that hē put the Maior, and both the Shriues out, and set in a Knight called Syr Edward, to rule ỹ Citie, and all this was done for a horseloafe. What shall a mā say to the patience of these spiritual men? They doe open violence, they breake the kynges peace, they robbe men of their godes, yea & that in the kynges chamber, and also in the kynges hygh strete, to the great disdayne of iustice, to the rebuke of the kyng, and to the great displeasure of his subiectes, and yet they can packe the matter so, that they bē white sonnes, and other men must suffer for it. I can beleue none otherwise, but that they haue witched the worlde, that men could neither heare nor see. For if this bē not a shamefull fact, I can not tell what is shamefull. It had becommed them a great deale better, to haue punished their seruaūt in example of all other. But that was neuer the wont of the spirituall Churche, and yet they will accuse all other men of insurrection, but I dare say there was no rebellion in this Realme this .C. yeares, if the kyng had displeased them, but they were at the begynnyng of it. We doe read in the time of kyng Henry the second, that hē required of his spirituall Bysshops, that none of them should departe out of ỹ land, but they should finde hym sureties, that they should purchase nothyng, to the hert of the kyngs person, & his Realme. But the spirite of the spirituall fathers would not agree to it, but rather founde the meanes, that Pope Alexander the thyrd (the whiche was an vsurper of the sea of Rome) condemned this article for heresie, and afterward one of the Bishops (but agaynst his will) dyed for this, and such lyke articles mo, and you declared him a flynkyng martyr, but of this holy martyr, I wil speake more an other time. If this bē obedience to Princes, to intende and purpose to betray them, and their Realmes, then are ye the best obedient children that euer were. But if makyng of dissention, debate, and strife, & settyng men togither by the eares, assoylyng men of their othe towarde their Princes, may be cause of insurrection, and treason: then are ye the maister of all maisters, and the best conueyers of all iugglers. What true Englishe hart would thinke, but that the kynges requeste was both godly & lawfull? what learnyng is able to defende the contrary? Standeth it not with our fidelity that we owe toward our Prince? yea with the truth that we owe to our father and mother? to our brethren and sisterne? and to all our coūtrey men? Doth not our othe made to our Prince, bynde vs to it? yet you will not agree to it: but all your bookes must rather bee fulfilled with contrary doctrine, and all men must bē cōdēned for heretickes, that speaketh agaynst thē. Beleeue me, if I were your mortall enemy (as you reken me to bee, and as you haue wel deserued, that I should bē) I could so set out this matter, that all mē should spytte at you: but I will vse my selfe charitable toward you, and if the matter had not bēne so haynously, and so violently hādled of you, I would not haue geuen you one ill worde. But now let no man require of me, that I should (vnto such an abhominable & detestable deuill, as hath brought in this wicked and shamefull learnyng

and

The patience of Bishops are soone turned to wrath.

Alexander the thyrd.

The true occasions & matters that styrre vp insurrection agaynste Princes.

Henry the second.

and maners) put of my cappe, & make low curteſie, and geue fayre wordes, and ſay: God geue you good morow ſyr deuin, how fare you? I am glad of your welfare, and proſperity, your Lordſhip doth rule very graciouſly, and all men prayſeth you. I doubte not but God ſhall proſper you. I ſay, let no man require this of me: for I am, and will be ſo taken, for his mortall enemy, wherſoeuer I doe finde hym, whether he be Lord, or Byſhop, ſauing peraduenture, if I ſpye hym dwelling in a Byſhoppe, I will not handle him with ſo rough wordes, for the weaknes of certayne men, as I would, if I founde him in an other place. It were not vncharitable, if I recited here by name the innocent bloud, that you haue ſhed in my time, for the ſpeaking againſt your vnlawfull doctrine. Alas what fault coulde ye finde in good maiſter Bylney, whō ye haue caſt away ſo violently? I dare ſay, there is not one among you (that knew hym, but muſt commende and prayſe his vertuous lyuinge. And though you had founde him with a litle faulte (the which I thinke, and he were now alyue, ſhould be no faulte) alas would you caſt away ſo cruelly, ſo good a man, and ſo true a man both to God, and to his kyng? But I will returne agayne to my purpoſe, and ſhewe an other example, how you haue learned, and taught to ſet kings and kingdomes togither by ỹ eares, for the maintenance of your dignities and doctrines.

Maiſter Bylney.

Iohan. Froſ. in Croni. ſuis.

Pope Urban the vj. which was choſe in the yeare of our Lord 1378. by ſedition, & violence of Romaines, which would haue no Cardinall of Fraunce, becauſe they woulde the Pope ſhoulde bee reſident in Rome. This Urban (I ſay) deuiſing how to maintaine his ſecte and part agaynſt his aduerſary, which was called Clement, of whoſe ſide ỹ kyng of Fraũce helde, ſent to the kyng of England, Ed. the 3. (the which as than was not well content with the Frenche kyng) certayne Bulles contaynyng cleane remiſſion *a pœna & a culpa*, for all them that would wage battayle againſt the kyng of Fraunce, & againſt them that were of Clementes ſide. And becauſe the kyng and his Lords ſhoulde bee the willinger to take battayle on them, hee ſent a commaundement to the Byſhops, to rayſe of the ſpiritualtie a tare, for to pay the ſouldiours wyth. Moreouer becauſe the Duke of Lancaſter had a tytle to the kyngdome of Caſtell, the which helde of Clementes ſide: therefore ỹ Pope graunted, that part of this money ſhould alſo bee deliuered to hym, if hee would wage battayle agaynſt ỹ kyng of Caſtell, promyſing hym alſo, that hee would ſtyre the kyng of Portyngale (which than had alſo bargaunce with the ſayde kyng of Caſtell) to warre agaynſt the ſayd kyng, and to the mayntaynyng of his warre, hee would graũt ỹ kyng of Portyngale a demy of his ſpiritualty thorow all his Realme. How much was gathered in Portyngale, our ſtories maketh no menſion: but in London, and in the dioceſe was gathered a tũne of golde, and in the whole realme of England was gathered xvb.C.M. frankes, whiche makes in Engliſhe money. CC.lxxbj.M. bj.C.lxxbj.l. And becauſe this money was gathered of ỹ ſpiritualitie, and by their diligence therefore the Pope ordayned Henry Spenſer the Byſhop of Norwych to bee the chiefe captayne of this warre: but or euer the Pope coulde bringe this matter to paſſe, he ſent to ỹ king, to his Lordes, and to his Byſhoppes xxx. Bulles: So that at the laſt, thys foreſayd Byſhop of Norwyche was ſent forth with a greate number of men, in the wages of the Church, And the Duke of Lankeſter likewiſe agaynſt the kyng of Caſtell. Their oth was geuen them, to fight agaynſt no man, nor countrey that helde with Pope Urban. And our chronicle ſaith, that Pope Urban would haue made peace betwene the Frẽch king, and ours at the laſt. How thinke you: is not this a prety practiſe, to ſet men together by the eares? and than to make them beleeue, that he woulde make a peace? Fyrſt we muſt haue cleane remiſſion to fight, and thã wee

Pope Clemẽt againſt Pope Vrbane, and Vrbane againſt Clement, eche defying and curſing other.

Popes the ſtyrers vp and procurers of warre and deſtruction of people & countreys.

ſhall bée curſſed as blacke as a potte, if wée will make no peace, And why? becauſe the Pope hath hys purpoſe.

Is not this a goodly packyng of ſpirituall men? Is not here goodly obedience taught toward Princes? Bée not mens ſoules well fed wyth thys doctrine? Bée not theſe good fathers, that thus watcheth nyght and daye, for ỹ cure and charge, that they haue of mens ſoules? Marke how charitable, and liberall that the holy Fathers bée, in diſtributing of Chriſtes merites? Euery man that fighteth in his cauſe, ſhall haue cleane remiſſion *a pena, & a culpa,* and muſt nœdes bée the childe of ſaluation. Let Chriſt ſay and doe what hée can, for the holye Church hath ſo determined. And that no man ſhoulde doubt of it, there bée iiii. Bulles graunted, and that vnder leade. And the Church of Rome can not erre, for the ſpirituall lawe ſayth: what the ſea of Rome doth approue, that muſt nœdes bée allowed: and that, that ſhe reproueth muſt bée of no ſtrength. Likewiſe in an other place: So muſt the decrees of the ſea of Rome bée accepted, as though they were ſpoken by the godly bodye of Peter hymſelfe.

Diſt. xix. Si. Ro. & enim Gero & nul li ſuſ. & ca. Sic omnes.

Agaynſt theſe thinges dare I not ſpeake, for I would fayne bee taken for a Chriſten man: but yet I muſte bée ſo bolde to ſpeake one worde, the truth is, the deuill himſelfe hath blowen out theſe preſemptuous bodyes. And yet mẽ muſt ſet both life, & ſoule on theſe wordes. For there bée iiii. Bulles of leade, to confirme the matter. And that is a weightye thynge. But when kyng John, our naturall prince, ſhoulde haue had of the ỹed Põkes, for the defẽce of this realme, but a ſmall ſumme of money. Than was there neuer a Bull to gette, nor yet one Byſhop in Englãd, to preach on his ſide: But now CC. M. pound gathered in one Lent, and a greate deale more, & for the maintainaũce of ỹ pope his holy fleſh. Was not this a marueilous ſubiectiõ? that we ſhould ſuffer our ſelues ſo lightly to bée moued, to geue, not onely ſo greate a ſũme of money? but alſo to ſend forth, in the defence of ſuch a wicked perſon, our naturall brethren, kinſemen, and countreymen? I dare ſay of my conſcience, that in fiue hũdred yeares, there was not ſuch a ſumme of money ſo lightly graunted, (were the cauſe neuer ſo great) vnto our right naturall, and lege Lord. Be I doe beleeue, that if the kynges grace at this ſame day, ſhould deſire of ỹ ſpiritualitye, but halfe of this ſumme, I dare ſay they wold neuer graũt him with their good will, nor there ſhoulde not bée found one Diuine in England, of the holy Popes Churche, that could and would proue by good Diuinitie, that the kyng might take it, and the ſpiritualitie were bounde to geue it.

How ready by the ſpiritualtie is is to helpe the Pope.

Alas, what ſhall I ſay? beleeue me, I doe want wordes, to ỹ ſettyng out of this matter: where is naturall affectiõ? where is naturall loue? where is fidelitie? where is truth of hart, that men ought to haue, and to beare toward their naturall Prince? toward their native countrey? toward their fathers and mothers? toward their wiues and childrẽ? yea toward their liues? God of his infinite goodneſſe hath geuen vs a noble Prince, to the maintaynyng and defence of all theſe thynges, and toward hym we haue litle or none affection. But vnto this idole of Rome, are we ready to geue both body, and goodes, and the more we gene, the better we are content. Was not this a merueilous pouery, ſhyng to this Realme? to ſende out ſo many thouſandes? and to receiue nothyng agayne? but deceitfull Bulles? and ſheepes ſkynnes? and a litle peece of leade? yea and worſt of all, to make men beleeue, that their ſaluation dyd hange on it? I dare ſay boldly, that if we poore men (which bée now condẽned for heretickes, and alſo for traytours againſt our kyng) had not bẽn, the Realme of England had not ſtãd in ſo good a condition as it is, for men had bẽne bounde ſtill in their conſcience, for to obey this wretched idole. Who durſt haue kept ỹ innumerable ſumme of money, within the realme, ỹ yearely was ſucked out, by this adder, if our godly learnyng had not in-

What poore Englande hath by the Goſpell.

ſtru-

ſtructed their conſcience? Let all the Liberaries bē ſought in Englād, and there ſhall not be one booke writtē in. iiij. C. yeares, and (admitted by the Church of Rome, and by our ſpiritualtie) founde, that doth teach this obedience, and fidelitie toward Princes, and deliuereth our Realme, from the bondage of this wicked Sathan the pope, or els that is able to ſatiſfie, and to quiete any mans conſcience within this Realme: and yet I dare ſay, hē is not in Englād, that cā reproue our learnyng, by the doctrine of our maſter Chriſt, or els of his holy Apoſtles. Yea mē haue ſtudyed, and deuiſed how they might bryng our mighty Prince, and his noble Realme, vnder ỹ fēte of this deuill. There could bē nothyng handled ſo ſecretly within this Realme, but if it were, either pleaſaunt, or profitable to the Pope to know, then were all the Byſhops in England ſworne, to reueiate that matter to him. This may bē wel proued, by their ſhamefull, & trayterous oth, that they (contrary to Gods law, mans law, and order of nature) haue made to this falſe man, the Pope. The wordes of their othe, written in their owne law, be theſe.

In. Si. lib. ij. tit. de iure iurando c. Ego Epiſcopus.

The othe of the Byſhops made to the pope.

I Byſhop. N. frō this houre forth, ſhalbe faithfull to S. Peter, to the holy Church of Rome, and to my Lord the Pope, to his ſucceſſours, lawfully entryng into the Popedome. I ſhall not conſent in counſell, nor in dēde, that hē ſhoulde loſe either lyfe, or lymme, or that hē ſhould bē taken in any euill trap. His councell, that ſhall bē ſhewed vnto me, either by hym ſelfe, or els by his letters, or by his Legates, I ſhall open to no man, to hys hurt, or damage. I ſhall helpe to defend & maintaine the Papacie of the Church of Rome, the rules of the holy fathers (ſauyng myne order) agaynſt all men liuyng. I ſhall come to the Councell, when ſoeuer I bē called, onles I bē lawfully let. The Popes Legate I ſhall honorablye entreate, both goyng, and commyng, & in his neceſſities, I ſhall helpe him. I ſhall viſite yearely, either by myne owne proper perſon, or els by ſome ſure meſſenger, the ſea of Rome, onles I bē diſpenſed with. So helpe me God, and this holy Euangeliſt.

There hath bēne wonderous packing vſed, and hath coſt many a thouſand mens liues, ere that the ſpiritualitie brought it to paſſe, that all they ſhould bē ſworne to the Pope, & owe none obedience to any man, but to him onely. This matter hath bēne wonderous craftely conueyed, for at the beginnyng the Biſhops were not ſworne ſo ſtraitely vnto the Pope, as now. For I doe read in the tyme of Gregory the thyrd, which was in the yeare of our Lord. vij. C. lix. how their othe was no more, but to ſweare for to kēpe the fayth of holy Church, and to abide in the vnity of the ſame, and not to conſent for any mans pleaſure to the contrary, to promiſe alſo to ſēke the profites of the Church of Rome. And if any Byſhops did lyue agaynſt the olde ſtatutes of holy fathers, with him they ſhould haue no conuerſation, but rather forbidde it, if they coulde, or els trewly to ſhewe the Pope of it. This othe cōtinued a great many of yeares, tyll that a mortall hatred ſprang betwene the Emperour, and the Pope, for confirming of Byſhops, than as many Byſhops as were confirmed of the Pope, did ſweare the othe, that I haue firſt written. For this othe, that Gregory maketh mention of, was not ſufficient: becauſe that by it the Byſhops were not bounde to betray their Princes, nor to reueiate their counſelles to the Pope. The which thing ỹ pope muſt nēdes know, or els hee coulde not bring to paſſe his purpoſe, that is to ſay, he coulde not bē Lord ouer the worlde, and cauſe Emperours, and kynges, to fetch their confirmation of him, and to knēle downe, and kiſſe his fēte. The which when hē had brought to paſſe, hē proceēded farther, adding more thinges in the Byſhops othe, to the maintayning of his worldly honour and dignitie, as it ſhall afterward appeare. But firſt wē wyll examine this othe, how it ſtandeth with Gods worde, and with the true obedience to our prince. I pray you

Iſidorus in Decretis Gregorij minorisc. In nomine.

The Pope chaungeth the biſhops oth, as oftē as it maketh for his profite.

Firſte kynges hee brought ỹ violence vnder the Popes foote, & then Byſhops hee ſworne to maintaine it.

tell me out of what Scripture, or els out of what example of our mayſter Chriſt & his holy Apoſtles, you haue take this doctrine, to learne to ſwere to Saint Peter: or els to the Church of Rome: or els to the Pope? What nede you to ſweare to Saint Peter? ye ca neither doe hym good by your fidelitie, nor yet hurt by your falſhode. Othes be taken, that he that the othe is made vnto, might be ſure of the true helpe, and ſuccour of hym that ſweareth, agaynſt all men that could hurte hym.

Now Saint Peter hath none enymies, and though he had, yet is not he afeарde of them, neyther can you helpe hym, nor deliuer hym, if he had nede. But the verytie is, that good S. Peter muſt here ſtand in the fore frunt, to make men afrayde with, and to make men beleue that you are his frendes: but God knoweth, that you neyther fauour his perſon, learnyng nor lyuyng. For if S. Peters perſon were here with his nette on his necke, I thinke you would bid hym walke beggar, if you called him not heretik. Why doe you not ſweare to folowe hys lyuing? and to preach and teach his doctrine? but that maketh nothing for your purpoſe. Therefore you ſwerre all onely to S. Peters name. But wherein wyll you be faythfull to S. Peter? to mayntane his worldly honours? dignities? or riches? you know well, he ſayth, that he hath forſaken all theſe thinges for Chriſtes ſake: & And for theſe thinges, I thinke he will require none othe of you. Wherfore if you will nedes be faythfull, & ſworne vnto S. Peter, it muſte be in mayntayning, and in defending ſpirituall thynges, as preaching of Chriſtes Goſpell purely, and ſincerely, mynyſtring truelye after the inſtitution of our maſter Chriſt, ỹ bleſſed ſacramentes of holy church, and in vertuous lyuyng, geuing example to the holy church of Chriſte. But now if this be your othe, truely you are periured, & worthy to weare papers, for you doe reken your ſelues to hye, and to honorable, to goe aboute ſuch ſimple thinges, as theſe be. And therfore you haue applyed your ſelues, to other greater matters, as to chriſtening of belles, to halowing of churches, to bleſſing of candels, to conſecrating of holy oyle, to halowing of chaleſtes, veſtementes, and aulters, and to geuing 40. dayes of pardon, to them that receiueth your bleſſings in the ſtreate, and to ſome that diſpyte holy ſaintes, & ſuch like greate matters, which partayneth nothing to your othe. wherefore I doe reken, ỹ after the true forme of your othe, we haue but few byſhops, but ỹ he periured or abiured (call it as you will) both againſt God, agaynſt S. Peter, and againſt their prince. It folowеth And to the holy church of Rome. what nedeth this? what good can you doe to ỹ holy church of Rome. Or what profyte is it to her, that you ſweare? where is any requeſt of her in holy ſcripture that you ſhoulde ſweare? Thinke you that ſhe will compell you by your othe to be true to her? then muſt ſhee nedes ſue you of periurie if you breake your othe. But marke how ỹ church of Rome is ſet in your othe. as the better perſon, before the Pope. wherefore it muſt nedes folowe, that ỹ Pope is vnder ỹ church, and leſſe then the church, and no hed of the church, except you will make hym a third perſon, that neither pertayneth to S. Peter nor yet to holy Churche: but is a thyng of him ſelfe, and as your law ſayth: neither God, nor man, but middle betweene them both, that is as much to ſay, after my learnyng, as the deuill hym ſelfe.

The holy workes of Byſhops.

In Probe. Gi. ca. Quoniam. in Verbo Papa.

But what meaneth it, that you ſweare onely to the holy Churche of Rome? will you be traytours to the holy Church of Conſtãtinople? or els to the holy Churche of England? Or doe you thinke other Churches not holy? tell vs what you meane? for it ſeemeth a marueilous thyng, and alſo a ſpeciall thyng, that you make ſuch an othe all onely to the holy Church of Rome, naming none other church. Why are you not rather ſworne to kepe? and to feede? to norith? and to be true to your owne Church? of the

which

which you haue taken cure & charge? 1.Pe..5.
As S. Peter commaundeth you: See
that you fede Christes flocke, which
is among you. For of these you haue
taken your name, lyuyng, and digni-
tie. You are called Bysshop of Win-
chester, of London, and of Lyncolne,
And of these you are fed, but these be
forgotten in your othe, and these you
litle regarde, but to mayntayne the
holy Churche of Rome, that geueth
you neuer a peny, but robbeth all
other Churches, you must be straitly
sworne. And why? Antichrist must
haue a cloke for his treason. For now
if he be a traytour, he is to be excu-
sed, why? for he is sworne to it. But
shall I tell you what I doe take out
of it? The truth is, that you sweare,
to betray, to kil, and slay all members
of all other Churches, sauyng those,
that liueth after the whoredome, and
mischief, that is vsed in Rome. For if
you should bee bounde to seke out in
Rome, Christened men, and those
that doth liue after the lawyng of holy
church, I think you should finde but
few. Yea and vnto those, you would
thinke scorne to be sworne, *Ergo*, it
must folow, that you are sworne to
the worst sort of Rome, and that your
holy Churche of Rome is taken for
such a sorte, as liueth agaynst God, a-
gaynst his blessed worde, agaynst the
lawyng of holy Apostles, agaynst the
cōditiōs of our holy mother ỹ church.
I could say, in all whoredome, in all
oppression, in all Sodomytrie, in all
murther, in all pōpe, & pride, *summa*
summarum, in all maner of mischief,
what toung cā tell, or hart can thinke.
But I will not say so, for men would
reken me vncharitable, and to behe-
ment. Neuertheles all the worlde
knoweth, that you doe recken your
selfe, by the vertue of your oth, boūde
to no men: but vnto such, as in very
deede, liueth after this vngracious ma
ner: and yet will you be faithfull, and
true vnto them agaynst all men. Yea
I dare say, if that their conscience had
not cōdemned them of such mischief,
they would neuer haue desired this
assistence of you, or els haue thought
it necessary to haue required an othe
of you. But the veritie is, they be
naught, and haue neede of mayntai-
ners in their mischief. And also sus-
pect you, not to be true, except you
made an othe to them, yea and scarsly
then, onles that you in very deede, at
tyme and place conuenient, doe be-
tray your Princes, for that is ỹ cause
of your othe, and other profite hath
not the kyng by it. I will be reported
by all practise that euer came out of
your othe.

Bysshop Fisher otherwise called B. of Rochester answered that hee was sworn to ỹ Pope, and therefore hee would not sweare to ỹ kinges supremacye.

A true description of the leudnes of the Bysshops of Rome.

It foloweth, And to my Lord the Pope. I would gladly learne, where the Pope hath got the dignitie of a Lord. This thyng is litle regarded of my Lordes the Bysshops, to byyng in such a worldly dignitie, yea they will say, it is but a trifle, and mocke men for speaking agaynst it. But the truth is, if they durst as much now, as in times past, they would burne for this litle trifle, the best Lord in England. For I dare say, it hath cost many a mans lyfe, or euer they brought the Pope to Lordshyp. Blessed S. Peter (whose successour the Pope boasteth him selfe to be) knew nothing of this Lordshyp, for he sayth vnto hys fe-lowes, they shall not exercise no Lord-shyp ouer the congregation. And like-wise S. Paule durst not take vppon him to commaunde, as a Lord, collec-tions to be made for powre men, but mekely desires thē without any Lord-shyp. Also in an other place: Let no man iudge vs, but as the Ministers of Christ. Blessed S. Paule reketh him selfe but a minister, & a seruaunt: And yet ỹ day hath bene, that he was so good, as my Lord the Pope. Our maister Christ, that came to teach both Peter, and Paule, learned his Disci-ples not to vse thē selues as Lordes, but as seruauntes. And marke the oc casion that he had.

How cometh the Pope by the name of Lord.

1.Pet.5.

2.Cor.8.

1.Cor.4.

Math.20.

There be two newe Disciples brought vnto him, and the old (beyng not yet perfite) thought scorne, that these two should sit aboue all other, ỹ one of the right hand, and the other of the left hād: But our maister Christ reproueth this proude stomacke of theirs, very straitely, saying: How ỹ Princes & rulers of the infidels hath

power ouer their ſubiectes, but ſo ſhal not ye. For hée that will bée greateſt amõg you, ſhal bée leaſt. Here our maſter Chriſt learneth none hypocriſie, that they ſhold bée called leſt in name, and bée greateſt in very déede: but hée will that this doctrine ſhalbée expreſſed in their déedes. My Lord the pope, calleth him ſelfe in wordes, the ſeruaunt of all ſeruauntes: but in very déede hée wil bée Lord ouer all Lords. Yea and my Lordes Byſhops, will bée ſworne to hym, as vnto a Lord, & they wil reken them ſelues periured, if they burne not all them, that will take the Pope but for a ſeruaunt. Is not this a marueilous hypocriſie? to bée called ſeruaunt of all ſeruauntes? and yet deſire for to bée taken as Lord and Kyng ouer all Kynges? Yea and vnto this bée our Byſhops ſworne, becauſe they wil bée obedient to their Princes. But and their conſciences were rypped, you ſhould finde no mã ſit there as a Kyng, but my loſell the Pope. And we poore men muſt bée cõdemned, for repꝛouyng of this. And why? Verely becauſe my Lords haue ſworne to hym, agaynſt their Prince, and all his true ſubiectes.

Seruus ſeruorum.

The Pope is a monſtrous hypocrite.

But howe ſtandeth it with your othe toward your Prince, for to bée ſworne to the Pope? which is not all onely an other Lorde: but alſo contrary, yea and as the worlde now is the greateſt mortall ennemy, that our Prince hath. For I dare ſay, that if this wretched Clemẽt could drowne our noble Prince with one worde, it ſhoulde not bée longe vndone, *ſine Clementia*. The common ſayinge went in Hamburgh, that this captyfe hath not al onely excõmunicated our noble prince, but alſo geuen away the kingdome to an other. And this facte muſt you defende, for you are ſworne to ẏ Pope. Yea I dare ſay, if you had conuenient occaſion, you would declare your fidelitie. I doe Iudge after your factes, that you haue done to kinges in tymes paſt, whenſoeuer that you had power & might to bring to paſſe ẏ which you haue conceiued agaynſt your Prince. If you thinke I iudge a myſſe, or els doe you wrong, let me bée put to my proofe, and you ſhall ſée, what an heape of holy factes ẏ I will bring you out of your own chronicles and bookes, for the which you will bée lauded, and prayſed hyely, that you haue ſo faythfully ſtucke vnto this dãnable Idole of Rome. Yea I dare ſay it had bëne hereſie within this two yeares, to haue written, or ſayd thus much agaynſt the lymme of the deuyll on our princes ſide. This all ẏ worlde can teſtefye, wherefore I thinke you will put me to no tryall. But to your othe. Howe doth it ſtand with your allegyance toward your prince, to bee ſworne to the Pope? your owne lawe ſayth, that a lege man can make none othe of fydelytye, to none other man, but to his owne kinge.

What good minde Clement the Pope bare vnto kyng Henry the viij.

In. 6. lib. 2. de ſententer reiudicata. ca. paſtoralis in verbo homagij.

Moreouer you doe remẽber your othe made vnto your prince, wherein you doe renounce all clauſes, wordes and ſentences, made vnto the Pope, which may bée hurtfull or preiudiciall to his highnes. Now agreeth theſe ẏ othes? you may ſet them togither as well as you cã: but I know no waies to auoyde your periury. For the very truth is, that the kinges grace, and his councell, conſidering your othe made to the Pope, to bée preiudiciall to his regall power, cauſeth you, in your othe afterwarde made vnto him to reuoke thoſe thinges that you haue afore ſworne to ẏ Pope, & to declare that his grace & his counſell did reckon your othe made to ẏ pope to bée a gainſt him, therfore he maketh you to reuoke it by name, naming the ſame othe, & alſo the ſame Pope. So that you may clearely perceiue, how that our prince doth ſuſpect you, for your othe making. And in very déede, the popes meaning & yours was none other: but for to betray ẏ king and his realme. And therfore as ſone as there was any variance, betweene ẏ king & ẏ pope, thẽ were you firſt of all, aſſoyled of your allegyance dew vnto our king, and that abſolucion, was blaſen and blowen, preached, and taught, throughout all the worlde, & all dores and poſtes muſt bée decked with papers and bulles, for your diſcharge. But for to helpe your Prince, you could neuer bée diſcharged of your he-

Excuſe the Byſhops periurie who can.

Byſhops be aſſoyled of their oth towarde their prince, but neuer from othe made to the Pope.

retycall

retical, & trayterous othe made vnto the Pope agaynst your Prince. Here neither Peter nor Paule can helpe, nor there is no key ỳ can open that locke.

O Lord God how haue we beene blynded thus trayterously to handle our naturall Prince? But how this Caterpiller is come to bee a Lorde, and hath brought kinges vnder hys feete, I will speake (God willyng) after this in a peculiar treatyse. It followeth, and to his successours, lawfully and regularly entryng in. After what lawe? I reade in your owne bookes of law, after which me thinketh there bee very few bishops made wherein I finde among all other good thinges, that hee shoulde bee chaste of lyuyng, meeke, gentle to speake to, mercyful, wel learned in ỳ new & olde testamẽt, and ỳ we shoulde not forbyd maryage, nor should blame the eating of flesshe, and should also beleeue, that all maner of synnes, as well actuall, as original, bee clerely forgeuẽ in baptysme. How many of these thinges the Popes holines is indewed with all, and how many hee alloweth, his owne bookes, and deedes wil testifie. Wherfore I recken that your othe doth not meane this lawe, nor yet ỳ lawe that blessed S. Paule writeth of. For then I recken, that by the vertue of your othe, you haue not beene bound to one Pope this 400. yeares, so that it must folowe, that you haue other lawes, then blessed S. Paule speaketh of, or the councell of Charthaginence to chose your Pope by: the which as farre as men can recken, by common experience, and practice, bee these,

Di. 23. Qui episcopus ex consilio. 4. Carthā.

1. Timo. 3. Tit. 1.

Who is lawfull to be Pope.

In primis, Hee that shall bee able to bee Pope, must bee a bẽgeable tyraũt, neuer keepeing peace, but all wayes warryng for the defence (as yee call it) of S. Peters patrimonye. To suffer no Prince to dwell in rest by hym but to snatch his possessions, to the vnholy Church of Rome. To set princes together by the eares, tyll they bee both weary, and then to take ỳ matter in his hande, and neuer to make an ende, tyll both partyes hath geuen some possessiõs to his holy fatherhed: to assoyle the soules, that hath bene slayne through his packyng. And hee that dare melke boldelye, and with least shame, depose Princes, without a cause, hee is best able to bee pope. Ye that can by any trayne, craft, or subtyltye, bring vnder hym any bysshop, or any spirituall person, or inuent any newe clausein their othe, hee is to bee alowed afore other. Moreouer, hee ỳ keepeth fewest women, and hath most of them, that you wote of, hee is holyest, & apte to bee head of your church. And hee ỳ can most tyrannously burne mẽ for preaching of ỳ Gospel, and hee hym selfe to take no labours therein. Item to burne priestes ỳ mary wiues and hee hym selfe, to liue in all myscheefe, & whoredome: yea in such abhominablenes, as no man may with honestye speake (you knowe what I meane) this man I say, hath a good testimony, afore his spiritualty, that hee is a lawfull man to that office.

The popes wickednes described at large.

Furthermore, hee that is a whores sonne, as our holy father is now, and can finde the meanes, that .12. men will forswere them selfe, that hee is lawfully borne, as this holy Clement dyd. This is a fitte father, for such children. Finally, hee ỳ can geue most mony, and bye ỳ greatest part of cardinales of hys syde, hee is best worthy to bee called Pope, & to sit on Peters stole. For it can not bee vnknowen to you, how ỳ Thomas Woulcy, an holy piller of your Church, woulde haue beene Pope, whẽ this Clement was chosen, and did offer for it a resonable peny: But Clement dasshed hym out of consayte with .20000. li. more then hee offered, and so hee was iudged best worthy, and entered in lawfully, and regularly, and vnto him our bishops bee sworne, and obedient. And why because they will haue such a head, as they bee members: for how coulde els their kingdome stand? For if one should bee chosen, after the rule of blessed S. Paule, or els after the lyuynge of these newe heretykes, which bee simple and poore, and care not for no dignitye, nor will neuer sweare, nor fyght, and would rather mary a wyfe of their owne, then take

Clement the Pope was the sonne of a Curtisan.

If Popes shoulde bee chosen after S. Paules rule, then all ỳ vayne trompery of ỳ clergie were clearly ouerthrowne.

other mens, and alwayes ſtudying, & preaching Gods worde, ſeking onely the honour of God, and the profyt of his neighbour, and will bee ſubiect and obedient in all thinges (deſiring none exception) to his prince. This man I ſay, ſhoulde bee vnlawfull, & not eligible, for hee were able to deſtroy ỹ whole kingdome of ỹ papiſtes and not worthy to receiue an othe of my Lordes ỹ byſhops, which will not gladly be periured for ſuch a más ſake. For he were able to deſtroy ỹ whole church of Rome, vnto the which our Byſhops haue bene before ſworne. It folowеth in your othe, I ſhall not conſent in counſell or in deede, that they ſhoulde loſe eyther lyfe or membеr, or that they ſhoulde bee taken or trapped, by any euill meane. What nede you to ſweare thus vnto the Pope? doth not the order of charitie binde you thus to vſe your ſelfe towarde all men? that is to ſay, neither to hurt them, nor to harme them, neither to intrappe them, nor betraye them. But all men muſt bee betrayde and with crafte and ſubtiltie vndone, for the mayntenaunce of thys one wretched perſon. The truth is, that neuer man ſpake againſt this popet, but you deſtroyde him, and betrayde him. But this popet hath blaſpheмed and betrayde all poteſtates, and yet you were neuer againſt hym. And why? becauſe you be ſworne to hym. And you will kepe your othe, bee it right or wrong.

Charitie byndeth all men to thinke well one of another.

But in your laſt othe, which hath bene newly made, is added thys clauſe. That no man ſhould lay violent handes vpon them in any wyſe, or any wrong ſhoulde bee done vnto them by any maner of colour. This part is newly brought in, ſince the fleſhe of the Pope hath bene ſo holy, that no man might touch it but harlottes. Chriſten men muſt patiently ſuffer iniuries and wrõges, but your head will forſweare that point, and mayntaine himſelfe through your power againſt all men. How neare that this is the Apoſtles liuing, all Chriſten men can well iudge. It folowеth in your othe. Their counſell that ſhal bee ſhewed vnto mee, either by theyr letters, or by their meſſengers, I ſhal open to no man to their hurte, or damage. Let Princes beware, whan the pope ſendeth coũſelles vnto you, for the meaning is to betraye them. For all the worlde knoweth that the pope and you doth litle regarde, what the beggars of the worlde doth handle: But what Emperours, kyngs, and Dukes doth handle, that muſt you let, and deſtroye. For that is the Popes counſell. And you may ſhewe it to no man, No not to your kyng. And why? becauſe you are ſworne to the pope.

The fleſhe of the pope is now much more holy, then in tyme paſt it hath beene.

But what ſay you to your othe made vnto your prince? wherein you ſweare, that you ſhall be faithfull and true, and beare vnto him aboue all creatures, loue, and fauour, to lyue and to dye with hym, and to open vnto him all maner of counſelles, that may bee hurtful vnto his grace. Now is it well knowne, that the pope hath done and daily doth handle ſuch coũſelles, as bee againſt our princes honour, and conſeruation. And yet you may neyther tell it to your prince, nor let it. And why? becauſe you be ſworn to the pope, and forſworne to your prince. Tell me whon any thyng was opened vnto our prince, by you, that the pope had handeled in counſell agaynſt our prince. Of this thing I will take recorde of his nobly grace, whether I ſay true or falſe. Alſo yet muſt I bee accuſed of treaſon. And why? becauſe you are ſworne to the pope, And I am true to the kyng. It folowеth. I ſhall helpe to defend and mayntaine the papiſtry of Rome, againſt all men, ſauing myne order. And in your new othe, now in oure dayes made, is added. The regalles of Saint Peter. What and in all mé bee contained your prince? you muſt nedes defend him. And why? becauſe ye bee ſworne to the pope, & forſworn to your prince. For your othe to your prince, is to defend him with all your wit & reaſon againſt all men. Now muſt you forſake one of them, And your practiſe hath bene alwayes to forſake your prince, and ſticke to the pope.

The Pope doth practiſe counſailes againſt the honourable ſtate of Princes.

pope. For of your othe made to your prince, you haue bene oftentimes assoiled. And as your lawe sayth, the Church of Rome is wont so do doe. But of your othe made vnto ỹ pope, there is no absolution, neither in heauen nor earth. Neither was it euer redde, heard, nor sene, that there could bee any dispensation for it.

xv. quest. vi. c. Alius.

Here is specially to bee noted the practise of Prelates. For such are the doynges of the holy father of Rome that for the rebellion agaynste princes, hee woulde geue absolution but for matter agaynst his popedome, there was neuer absolutiō might bee obteyned.

Let mée bee reported by all ỹ bookes that euer were written, and by all the bulles that euer were graunted, and by all the experience that euer was vsed. And if I bée found false, let mée bee blamed. And yet I am sure many mē will recken, that I speake vncharitably. But I would faine learne of all ỹ charitable mē in England, with what other English wordes I coulde declare this intollerable or subtile treason, thus long & shamefully vsed against my prince, which is necessary to bee knowne. And I am compelled by violēce to declare both my confession and learning in this cause. For mē hath not bene ashamed to report, that I would (which am but a wretch and poore simple worme, and not hable to kill a Catte, though I woulde doe my vttermost) to make insurrection against my noble and mighty prince, whom (as God knoweth) I doe both honour, worship, loue, and fauour, to the vttermost power of my hart, and am not satisfied, because it is no more. This I speake afore God. Let him bee mercifull vnto mée as it is true. And if I were not so true in mine hart, it were not possible for mée so earnestly to write agaynst thē, whome I doe recken to handle vnfaythfully, and vntruely wyth theyr prince, yea against both Gods lawe, and mans lawe. The very truth is, I can suffer, (through Gods grace) all maner of wronges, iniuries, and sclaunders: but to bee called an hereticke agaynst God, or a traytour against my prince, he lieth not, but I will say, hee lieth. And wil bee able so to proue him, if I may bee reported by my workes or deedes, by my conuersation or liuing, or by any thinge that euer I did.

But vnto my purpose: the Byshoppes doth sweare one othe to the pope, and an other contrary to their prince. And yet they will bee take for good and faithfull children. And I poore man must bee condemned, and all my workes for heresy, and no mā to reade them vnder the payne of treason. And why? because I write against their periurie towarde their prince. But how commeth S. Peter by these regalles, that you are sworne to defende? seing that he was neuer no kyng, but a fisher? All the worlde knoweth, that *regalia* belongeth to kinges, and to like power of kynges. Why are you not rather sworne to defend Peters net, and his fisherie? the which thinges hee both had and vsed, & neuer regalles. But these thinges will not maintayne the holy Church of Rome, and therefore ye sweare not to maintayne them. But what meane you by that sentence: Sauing mine order? why say you not, sauing my kinges pleasure? Your glose sayth, you may not defend these thinges with weapons. But oh Lord God, what vnshamefulnesse is this? thus to delude with wordes all the whole worlde? Men knoweth, that when the Pope hath nede of your helpe, there is no men sonerin armes then you are, if you call armes harneys, bylles, & glaues, swordes, and gunnes, and such other thyngs. Doe you not remember how sone the Byshop of Norwiche, Henry Spenser, was in armes to defende pope Vrbane? It were but foly to recite examples.

The popes Regales.

Peter was acquaynted with hys nettes, but not with Regalles.

In Verbo. salua ordine.

In the yeare of our Lord. 1164. was there a controuersie betwéen the kynges grace, & the Byshops of England, for certaine prerogatiues belōgyng to the kyng. Wherfore the king required an othe, and a confirmation of the Byshops, as concernyng those Articles and prerogatiues. But answere was made of the Bishops, that those prerogatiues, *cum omnibus praeuitatibus in regio scripto contentis*, were of none effect, nor strength, because they did forbyd to appele to the Court of Rome, onles the king gaue licence. And because that no Byshop might

These Articles bee now graunted and are none here.

goe at the Popes callyng out of the Realme, without the kynges aſſent. And bicauſe that Clerkes ſhould bée conuented in criminall cauſes afore a temporall iudge. And bicauſe the kyng would heare matters, as cõcernyng tythes & other ſpirituall cauſes. And bicauſe that it was agaynſt the ſea of Rome, and the dignitie of the ſame, that a Byſhop ſhould bée conuẽted afore ỹ kyng. Briefly, they would not bée vnder the kyng, but this addition ſhould bée ſet vnto it, *Saluo honore Dei, & Eccleſie Romane, & ordine noſtro*, that is, we will bée vnder your grace, ſauyng the honour of God, of the Churche of Rome, and of our order. The cauſe why they dyd except theſe thynges, was this, as they them ſelues graunt: For kynges receiued their authorities, and power of the church, but the Church receiueth her authoritie of Chriſt onely, wherefore they conclude, that the kyng can not commaunde ouer the Byſhops, nor abſolue any of them, nor to iudge of tythes, nor of Churches, neither yet to forbyd Byſhoppes, the handlyng of any ſpirituall cauſe.

The Prelates can not abyde to vſe obedience to their prince.

We haue beene leade by blynde guydes.

Is not here a marueilous blyndneſſe and obſtinacie agaynſte theyr Prince? They will make it agaynſt Gods honour, to obey their kyng, and are not aſhamed to ſay in the kynges face, that his power is of them. But I pray you whether was kynges before Byſhops? or Byſhops before kynges? You ſhal finde, that God had long admitted kynges, or any Biſhop (as you take hym) was thought of. Doth not the holy ghoſt commaũde, that we ſhould honour kynges? Alſo in an other place. Let all men bée vnder the high powers, for the power is of God, and hée that reſiſteth the power, reſiſteth Gods ordinaunce. Here bleſſed S. Paule ſayth, that kynges power is of God, & not of Byſhops. Furthermore, what reaſon is it to defende the Popes prerogatiue agaynſt your Princes? Is not your Prince nearer, and more naturall vnto you, then this wretch the Pope? But here is a thyng, ỹ maketh me to marueile. When you ſweare to the Pope (Sauyng your order.) Is as much to ſay, as you ſhall not vſe no weapons: but els you ſhall bée ready and obedient in all thynges. But when you ſhall ſweare to your kyng, then (Sauyng your order) is as much to ſay, as you haue authoritie to confirme kynges, and to bée their felowes, and neither to bée obedient vnto them, nor yet to aunſwere to any Juſtice before them, but clearely to bée exempted, and they not to medle with you, excepte they will geue you ſome worldly promotion. If I would vſe my ſelfe as vnchatarıblye agaynſt you, as you haue handled me, doubtles I could make ſome thyng of this, that ſhold diſpleaſe you. How would you cry? and how would you handle me poore wretch, if you had halfe ſo much agaynſt me, as this is? But I will let you paſſe, God hath preſerued mée hitherto of his infinite mercy agaynſt your inſaciable malice, and no doubt but hée ſhall doe the ſame ſtill. I will returne to your othe.

Sauyng of order hath two ſignifications.

The kings power is immediatly of God.

1. Pet. 2.

Roma. 13.

He that defendeth the Pope agaynſt hys ſoueraigne Lorde or Lady is a vnnaturall ſubiect.

It folowyth. I ſhall come to the Synode when I am called, vnles I ſhall bée lawfully let. But why doe you not ſweare to compell the Pope to call a Councell? ſeyng that it hath béene ſo often, and ſo inſtantly required of him, by many and noble Princes of Chriſtendome, yea, ſeyng that all Chriſtendome doth require with great ſightes, an order to bée taken, & ſet in the higheſt articles of our faith? But vnto this you are not ſworne. And why? bicauſe it is agaynſt your holy popet of Rome. For if there were a generall Councell, both hée, & you do know, that there muſt nédes folow, both ouer him & you a ſtreight reformation. Therfore after my cõſell ſay, that you can not come, for you bée lawfully let. It folowyth I ſhal honourably entreate the popes Legate, both going and comming, and in his neceſſitie I ſhal helpe him. I pray you ſée, and prouide well, that hée goe not a begging, as Peter did. And ſée alſo that he neither preach nor teach, but pyll and poull, with all miſchiefe, and vnſhamefaſtnes. And why? becauſe you are ſworne this to maintayne.

The Pope will hold a Councell where and whẽ it pleaſeth hym.

It

If foloweth. I shall visite yearely my selfe, or by some other messenger, the pope of Rome, vnles I bee dispenced with of them. I pray you what pertaineth this to the office of a Bysshop, yearely to visite Rome? Christ and the most of his Apostles, were neuer at Rome, and yet they were meetely good Christen men. But I reade in the traditions of the Turke, that certayne of them must yearly visite their Mahomet. From whom I thinke, you haue taken this custome. Your owne law saith, that vnto this clause must these bishops all only bee bounde, that bee immediatly vnderneth the Pope. Now are not you such, for you sweare in your othe to the kyng, that you will immediatly take your Bysshoppryck of him, and holde it all onely of his grace. Wherefore then doe you here sweare against your owne lawe? And also against your othe made to your prince?

In. vi. lib. i. de maioritate & obedientia Dilecti filij, De iure iurando. ca. Ego in Verbo singulis

Moreouer, you know that there was an olde custome, in the dayes of kyng Henry the second, that no Bysshop shoulde goe out of the Realme, without the kinges licence. Are you not bound to keepe this custome: but answere, that the Pope hath dispensed with you, and that you are not bounde to keepe any obedience towarde the actes that your prince maketh. Moreouer, I meruaile sore, that you be all so straitly sworne of so long tyme, and neuer one of you that euer went in my dayes to Rome to discharge his othe. And why? because you are dispensed with. But were it not as good to leaue it out of your othe at the first, seeing you entende not to keepe it, as afterwarde to dispence with you for it? No forsothe, for than the Pope coulde not bynde you to come to Rome at hys pleasure, and betraye your kyng, & all his counselles. But in your othe that is newly made, & that you haue sworne lacke, is added. That if the pope bee on this side ỹ mountaines, you shall visite him euery yeare. But if hee bee beyond the mountaines, then euery three yeares. One that knew not your practise and the circumstances of your actes ỹ hath bene done, would litle suspect this additiõ. But the very truth is, there is a mischieuous and abhominable treason in it agaynst Princes. For if it chaunced the Emperour, or els any temporall Prince neare vnto Rome, to fall at variaunce with the Pope, then dyd ỹ Pope straight runne into Fraunce, that is to say, on this side the mountaines, where you must visite hym yearely. And why? Because your god is in distresse, and hath conceiued a deadly hatered agaynst a Prince, and can not bring it to passe without your helpe and counsell. Wherefore you must come yearely. And also hee must know, through your betraying, how your Prince is mynded, and whether hee bee addicted to his contrary parte or not. If hee bee, then must you betraye his counsell, and that yearely. And why? bicause the pope is on this side the mountaines. But and if hee bee in Rome, and hath all Princes neckes vnder hys gyrdell, then is it sufficient that you come euery thyrd yeare. For you cã at ones commyng, deuise as much treason, as Princes shall auoyde in fiue yeares.

A deuilish practise of Prelates.

The Prelates will obeye the Pope, but not the Prince.

But what belongeth this vnto a Bishop? that the Pope is on this side the mountaines, or beyonde. If ye bee bounde by Gods law, yearely to visite the Pope, then must you visite him, where soeuer hee bee, though hee were either with God, or the deuill, And if you bee not bounde by Gods law, what a presumption is it of him to bynde you? Yea what an ouersight is it of you, to let your selfe thus to bee bounde? And what a wickednes is it of you so straitely to keepe this othe? to the which you are not bounde by Scripture, against your obedience made to your Prince, whiche is commaunded by Gods word? But I pray you what example hath either hee or you of blessed S. Peter, to bynde by the vertue of an othe, the other Apostles yearely to visite him at Rome. All the world may perceiue, that this othe is inuented of insaciable couetousnes, that the Pope and you haue toward honours and dignities. And

The Bysshoppes sweare to visite the Pope yerely.

that

The Pope taketh sure order with his Bishops for his owne gayne.

that is well declared by these wordes, that folowth in your othe. The possessions of my Church, I shal not sell, geue, lay to morgage, or make any feoffement, or by any other meanes alienate the same, without the counsell of ỹ pope. But I pray you tell me one thing, why doe you not sweare, that you shall neither bye, nor yet receiue any possessions to your church, nor you shall neither pill, nor poull, nor shaue, to encrease the possessions of your Church. But the truth is, all is fish that commeth to the nette with you. And if it come ones within your cloukes, it neuer cõmeth out agayne, thoughe the kyng and his Realme should stand in neuer so great nede. But to receiue all his lande, you are alwayes ready, and it is not agaynst your othe. &c.

I do not say thus, bicause I would ye should sell, or alienate the possessions of the Churche, but bicause I see that there is nothyng maintained by them, but all onely your mischeuous pompe and your pride. Your owne law commaundeth, that the fourth part of the spiritual goodes, should bee distributed among poore men. And for that cause they bee called, *Bona pauperum*, but how litle their part is, all the world can testifie. Wherfore, doe you sweare, not to alienate your goodes, without the popes licence? The pope gaue them not to you, but the kyng & his subiectes. How commeth hee now to bee so neare of your counsell in alienating them? and the king is thrust out, the whiche hath deserued best to bee of your counsell. But doe you not remember your own law? the which doth forbid that the pope in any wise, or for any necessitie, should alienate the goodes of the Church, except it bee old houses, whiche can not bee kept without great charges. This is your owne law, and agaynst this will you sweare? Then must you needes bee periured, for if you alienate your goodes with the Popes licence, then is this Decree agaynst you and curseth you. Wherfore then put you this in your othe, seyng you can not alienate your goodes with his consent,

xij. quest. ij. c. Quatu. & de reditibus, &c. Mos est.

xij. quest. ij. c. non liciat Pape.

nor yet without it?

It foloweth in your new othe, decrees, ordinaunces, sentences, disposions, reseruations, prouisions, and commaundementes apostolike, with all my power I will obserue, & shall and cause other men to obserue them. These things were added, when this Idole was brought so highe, that no man durste wynche agaynst hym. and when hee might saye, and doe what he would. And as your lawe commaundeth, no man so hardye to aske hym why hee doth so. Then began decrees, ordinances, decoctions, disposycyons, reseruations, prouysions with like shamefulnes for to spring. and there is no remedy, but they must contynue? And why? Because you are sworne to keepe them your selfe, and to compel other men also to keepe them. And out of the keepinge of this part of your othe, springeth out an other sentence that foloweth, which is this. All heretykes, sysmatikes, and rebelles, towardes our sayd Lorde ỹ Pope, to my power I shall persecute and withstand.

In Ci. tit. iij. ca. ad Apost. in Verbo continetur.

This is the cause that hath made vs poore men so great heretykes. For it can neuer bee proued, that euer we spake agaynst God, or our king, and yet bee we heretikes. And why? Forsoth because the Bishops are sworne to the Popes decrees, the which condemneth all them for heretikes, that speaketh againſt his holynes, though hee bee as holy as my horse. For hee sayth hym selfe in his lawe, that hee nedeth not to bee holy hym selfe, but it is sufficient, that hee sytteth in an holy seat. These be his wordes: who doubteth but hee is holy, ỹ which is exalted to so great a dignitie? In whõ though good workes of his owne merites be wantinge yet are those good workes sufficyent, the which were done by his predecessours. Upon the which texte their glose sayth, that if it bee openly knowen, that the Pope bee an aduoulterer, or a murderer, yet ought hee not to bee accused. &c.

This is the clause that maintey-neth the Popes pompe and glory. And this is that ỹ geueth him libertie say and doe what hee list.

Dist. xl. ca. Non nos.

Glose in Verbo quis.

Now we poore men can not suffre such mischeuous vices, wherefore we must bee heretikes. But why? be-

cause

The preachers of the doctrine of Christe must nedes bee heretickes for the said doctrine is agaynst the Pope, and so they preach agaynst the Pope, and therfore are heretickes.

cause my lords ẏ byshops are sworne to persecute vs. But neuertheles, I trust to Gods grace, and the Kinges, that my Lordes the Byshops, wyll not bée so hard, in this poynt of their othe, as they haue béene. And why? Because mē may nowe come to their aunswere. Surely, there bée many clauses in his last othe added, that bée cleare iniury vnto princes, & against Gods lawe, and mans lawe. And yet our Byshops will swere them, yea & that, which is worst of all, they will accuse other men of treason & rebelliō, And there is no mā sworne to treason, nor rebellion, but they onely.

The writers petitiō of the kynges grace.

¶ Wherfore most gracious prince with all mekenes and lowlynes that is due to soe noble a prince, and also that doth béecome a true subiecte to doe, I lowly and méekely require and desire your grace, to Iudge betwéene the Byshops and me, whiche of vs is trewest and faythfullest to God and to your grace. I speake all onelye of those that hath and also would nowe (if they durste) defende the Pope, and his lawes. Agaynst them I make this supplication, and agaynst them haue I declared the learning and doctrine, that I haue both taught and wrytten. And as for my factes, & déedes, what I haue done agaynst God and your grace, I require them to say their vttermost, that they can proue, or elles by your gracious fauour, I am here presente and offer my selfe to proue thē lyars, And that vnder any maner of payne, that your grace shal assigne. And agaynst them I haue declared the learnyng and doctrine of theyr Churche, and also brought examples of their factes and déedes, with the whiche they haue put theyr doctrine in exercise. Nowe if they bée gréeued, or thinke thē selues wrongfully handled of mée, then I require no more of your grace, but indifferētly and graciously, to here both them and me, the which thing, no doubt as your grace doth knowe our heauēly father doth require of you. who preserue your highnes in all honor & dignite. Amen.

The cause of my condemnation.

MOste gracious Prince, ẏ your grace shoulde knowe what cause of heresye the Byshops had agaynst me, for ẏ which, they so vncharitablye, and so cruelly hath cast me away. Therefore haue I set out ẏ articles ẏ were layde agaynst me. And as they were layd agaynst me, as I will bée reported by their owne actes and bookes. The which articles doubtles were vncharitably, & falsly gathered agaynst me, in a sermon ẏ I made in Cābridge, in S. Edwardes Churrh. Wherfore I will beséech your grace, with all méekenes, & lowlynes, to bée my gracious Lord, & Prince. And not to suffer me thus shamefully, & cruelly, agaynst all law, & conscience, vtterly to bée vndone, & cast away. But of your most highe goodnes to suffer me to come to mine aunswere, and then, if I can not iustifie my cause I will be at your gracious commaundement, to bée punished after right, and conscience.

Anno. 1525. die. 14. Decembris.

The first Article.

IF thou beléeue, that thou art more boūd to serue God to morow which is Christmas day, or of easter day, or of whitsonday, for an holynes that is in one day more then in an other, then art thou no faythfull christean man, but supersticious, And S. Paule is against thée, saying: You doe obserue dayes, yeares, monthes, and tydes. For vnto a faythfull christean man, euery day ought to bée Christmas day Easter day, and whitsonday. The which thinge the fathers considering that thou diddest not obserue, yea, & that thou wouldest neuer obserue, if it were lefte to thy iudgmēt, because thou art geuen so much to worldly businesses, For that cause they haue assigned thee certaine dayes to come to

Galat. 5.

Why holy dayes were ordeined.

the certayn dayes to come to ỹ church to pray togither, to heare the worde of God togither, and to receaue the blessed sacramēt togither. What faulte fynde you in this article? because I say, that one daye is not holyer then an other? I pray you what is ỹ cause or what nature is in one day, that is not in an other, wherby that it should bee holyer then the other? Because (you will say) that we halowe the remembraunce of Christes birthe and of Christes resurrection in one day, and not in an other. This thing I say must you doe euery daye, for Christe is euery day borne, euery day ryſen, euery day ascended vp. And this must you beleeue euery day stedfastly. This must you sanctifie in your hartes dayly, and not one day.

There is not one day of it selfe higher or better then an other.

¶ Now vary we but in this thing. You say that we are bound to sanctifie but one Christmas day in the yeare, and that is superstitiousnes, & heresy say I, not that I condemne your one day, but that you set it to one daye all onely, that we are bound to do euery daye. Briefely, my Lord of Rochester alowed this article, saying: he would not condemne it for heresy, for an C. li. (this was a great sūme of money) but it was foolishely sayde (quod hee) to preach this afore the butchers of Cambryge, As who say, they were all butchers, that were at the sermon And not ỹ most parte of ỹ vniuersity. But the bysshop of Bathe asked me, whether we mighte labour on the holy dayes or not, seeing it is written, Thou shalt obserue thy holy day. I aunswered that Christen men were not bounde to abstayne from bodely labour by that commaundement, for it was so geuen to the Iewes. And if we were bound to abstayne from bodely labour by that commaundement then was the kinges grace, and all his councell, my Lorde Cardinall, and all his counsell, in the waye of damnation, For they cause men to carye their stuffe on the holy day, what daye so euer it bee, whan they will remoue. At this reason all my Lordes were astonied, and wist not what to say: they were loth to cōdemne my Lord Cardinals grace, seing he was so holy a prelate of Christes church, and that facte they coulde not denye. Wherfore at ỹ last, my Lorde of Rochester remembred hym selfe, and obiected in this maner, A good reason, I will make you a like reason, The bysshop of Winchester suffered ỹ stues, *Ergo* the stues bee lawfull. At this reason I meruayled much. For I perceyued, that it was as lawfull for our noble Prince to carye stuffe on the holy day (which is not agaynst ỹ word of god) as it is for an harlot of ỹ stues to liue in open whordome, which is against the worde of God. And yet my Lords the bysshops of their greate charitie, & and of their innumerable spirituall treasure suffereth agaynst their conscience both to bee done.

Let vs not playe the Iewes.

That wold they not doe, if it were against gods cōmaundement.

The Bysshop of Rochesters great and deepe iudgement.

The Bysshop of Rochester agaynst the Bysshop of winchester

Briefely it were to longe to recite all the vncharitable maner that they dyd vse with me. And yet earnestly I must bee condemned poore man for an heretyke. But I will recyte the saying of doctours for me, ỹ men may see how shamefully I haue erred. Saynt Hierome sayth, Therfore bee certine dayes assigned, that we should come togither, not that, that daye, in the whiche we come togither is holyer then an other, but all dayes bee like, and equall. And Christ is not alonely crucified in *Parasceden*, and risen onlye on the sonday, but the day of resurrection is alwayes, and alwayes may we eate of our Lordes flesshe. &c. Here S. Hierome sayth ỹ selfe wordes ỹ I spake, And of these wordes was I moued to speake, as God doth knowe. Also S. Augustine sayth, we must obserue the sabboth day, not ỹ we should recken our selfe not to labour, but that all thinge that we doe worke well, muste haue an intention to the euerlasting rest. Wherfore we must obserue the holy day, not by corporall idlenes, and vnto the letter, but spiritually must we rest from vyces, and concupisences, wherfore among all the ten commaundementes, that of the sabboth daye is alonely commaunded to bee figuratiuely obserued &c. Also Tertullyan. The Carnall circumcision is put away, and extinc-

Gallat. 4.

All dayes bee a lyke.

Epist. c. xix

Aduersus Iudeos.

ted

ſed at his time. So likewiſe the obſeruation of the ſabboth day is declared to bee for a tyme, for we muſt keepe ỹ ſabboth day, not alonely the ſeuenth day, but at all tymes, as Eſay ſayth &c. But here my Lorde of Rochester ſayde, fye vpon, that I vnderſtode not Tertulian, ſecõdarily, that hee was an heretike. But I paſſe ouer myne aũſwere, for this is but a Lordly worde, and hee could none otherwiſe ſaue his honour, but yet ſtãdeth my ſcripture faſt. And S. Hierome, and S. Auguſtine, & alſo their owne law, whoſe wordes be theſe: It is come vnto me, that certaine men, which bee of an euill ſpirite, haue ſowen certaine euill thinges among you, and contrary to the holy faith, ſo that they doe forbid, that men ſhould worke on the Sabboth day. The whiche men, what other thyng ſhall we call them, but the preachers of Antichriſt, the which Antichriſt ſhall make the Sabboth day, and the Sonday bee kept from all maner of worke, &c. This law clearely declareth you to bee Antichriſtes, this is more then I ſayd. I haue great marueile, that the Byſhop of Bathe, beyng ſo mighty a Lord in condemning of heretickes, was not learned in this law, ſeyng it is his owne facultie.

De conſec. diſt. iij. cap. peruenit.

The ſecond article.

NOw dare no mã preach ỹ truth, and the very Goſpell of God, & in eſpeciall they that bee feeble, and fearfull. But I truſt, yea and I pray to God, that it may ſhortly come, that falſe and manifeſt errours may bee plainely ſhewed. There bee certaine men like conditioned to dogges, if there bee any man, that is not their countryman, or that they loue not, or know not, ſay any thing agaynſt them, then cry they, an hereticke, an hereticke, *ad ignem, ad ignem*. Theſe bee the dogges that feare true preachers. What hereſie finde you in this article? I doe thinke that you doe feele my prayer to bee heard. For doubtles there bee many ſhamefull errours now manifeſtly opened, that at thoſe dayes had beene hereſie to haue touched them.

The thyrd article.

WEe make nowe a dayes many Martyrs, I truſt wee ſhall haue many moe ſhortly. For the viritie coulde neuer bee preached playnely, but perſecution did follow. Here did my Lord of Bathe inquire of mee, if I reckoned them for martyrs, that were burnte at Bruſelles, I anſwered, that I knewe not their cauſe, wherefore they died, but I reckoned as many men to bee martyrs, as were perſecuted, and dyed for the worde of God, but hee ſaide, hee woulde make mee to frye for this. How thinke you by this holy prelate? was not this a charitable argument to refell myne aunſwere with? But this was the ſtrongeſt argument, that euer they vſed. And paraduenture I may ſee the day, that this argument may bee made againſt them.

THeſe lawes, theſe lawyers, theſe Iuſticiares, that ſay, that a man may lawfully aſke his owne good afore a Iudge, and contende in iudgement, haue deſtroyed all patience, deuotion, and faith in Chriſten people. On this article hangeth alſo ỹ nexte.

The iiij. article.

God forgeue them that layd this to me.

THis pleading in iudgement, is manifeſtly againſt the Goſpell. Luk. 12. *Homo quis conſtituit iudicẽ.* And contrary to S. Paule, *Iam omnino delictum eſt &c.*

The fifth article.

Myne aduerſaries moſt vncharitably layde theſe two articles againſt mee, as though I had condempned the lawemaker, lawe, and execution thereof, whan I onely ſpake agaynſt the vncharitablenes of ſome mẽ, which rather ſeke vengeaunce of their brethren, than any right or helpe of the lawe. For I ſpeake not againſt all lawyers, or againſt any for pleading iuſtly, after the forme of the lawe: but onely againſt thoſe which taught men, that they were bounde to proſecute the vttermoſt of the lawe, vnder the paine of deadly ſinne, were the man neuer ſo poore, and vnlike to pay the debte. Againſt theſe two perſons ſpake I, and againſt none other. For it is not, nor neuer was mine intent, to forbid ſuing at the lawe, for I doe know very well, that *maieſtratus* is of God. *Ergo*, it muſt needes followe that all lawes, hauing probable reaſons of nature, made to conſerue a

Is it is lawfull for a Chriſten man to demaunde his debt by the order of the law. So is it not lawfull to vexe and ſue vncharitably thoſe in whõ there is ſuch neceſſitie as they can not make payment, but rather ſhall periſh and dye in priſon, whiche thyng is agaynſt charitie & therfore it is ſinfull.

common wealth, muſt alſo bée allowed of God, for lawes bée a parte of the power that is inſtituted of God.

Moreouer, S. Paule doth appeale to the Emperour, which is alſo *pars litis*. And that hée coulde not doe, if ſuing were *ſimpliciter*, forbidden. Alſo good lawes bée Gods gifts. Wherfore it muſt nédes followe, that wée may lawfully vſe them. But as men may miſuſe cunning, and beautie, ſo may mẽ alſo miſuſe the excellent gift of the lawes, not that lawes bée euill, but becauſe wée vſe them not to the intent that they were ordayned for. No man doubteth, but in vſing of all Gods creatures, there muſt bée an epykya, that is, a meane, a meaſure, and an order, ſo that no man may therby deſtroy his neighbour againſt the order of charitie, which is a guide and a ruler in vſing of all creatures. As for men to make a rumour in a whole countrey, for a trifle, or els for a mã to ſue his neighbour, which is not able by no meanes to paye hys debte, and ſo vtterly to vndoe hym, and to take none ende with him, but after the extremitie of the lawe: I ſay that this maner of ſutes doe not become Chriſten men. *Vbi tranſgreditur equitatis, et charitatis limites.* And that all men may clearely perceiue, that theſe onely were both my wordes and intent. I ſhall rehearſe the occaſion, that moued mée to ſpeake of the lawyers, and ſuters. The cauſe was thys.

There was a poore man dead, and had made an other poore man his executour, and bequethed in his will to a Churche in Cambridge a kettell, worth.iij.s.iiij.d. the which kettel was afterwarde required by the Churche Warden. But this executour beyng a poore man, and not able to geue this bequeſt at that tyme, therefore hée deſired the Church Warden of longer reſpite, but hée could not be heard, for the Church Warden would haue the vttermoſt of the law, and ſued him before the Commiſſary, and at the laſt, condemned him vnto priſon, where hée lay, and neither was able to pay his dette, nor to helpe his wife, & children. Now, bicauſe I might doe ſomthing with ỹ Church Warden, therefore the poore mans wife came weeping, and waylyng to me, deſiring me in the way of charitie to ſpeake to the Church Wardẽ, for to bée good to her poore huſband, wherby I was moued to ſend for this my frend, his name is called Jhon Drake, a mã well knowẽ in Cambridge, vnto whom I ſpake in this maner.

Countreyman, I am very ſory to heare of your vncharitable demeanour. Here hath béene wõ mee a poore woman weepyng, and waylyng, and crying out, howe you haue vndone her, her poore huſband, and her miſerable children, for all they haue not one bitte of bread, towardes their foode, neither is ſhée able to labour. Wherefore I marueile ſore at you, that you wil bée ſo extreme vnto poore men, whom God viſited with pouertie, to proue your charity. What mercy will you haue at Chriſtes hand? the whiche is ſo extreme vnto your poore neighbour? whom hée hath bought with his precious bloud. Vnto this hée made me aunſwere on this maner, how that thyng pertained not to hym, but vnto the Church, wherfore hée ſayd, that all Doctours of law did ſay, that they muſt ſue therefore, vnder the payne of deadly ſinne. And if it were wrong, why did they learne ſo? Now, I had many wordes with hym betwéene him, and me, as concernyng this maner.

The euill counſell of the Doctours of law.

But the nert day, when I preached, by the reaſon that the ſelfe ſame mã ſtode afore me in ỹ Church, was I brought to remembraunce of the caſe, that hée, and I had commoned of. And bicauſe I had not clearely cõuered hym, therfore I recited the caſe in a parable, that no man knew what I meant, but hée, & I. And of this thyng was I moued (as God knoweth) to ſpeake of ſuters, the whiche I thinke in this caſe, no Chriſten man can allow. And therefore I ſay in myne Article, theſe lawyers. Now is there vtterly ſinne among you (ſayth Paule) bicauſe you goe to law one with an other, why rather ſuffer you not wrõg? 1.Cor.6.

Extreme law is extreme iuſtice.

why

why rather ſuffer ye not your ſelues to bee robbed? Alſo our maſter ſayth, If any man will ſue at the lawe, and take thy coate from thee, let him haue thy cloke alſo. May not I ſay theſe wordes? wherefore were they written by the holy ghoſt? but that they ſhould bee learned? Here our maſter Chriſt, and S. Paule ſpeaketh againſt ſuters, no man can denye it, the text is ſo cleare. Now, what ſuyng can bee vnlawfull? if this bee not vnlawfull, againſt the which I did ſpeake? Here is a poore man, wife, and children deſtroyed, and no charitable wayes taken with the poore man, whereby hee might make reſtitution. And my learning ſaith: That *Summum ius ſumma iniuria eſt*. Wherefore I will bee iudged by all Chriſten men, if I ought not in this caſe to geeue my frende counſell not for to ſue. Or whether I bee worthy to bee condemned for an hereticke, becauſe I counſell my frende and brother, rather to ſuffer wrong, than for to vndoe a whole houſholde for a naughtie leude kettel. But let vs ſee, how the holy doctours that hath written ouer theſe places of ſcripture, doth erpounde them.

Math.5.

I doe not condemne ſuing, but in a caſe.

The ſpiritualtie forbiddeth Prieſtes to ſue, in *cauſa ſanguinis et ſumen non dãpnãt leges Athanaſius.*

First, Athanaſius, on this text of Saint Paule, that I bring: There is vtterly ſinne amoug you, that is to ſay, It is to your condemnation, and to your ignompnie, that you doe exerciſe iudicials among you. Wherefore doe you not rather ſuffer wrong? Alſo ſaint Hierome, It is ſinne vnto you that you doe againſt the cõmaũdemẽt of Chriſt, that you haue iudgementes among you, the which ought alwayes to keepe peace, yea, though it were with the loſſe of your temporall goods. Wherefore doe you not rather ſuffer wronge? Where as ye ought by the commaundement of the Goſpell, and by the example of the Lorde, patiently to ſuffer, there doe you the contrary, not all onely not ſuffer, but you doe wrong vnto them, that doe no wronge. &c. Marke how S. Hierome calleth it a precepte, and a commaundement, and no counſell, and alſo calleth it ſinne to doe againſt this cõmaundement. Likewiſe Haymo ſaith: It is offence and ſinne in you, that yon haue iudicials. For accuſation engendreth ſtrife, ſtrife engendreth diſcorde, diſcorde engendreth hatred. And leaſt paraduenture they woulde ſay, this is no ſinne, to require mine owne: Therefore ſayth the Apoſtle: Truely it is ſinne vnto you, for you doe againſt the cõmaundement of the Lord, the which ſayth: He that taketh away thy good, aſke it not againe. Wherefore doe you not rather ſuffer loſſe? that ye might fulfill the commaundement of the Lord. &c. Marke how hee calleth it the commaundement of God? and it is ſinne to aſke our owne with contention? Now, what haue I ſayde in mine article, that holy ſcripture, and alſo holy Doctours do not ſay?

S. Hiere. ad Cor.6.

Haymo ad Cor.6.

Luke.6.

These doctours wyll not, nor can not deſtroy all iudicialles, but onely vnchariteble ſutes.

If it bee a counſell, than can ye not condemne it for hereſie.

But after this came a Doctour of lawe (whom I knew not) and ſayde, that their lawe had condemned thys opiniõ, and declared thoſe ſcriptures to bee but counſels. But I denyed that, and ſayd, I knew no ſuch lawe. And ſodainely Doctour Steuen, now Byſhop of Wincheſter, ſhewed mee their lawe, whoſe wordes bee theſe: *Illud euangelij, ſi quis abſtulerit. &c. non eſt precipientis ſed exhortantis. Hiſita.* Now let euery Chriſten man iudge, whether that theſe wordes of their lawe bee of ſufficient auctoritie, to refell the holy wordes of Scripture or no? But than came doctour Wolmã, and hee brought this texte. If thy brother doe offende thee, than tell the Church. What is that (ſayd hee) tell the Church? to whom I aunſwered, that this place made not for his purpoſe, aleaging Saint Auguſtine for mee. For it ſpeaketh of the crymes, that ſhould bee reproued by the congregation, and not of the correction of the temporall ſworde. It alſo followeth, If hee heare not ỹ church, coũte hym as an heathẽ, and as a publican. This is the vttermoſt payne, that our M. Chriſt aſſigneth there, ỹ which is no payne of the temporall lawe. But at this aunſwere, was hee ſore moued and ſayd: if I did abide by it, I ſhould be burnt. This was a ſharp ſentence, of ſo greate a man as hee is. Apppel-

They vnderſtoode myne anſwere ſo well that they were than contēt with mee.

les was a holy wyſe felowe, that ſayd once to a ſhomaker, *Ne ſutor vltra crepidam.* But neuertheles let hym, and them burne as many as they can, yet it is playne, that I haue ſpoken neuer a worde, but the holy ſcripture, and holy doctours ſay the ſame, both in ſentence, and in wordes. Wherefore I can not ſee how they can condemne this article, for hereſye, yea, and I dare ſaye for them, that they recken it none hereſy, nor they did not condēne mee for this article.

The ſixte article.

I Wyll neuer beleeue, nor yet I can neuer beleeue, that one man may be by the lawe of God a byſhop of 2. or 3. cyties, yea of an whole coūtrey, for it is contrarye to S. Paule, which ſayth, I haue left thee behynde, to ſet in euery citye a byſhop. And if you finde in one place of ſcripture, ỹ they bee called *Epiſcopi*, you ſhal finde in diuers other places, that they bee called *Preſbiteri*.

Tit. 1.

The Cardinall and Doctour Barnes reaſoned togither.

I I was brought afore my Lorde Cardmall into his galary, and there hee reade all myne articles, tyll hee came to this, and there hee ſtopped, & ſayde, that this touched hym, and therefore hee aſked me, if I thought it wronge, that one byſhop ſhoulde haue ſo many cityes vnderneath hym, vnto whom I anſwered, that I could no farther goe, then to S. Paules texte, which ſet in euery citye a byſhop. Then aſked hee mee, if I thought it now vnright (ſeeing the ordinaunce of the church) that one byſhop ſhould haue ſo many cities? I aunſwered, ỹ I knew none ordinaunce of ỹ church (as concerning this thinge) but S. Paules ſayinge onelye. Neuertheles I did ſee a contrary cuſtome and practiſe in the world, but I know not the originall thereof. Then ſayde hee, ỹ in the Apoſtles tyme, there were dyuers cities, ſome 7. myle, ſome vj. myle long, and ouer them was there ſet but one byſhop, & of their ſubbards alſo. So likewiſe now, a byſhop hath but one citye to his cathedrall churche and the country about, is as ſubbards vnto it. Me thought this was farre fetched, but I durſt not denye it, be-

But therefore was I an heretick.

O figmētū.

cauſe it was ſo greate auctorite, and of ſo holy a father, and of ſo greate a deuine. But this dare I ſay, that his holynes could neuer proue it by ſcripture, nor yet by any auctorite of doctours, nor yet by any practiſe of the Apoſtles, and yet it muſt bee true, becauſe a piller of the church hath ſpoken it. But let vs ſee what ỹ doctours ſay to myne article. Athanaſius doth declare this text of the Apoſtle, I haue left thee behinde. &c. Hee woulde not commit vnto one byſhop a whole ylde but hee did inioyne, that euery cytye ſhoulde haue his proper paſtor, ſuppoſing, ỹ by this meanes they ſhoulde more diligently ouer ſee the people, & and alſo that ỹ labour ſhould bee more eaſye to beare. &c. Alſo Chriſoſtome on that ſame texte. Hee would not ỹ a whole countrey ſhoulde bee permitted vnto one man, but hee enioyned vnto euery mā his cure, by ỹ meanes hee knew, that the labour ſhoulde bee more eaſye, and the ſubiectes ſhould bee with more diligēce gouerned, if the teachers were not diſtract with ỹ gouerning of many churches, but had cure, and charge of one church onely. &c. Me thinketh theſe bee plaine wordes, and able to moue a man to ſpeak aſmuche as I did. But graunte, that you may haue all theſe cities, yet can you make it none hereſy. For my lord Cardinall graunted, that it was but agaynſt hym, and againſt you, which bee no Gods. But I poore man muſt bee an heretike, there is no remedy, you will haue it ſo. And who is able to ſay nay? Not all ſcripture, nor yet God hymſelfe.

If I ſayned ſuch a thynge I ſhould bee an heretick.

Athanaſius.

Chriſoſtome.

I T can not bee proued by ſcripture, that a man of the churche ſhoulde haue ſo greate temporall poſſeſſions. But they will ſay, if they had not ſo great poſſeſſions, they could not kepe ſo many ſeruantes, ſo many dogges, ſo many horſes, as 40. or 50. & maintayne ſo great pompe, and pride, and liue ſo deliciouſly, what hereſye fynde you in this? Is it hereſye to ſpeake againſt your horſes, and your houndes and your abhominable lyuing? And doubtles, I did not ſay, but that you

The vij. article.

myght

myght haue poſſeſſions, all onely I ſpake againſt the ſuperfluouſnes, and the abuſe of them, for the which all ỹ world wondereth on you. What miſchiefe is there in the worlde vſed, ỹ is more clerely, and openly knowen, then that you doe abuſe the goodes of the Church? And yet muſt I bee cõdemned for an heretyke, for ſpeaking againſt it. Alas, doe you thinke, that God will ſuffer this violence, that you doe vſe agaynſt poore men? I will ſtãd in ỹ daunger, & proue how his Godly maieſty ſhall iudge this matter betweene you and mee I dare truſt hym with it.

The viij. article. SUre I am, that they can not by the law of God, haue any iuriſdiction ſeculer, and yet they chalẽge both powers, which if they haue, why doe they not put them both in vſe? For they muſt ſay, as the Iewes ſayde, we may kill no man. This is the article, that dyd byte you, for you can not bee content with the office of a byſhop, but you will bee alſo kynges. Howe that ſtandeth with Gods lawe, and with your othe, I haue declared it to our noble prince. I doubt not, but hee will put you to the tryall of it. Haue not you this many yeres condemned many a poore man, & then deliuered hym to the temporall power to be put to death, which knew nothing of his cauſe? And if hee would, ỹ yee ſhoulde put hym to death your ſelfe, then anſwere yee, how you might kyll no man. So ỹ they were alwayes your hangmen.

Officicers bee but byſhops hangmen, God amende it.

The ix. article. THey ſay they bee the ſucceſſours of Chriſt and of his Apoſtles, but I can ſee them folow none, but Iudas. For they beare the purſe, and haue all the money. And if they had not ſo great poſſeſſions, I am ſure an. C. would ſpeake agaynſt them, where now dare not one, for loſſe of promotion. As for this article I will ouercome you with the witnes of all the world, you may well condemne it for hereſie, but it is as true as your *Pater noſter*. Iudas ſolde our maiſter but once, and you ſell him as often as hee commeth in your handes. But I would it were that yee coulde proue mee a lyer, and that you folowed any of the Apoſtles ſauing Iudas onely. Yea, I woulde that yee were in certayne pointes as good as Iudas was. It had beene better for you that you had not medled againſt mee in theſe matters. For now I am compelled to ſpeake many thinges, which I would for ſhame of the worlde neuer haue ſpoken. But now that you will haue it ſo, take it to you, and make the beſt you can of it.

The x. article. THere is not the greateſt Phariſie in this Church, but I am ſure I pricke him with theſe wordes, and hee knoweth that they bee true, though hee ſay the contrary, and that doe I well know. This article did I ſpeake becauſe of Doctour Rydle, which on a tyme graunted in maiſter Doctour Buttes houſe, that the Byſhoppes were cleane out of order. And therefore I ſay, that I know it.

The xj. article. THeſe ordynary Byſhops and prelates doe followe that falſe Prophet Balaam. For they wouldoe curſe the people, but by the prouiſion of God, they were compelled to bleſſe them, that is to ſay, to teach them to liue well, though they thẽſelues liue moſt miſchieuouſly. And ſo the Aſſes which they ride vpõ, that is, the common people, haue their liues in abhominaiton. This is the haynous hereſie. For it ſpeaketh againſt the holy fathers, which bee almoſt as holy as Balaams Aſſe, that did once ſpeake the worde of God to a good purpoſe: And ſo doe they neuer. But I graunt that I did offende in cauilling you ordinary Byſhops, for I ſhoulde haue called you inordinate butchers. And as for that, that I compared you to Balaam, it is your owne lawe. 2. *queſt. 7. Secuti ſunt.* And *cap. Noſſi.* And as for your liuing all the worlde knoweth it. I coulde tell here many holy pointes of Byſhops liuinge, as keeping of mens wiues, and daughters, but I will not, for I ſhoulde bee reckened vncharitable. But you may doe them, breaking not your holy charitie.

2. q 7. Secuti ſunt. & cap. Noſſi.

The xij. article. THey ſet vp an Idoll to deceaue ỹ people withall, whiche is called

Baall Peor, or Baall Phegor, that is interpretated gaſping, as their lawes and conſtitutions, the which gaſpe and gape to maintayne theyr worldly honour. They cauſe vs to do ſacrifice by fayre women, that is by their carnall affections, and ſweete wordes, ſo that God of Iſraell is forgotten. And thus by their ſweete wordes, and benediction they deceiue the ſimple. Theſe bee ỹ falſe maiſters that Saint Peter ſpeaketh of. Theſe bee the fountaines without water, for they geue no good doctrine to the people. Where is the hereſie in this? becauſe I cõpare your lawes to Baall? But loke whether the interpretation of the worde doe agree with the nature of your lawes or not? What doe all your lawes, but miniſh the auctoritie of Princes? and of all other Lordes, and exalte yours onely? Call you not that a gaſping Idoll? Let this article ſtand till you be able to proue it hereſie.

2. Pet. 2.

The xiij. article.

NOw they ſell vs, they ſell the people, they ſell holy orders, they ſell church halowing, there is no better marchandiſe in Chepeſide. Wilte thou knowe what is the price of a Church halowing? no leſſe than xl. ſhillinges. They ſell pardons, and remiſſiõs of ſinnes as opẽly as a Cow, and an Oxe is ſolde, for they neuer graunt them without money. The Suffragan of Ely did aſke of maiſter Iohn Purgolde xl. ſ. and the offring, for halowing of S. Edwardes in Cãbrige: yea and hee woulde not doe it ſo good chepe (quoth hee) but becauſe he had a Goddaughter buryed in the churchyarde. But this may bee proued by examples ynough. For bryng yee forth one church in all Englande, that you haue halowed without money, or without hope of money, and I will graunt my concluſion falſe. And as for your pardons, all the worlde knoweth your handlyng. I dare ſay it is the beſt marchaundiſe in the worlde, as you handle it.

The popes pardons hath beene the beſt marchaundiſe in England.

But was it not a marualous blindnes, and a great preſumption, ſo cruelly to handle mee for theſe articles? was there no middell to haue punished mee for ſpeaking againſte you, but that I muſt neeres be an hereticke? I dare ſay, there is not one among you ſo shameles, ỹ dare come forth now at this day, and proue theſe articles hereſie againſt mee. But doubtles as long as I liue, and am not reſtored to my name and fame againe, which you haue violently taken away from mee, will I bee vnto you a deuill, and a peſtilence. I require nothing of you, but my good name and fame, to the which I haue right, and to the which you ought of your charitie reſtore mee, though I neuer required you. I thinke you haue punished mee inough, for ſpeaking of a foliſhe worde or twayne againſt you.

The xiiij. article.

WIlte thou know what their benedictions is worth? They had rather geeue thee ten benedictions, then one halfepeny. Is not this a fore hereſie? You ryde thorowe ſtreetes, and townes, bleſſing man and ſtone, but you neuer geeue halfepenye to man, nor childe.

The xv. article.

NOwe is come a pardon, wherby they ſay that they haue power to ſende an hundreth ſoules to heauen. And if they may ſo doe without any further reſpect, then may they likewiſe ſende an other 100. to hell. For it followeth in the text, *Quodcunque ligaueris*, that is, what ſo euer thou byndeſt. Is not this a fore hereſye, to ſay that you may not rule this matter at your iudgment. But this is a marueylous texte, *Quodcunque ligaueris*, for it bindeth in hell, and loſeth in heauen, and openeth mens purſes, & cofers in earth, it depoſeth Princes, it interditeth landes, it loſeth a man out of his cote: yea and often tymes it loſeth a man from his wife, yea and the horſe out of the garte. And all is done by this texte *Quodcunque ligaueris*. Is not this a merueilous text, that hath ſo greate a power? I know not ſuch an other in all the Bible.

The xvj. article.

IT is abhominable to heare howe they preach, and teach, that they may abſolue *a pœna* and *a culpa*, which I am ſure is impoſſible, as they vnderſtand it. Make of this what you

can,

can, and loke of your owne ſcholaſticall doctours. The which learneth boldlye that the keyes of the church hath none auctorite ouer ſinne, nor yet ouer eternall payne. But all onely hath auctorite to chaunge euerlaſting payne vnto a temporall payne: & that the pope may chaũge, & take away at his pleaſure. And amõg all temporall paynes, you reken purgatory ỹ greateſt. Ouer the which ỹ pope hath full power. This is your owne doctrine.

Alexander Duns, Bonauenture in iiij. ſent.

Loke in Alexander de Hales, in Duns, and in Bonauenture, in the 4. booke of the ſentences. Now if you will condemne mée, then muſt you fyrſt condemne this your owne doctrine.

The xvij. article.

WHat is the cauſe that they forbid vs that we ſhoulde not diſcuſſe how greate their power is? but becauſe that they would make all mẽ fooles, and holde vs in ignorauncе? Your owne ſcholemen ſay, the popes power is ſo greate, that no man can, nor may diſcuſſe it. Alſo your lawe cõmaundeth. That no mã bée ſo hardy, as to aſke ỹ pope, Lord why doe you ſo? But put the caſe that this were a lye, yet is it farre from hereſie. Yet my Lordes ſay, that I ſhall bée an heretyke. And why ſay I? Becauſe we will haue it ſo, ſay they. Yea and thou béeſt not ſo content, ỹ ſhalt bée burnt. Mary I thank you hartely my Lords.

The Pope may not bee controlled of any man.

Pro boya Deſtra informacione.

The xviij. article.

THey haue a lawe moſte abhominable, & contrarye to Gods lawe and charitie, to excommunicate the people. 4. tymes in a yeare, that is to ſay, thoſe men that raiſe the rent of an houſe: that muſt you vnderſtand, if it bélong not to the church. For if it bélong vnto ỹ church, thou maiſt raiſe it in euery moneth ons, and no man ſhall curſe thée. Alſo they curſe them that bée not buried in their pariſhe church, ỹ muſt bée vnderſtãded, if that they bée rich men, for if they bée poore, they may bée buried amõg the friers. The Byſhop of Bath ſayd, ther was no ſuch maner to curſe men. And all ỹ world knoweth the contrary. More ouer I red theſe articles in the booke of the generall curſe, that belongeth to ſaynt Benets church in Cambrige and there did I marke it with myne owne hand, and yet the byſhop was not aſhamed to denye it. And why? Becauſe I muſte bée an heretyke, there is no remedye, the holy fathers hath ſo determined it.

The xix. article.

THey haue myters with glyſtering precious ſtones, they haue gloues for catching colde in ỹ middeſt of their ceremonies. They haue rynges, and ouches, & other ceremonies, ſo many ỹ there is in a manner now nothing els in the church, but all ieiſyche maners. Will you make this hereſy? becauſe I ſpeake againſt your dãnable and pompous myters? I thinke ſuch ornamentes were to bée condemned euen among heathen men, I will not ſay among chriſtean men. But this dare I ſay, that there was neuer no God among heathen men, that euer delighted in ſuch ornamentes: And yet you will ſerue the God of heauen by thẽ. And your poore brother, whom Chriſt hath redéemed with his precious bloud dyeth in priſon, and openly in the ſtreate & hangeth him ſelfe for neceſſitie, & yet wil you not beſtow on hym ſo much as one of your precious ſtones. Tell me of one byſhop that euer brake his myter to the helping of a poore man? was there neuer man in neceſſitye in England? but all ỹ world may ſée what you bée. Theſe thinges bée ſenſible inough.

No man may ſpeake agaynſt the pompe of Prelates.

The xx. article.

THeſe myters I can not tell from whence they do come, except they take them from the iewes byſhops. & if they take them from ỹ Jewes, then let them alſo take theyr ſacrifices, and their oblations from them, and offer calues, and lambes, as they dyd, and then haue we nothing to doe with them, for wee bée chriſten men, and no Jewes. I pray you tell mée where yée finde but one pricke in holy ſcripture of your myters? Our mayſter did inſtitute byſhops, And S. Paule ſeteth out what is their office, and alſo what is their ornamẽt. & yet ſpeaketh neuer a worde of your myters. But I dare boldelye ſay, ỹ if you bée put to ỹ tryall, you ſhall bée fayne to rũne to the olde lawe. But can I bée an he-

Byſhops myters, cõmeth from the Jewes.

reſyke, if I condemned clearely your myters, and ſayde they were of the deuyll: when you proue them to bee of Chriſtes inſtitution, then will I be an hereſyke. Is not that inough? I praye you let mee ſo long bee taken for a chriſtean man. And if you bee not cõtent with this, truely then doe yee me wronge.

The xxi. article.

THeſe myters with 2. hornes I cãnot tell what they ſhould ſignifye, except it be the hornes of the falſe prophet, of whome It is ſpoken, with theſe horkes ſhalt ỹ blowe afore thee all Syria. And ſo dyd hee mocke their ringes, and all their ornamentes, and eccleſiaſticall ceremonyes. It wil com to my ſaying, that you bee byſhops of the olde lawe, for you haue nothing to defende your rynges, your ornamentes, and your ceremonies, but very tyranny. Wherefore to maynteine theſe, depoſe you kynges, and princes interdite landes & burne man, wyfe, and chylde. And when you haue all done, you haue defended but a deueliſh tokẽ of pride. The doctours, that wolde fauour your proude tokens, & expound them to the beſt, haue declared that the two hornes of your myters dyd ſygnify the new and the olde teſtament, that is, how you ſhould be learned in them both.

3. King.

Byſhops vse vayne & foolish ceremonies.

Now I ſaw, that this expoſition did not agree with that thyng (for no man can bee leſſe learned in them thẽ you bee, I ſpeake of a great many.) Wherefore me thought it was but a vaine expoſition, and therfore I compared them to the two hornes of the falſe Prophet, becauſe (as you know) this falſe Prophet ſayde vnto the kyng, that hee ſhoulde with theſe two hornes blow afore him all Syria. And yet hee lyed, for the kyng was the firſt mã that was ſlayne. So likewiſe you ſay vnto kynges, if they folowe your coũſell, and maynteine your authoritie, and bee ruled after you, Thẽ ſhal they ouercome all their enemies: As ſinne, death, and hell, and yet (*Saluo ordine veſtro*) you lye, for you haue no word of God for you. Wherefore you muſt be falſe Prophetes.

What the two hornes of the myter meaneth.

Here haue I cõpared with a ſimilitude your myters to the two hornes, and you to falſe Prophetes, what if this bee falſe? what if I can not proue it? yet can you make me none hereticke. For then muſt you make thoſe men hereticks, that haue compared the forkes of your myters to the new, and to the old Teſtamentes, and you to the true Apoſtles, for they haue made a greater lye then I haue done, and they are neuer able to proue it. And as for me, I will proue my ſaying true (if ye will ſtãd to Scripture) or els wil I be taken for an hereticke.

THey haue *baculum paſtoralem* to take ſheepe with, but it is not like a ſhepheardes hooke, for it is intricate and manifold crooked, and turneth alwayes in, ſo that it may bee called a maſe, for it hath neither begynnyng nor endyng, and it is more like to knocke ſwine and wolues in the head with, then to take ſheepe. They haue alſo pyllers, and pollares, and other ceremonies, whiche no doubt, bee but tryfles, and thynges of naught.

The xxii. article.

I pray you what is the cauſe that you call your ſtaffe a ſhepheardes ſtaffe? you helpe no man with it? you comfort no man? you lift vp no man with it? but you haue ſtriken downe kynges, and kyngdomes with it, and knocked in the head Dukes & Earles with it. Call you this a ſhepheardes ſtaffe? There is a ſpace in the ſhepheardes ſtaffe, for the foote to come out agayne, but your ſtaffe turneth, and wyndeth alwayes inward, and neuer outward, ſignifying that what ſoeuer hee bee that cõmeth within your daũger, that hee ſhall neuer come out agayne. This expoſition your dedes doe declare, let thẽ bee examined, that you haue had to doe with. And let vs ſee how they haue eſcaped your ſhepheardes hooke. But theſe bee the articles, for the whiche I muſt needes bee an hereticke. Neuertheles all the world may ſee how ſhamefully, that I haue erred agaynſt your holynelles in ſaying the truth.

The meanyng of the Byſhops crooſier ſtaffe.

My Lord Cardinal reaſoned with me in this article, all the other hee paſſed ouer, ſaupng this, and the firte article. Here did hee aſke, if I thought

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if god and reaſonable, that hée ſhould lay downe his pyllers and pollares, & coyne them? Here is the hereſie that is ſo abhominable. I made him aunſwere, that I thought it well done. Then ſayd hée, how thinke you, were it better for me? (being in the honour and dignitie that I am) to coyne my pyllers, and pollares, and to geue the money to. v. or vj. beggers? then for to mayntaine the common wealth by them as I doe? Doe you not recken (quoth hée) the common wealth better then fiue or ſixe beggers? To this I did aunſwere, that I reckened it more to the honour of God, and to the ſalnation of his ſoule, and alſo to the comfort of his powre brethren, that they were coyned, and giuē in almes. And as for the common wealth dyd not hange of them, for as his grace knew, the common wealth was afore his grace, and muſt bée whē his grace is gone, and the pyllers and pollares came with him, and ſhould alſo goe away with him. Notwithſtandyng if the common wealth were in ſuch a condition, that it had néede of them, then might his grace ſo lōg vſe them, or any other thyng in their ſtede, ſo longe as the common wealth néeded them. Notwithſtandyng I ſayd, thus much did I not ſay, in my Sermon agaynſt them, but all onely I damned in my Sermon the gorgious pompe and pride of all exteriour ornaments. Then he ſayd, well, you ſay very well. But as well as it was ſayd, I am ſure that theſe wordes made me an hereticke, for if theſe wordes had not béene therein, myne aduerſaryes durſt neuer haue ſhewed their faces againſt me. But now they knew wel that I could neuer bée indifferently heard. For if I had got the victory, thē muſt all the Byſhops, and my Lord Cardinall, haue layd downe all their gorgious ornamentes. For the which they had rather burne xx. ſuch hereticks, as I am, as all ỹ world knoweth. But God is mighty, and of me hath hée ſhewed his power, for I dare ſay, they neuer intented thing more in their liues, thē they did to deſtroy me, and yet God of his mercy hath ſaued me, agaynſt all their violence, vnto his godly wiſedome is the cauſe all onely knowen.

Cardinall wolſey lyked well hys pyllers & pollaxes.

where bee they now.

The Byſhop of London that was then called Tunſtall, after my departyng out of priſon, ſayd vnto a ſubſtāciall man, that I was not dead (for I dare ſay his conſcience did not recken me ſuch an hereticke, that I would haue killed my ſelfe, as the voice wēt, but yet would hée haue done it gladly of his charitie) but I was (ſayd hée) in Amſterdame, where I had neuer béene in my life (as God knoweth, nor yet in the countrey this v. yeares) & certaine men did there ſpeake with me (ſayd hée) and hée fained certaine wordes, that they ſhould ſay to me, & I to them, and added thereunto, that my Lorde Cardinall would haue me agayne, or it ſhould coſt him a great ſumme of money, howe much I doe not clearely remember. I haue marueile that my Lorde is not aſhamed, thus ſhamefully, and thus Lordly to lye, all though hée might doe it by authoritie.

Tunſtall Byſhop of London had intelligence where D. Barnes was become.

And where my Lord Cardinall, & hée would ſpende ſo much money to haue mée againe, I haue great maruaile of it. What can they make of mée? I am a ſimple powre wreatch, and worth no mans money in the worlde (ſauing theirs) not the tenth peny, that they will geue for mée. And to burne mée, or to deſtroy mée, can not ſo greatly profite them. For whē I am dead, the Sunne, & the Mone, the ſtarres, and the element, water and fire, yea and alſo ſtones, ſhall defende this cauſe agaynſt them, rather than the veritie ſhould periſhe. But if they bée ſo charitable to doe good workes, and to ſpende their money ſo well, they haue priſoners & powre men inough in the land, let them beſtowe their money of them. And as for mée, I doe promiſe them here by this preſent writing, and by the faith that I owe to Chriſt Jeſus, and by that fidelitie that I owe to my prince, that if they will bée bounde to our noble Prince, after the maner of hys lawe, and after good conſcience, and right, that they ſhall doe mée no violence

I am now here what ſaye to you me.

Good counſayle geuen to the Byſhops.

lence, nor wronge, but diſcuſſe and diſpute theſe articles, and all other that I haue written, after the holy worde of God, and by Chriſtes holy ſcripture with mée. Then will I (as ſone as I may know it) preſent my ſelf vnto our moſt noble prince, there offring my ſelfe to his grace, that I will either proue theſe thinges by Gods worde againſt you all, or els I will ſuffer at his graces pleaſure. Whom the father of heauē preſerue in honour. Amen. And if you refuſe this condition, then ſay that you are neyther good, nor charitable. For I dare ſay you can deſire no more of a Chriſten man.

The xxiij. article. PRieſtes doe mumble, and rore out their Dyriges, and Maſſes in the Church and churchyardes, for theyr founders, curious to ſpeake theyr wordes diſtinctly. But I enſure them that their prayers ſhall doe them no good, but onely *acceptatio diuina*. As for this article, the Byſhops did not make much of, for they perceiued that it was gathered without any ſētence. For my ſaying was, that men ſhould make their prayers in ſuch a fayth, and with ſuch a deuotion, that God might accept them, and not ſo idely, and without all deuotion bable, and ſay their dyriges, alonely of bondage and of cuſtome, and not of deuotion. I brought the ſaying of the Apoſtle for mée, which ſayth: Let your peti-
Phil.4. cions, and prayers appeare before
Iaco.1. God. And alſo hée that aſketh, let him aſke in faith, nothing doubting.

The xxiiij. article. THere is no prayer acceptable to God, except it bée fetched from the fyre of the aulter. This article was alſo gathered without any ſentence, for my aduerſaries did not greatly care what they made of ſuch articles, as pertayned to learning, and edifi-ing. And therefore they neuer erred ſo much as they did in them. For in thoſe articles that were againſt the Byſhops, they did great diligence, & in a part of them gathered theyr very true ſentences, and myne owne wordes. though in thoſe thinges they left out vncharitably, thoſe wordes that made for my declaration, and alſo for the probation of my ſaying, the which I haue alſo here left out, all onely adding the articles as thye laid them againſt mée, that all men may ſée ỹ worſt that they had againſt mée. For all men may thynke that they wil neither lay the beſt, nor yet the truth againſt mée. But this article dyd I thus preach: that men ſhould not in their petitiō and prayers, put to their good workes, nor their good déedes, and their merites: As O Lord I doe faſte, I doe pray, I am no theife, I am in charitie with all the world, and for them deſire God to bée mercifull vnto them. But they ſhoulde deſire the father of heauen to bée mercifull vnto them, alonely for Chriſtes merites. For they were ỹ things wherby both wée, and our prayers are accepted in the ſight of the father. And Iohn.14. to proue this I brought certayne Scriptures. As this: whatſoeuer yée ſhall aſke the father in my name, hée ſhall geue it you. And alſo the figure of ỹ old law, where there was no ſacrifice done, but with ỹ fire that was taken from the aulter. Now did I ſay, that Chriſt is our aulter. But thys myne aduerſaries vnderſtode not. But I maruayle what this article doth amonge the other hereticall articles? I thinke they doe not recken it hereſie.

The xxv. article. HEe did not praye for the three eſtates of holy Churche, neyther made hée his prayers in ỹ beginning of his ſermon, according to the olde cuſtome, but at the laſt ende, and for the true knowledge of all Chriſten men, making no prayer to our Lady, nor for the ſoules in purgatory, nor for grace expedient. If the Byſhops had had any indifferency in them, or any charitie, they woulde haue bēne aſhamed that ſuch articles ſhoulde haue bēne brought afore thē. What is this to the purpoſe of hereſie, that I did not pray for the three eſtates of holy Church? And yet they graunt, that I prayde for all true Chriſtē mē, and that men might come to the true knowledge. Is not all the church contayned in this? But they bē vncharitable men, without all cōſideration,

they

they bée so blinded in their worldly honour. That I did not pray to our Ladye, nor for the soules in purgatory, what is that to heresy? for then were the Apostles heretykes, for they did not pray in their sermons to our Lady, nor yet to ỹ soules in purgatorye. And as for praying for grace expedient, that is not the preacher bound to doe openly. But mée thinketh by these articles, that God gaue mée a greate grace, that I durst so boldely reproue their abhominable liuing not fearing the daunger that should come thereof, but this I leue to other mens iudgement. And I dare boldelye say, ỹ if I had spoken tentymes asmuche against ỹ auctorite of our noble prince and agaynst all his noble dukes, and Lordes, & had taken all power, both spirituall and temporall from them, and geuen it to our idle byshops, then had I bëne a faythfull christen man, for I had defended ỹ liberties of holy church. But god send them his grace, and space for to conuert. Amen.

Liberties of holye Churche may in wise bee impugned.

The whole disputation betweene the Byshops and Doctour Barnes.

NOw most honorable, & gracious Prince, here haue I shewed your grace the articles, that myne aduersaries vncharitablie, hath layd agaynst me. In the whiche though a greate many of my wordes, and sayinges were. Yet neuertheleſſe there was left out all those things, that did make for my declaration, and for probations of my wordes, and also for mollifying, and temperatyng of those thinges, that seemed to bée somewhat hardily spokẽ, agaynst the Byshops. The whiche thinges were to longe to recite vnto your noble grace. But as God is my iudge, and also my conscience, and all my wordes, and dëedes, and all maner of my liuyng, and conuersation, I did neuer intende, to speake agaynst the Byshops, or els any other man, further then their liuing, and conuersation were agaynst the blessed word of God, and the holy doctrine of Christes Churche. For the truth is, there was no great clerke in the Church of God this. CCCC. yeares, that wrote any thyng, but hee complained behemently agaynst the liuing of the spiritualtie. Let their bookes bée brought forth, to proue whether my saying be truth or not. Alas is it not a pituous case, yea and also agaynst all law and conscience, that I poore man shalbée thus violently cast away, for speaking agaynst these vices, that bëne damned by almightie God: and by all hys holy creatures: yea and the Byshops them selues, and all the worlde must graunt that they doe liue as euill, yea and rather worse, then I did speake: Oh Lord God, where is loue to vertue: where is the shamefaltnes that Christen men ought to haue: where is Iustice: That I shalbée thus shamefully cast awaye, for speakyng of that thynge, that euery Christen man is bounde to speake: They doe so lyue, and I beyng a preacher of the verity, must bée condemned, for speakyng agaynst it.

All the auncient & learned fathers cry out vpõ the pryde & lewdelyuyng of the Byshops.

But most gracious and mightie Prince, God hath set your grace in the same honour, and dignitie, that you by Gods ordinaunce, ought to defende those men, that are oppressed wrongfully. Wherefore humbly, and mékely, and with all lowlynes, & reuerence, I beseech your grace to minister vnto me gracious iustice, & let me bée heard indifferently, whether that I can iustifie my cause, with learnyng or not. If I can not iustifie it, your grace is a minister of iustice, I will refuse no maner of payne that shal bée due for my trãsgressiõ. Wherfore ones agayne, with all mékenes, and lowlynes, in the way of charitie, and in Christes name, and for his swéete bloud sake, that hée hath shed for your grace, yea and also by ỹ ver-

In earnest petition made by Doctour Barnes.

sue of your auctoritie, that the heauẽly God hath deliuered you, I doe require, and desire of your grace audience, and iustice. I and all my parẽtes bee your naturall subiectes borne, and a great many of vs hath dyed in your graces quarell and yet is there none of vs, but are ready to doe your grace that seruice, with our bodyes, & blond that shall become trewe subiectes to doe, to their noble prince. Wherfore thyrdely, in my name, and in all our names (for al they are rebuked in me) with all meekenes & reuerence, I beseche your grace of gracious audience and of fauorable iustice. This thing I trust your grace will not denye me Nor yet take any displeasure with me your powre subiect, for thus requiring. For I haue none other prince, nor Lorde to seke vnto here on earth, but vnto your grace onelye. Nor can I come to any charitable ende with myne aduersaries. Wherefore I am compelled by extreme violence, thus to complayne vnto your grace, for my name, and fame, and estemacion, & all thinges that belong to an honest powre man in this world, is take wrõgfully from mee hereby, and haue bene by ỹ space of .9. or 10. yeres (which is no smale tyme) compelled to liue in misery, and obloquy. Wherfore most gracious prince, lamentably I cry, & call vnto your grace, for gracious audience, & indifferent iustice. It were to long a processe to trouble your grace with, to tell all the vncharitable handlyng, that the Cardynall, and the byshops apoynted by hym, dyd vse with mee. But I wil make vnto your grace a short somme of it, as neare as I can call now to remembraunce.

1525. In the yeare of our Lorde. 1525. ỹ. 24. day of December, dyd I make a sermon, at the request of the parish in S. Edwardes church in Cambrige out of the which sermon dyd myne aduersaries gather these articles: which when I knew, I offered my selfe to preach agayne the sonday folowing. And to declare my selfe, and my meanyng clearely. But Doctour Rydley, and Doctour Preston, chaplens, and kynsmen to ỹ byshop of London fond the meanes, ỹ the Vicechaũcelour did inhibet me to preach. But I could neuer know any reasonable cause why, but that alonely hee sayde, it shoulde bee for my profyt to holde my peace. And with this I was so content. Tyll at the last, that these foresayd doctours with one master Tyrell gathered in in writyng certayne articles, and presented them to the vicechauncelour, which sent for mee, and asked mee, what I sayd to those articles. I aunswered, that they were none of myne, But certayne wordes, and sentences there were in them, that I had spokẽ, but that was left out, ỹ should make for my declaratiõ. Wherefore I sayd they were none of myne, And that I would bee reported by the audience. To this hee sayde, that I should take hede what I denied, for if they brought wytnes agaynst me, thẽ must I nedes dye. I aunswered, that the witnes shoulde bee false, for I neuer spake them. Then sayde hee, I could not proue a negatiue. I aunswered, that I would proue ỹ witnes false, what so euer hee were. Hee sayd, whether they were true or false, I must suffer for it, if witnes come in agaynst mee, for that was the lawe, I sayd, how ỹ was a piteous case. And by that lawe they might condemne our S. Christ. Hee sayd, how ỹ I shoulde remember mee what I did, for the matter was so daungerous, and so haynous in the lawe, that I might haue no counsell. Then I aunswered, & sayd, well, let god helpe, which knoweth all things. This was in the vniuersite scholes, the dores shut fast, no man being w in on my parte, but I alone. But of my aduersaries parte, was there doctour Rydly, doctour watson, doctour Preston, and a doctour of law, whose name I haue forgotten, their was also one master Foke, & mayster Tyrel which was appoynted amonge them, to bee the presenter of these articles.

Doct. Barnes inhibited of preachyng.

The Popish law is tyrannous.

Nowe the Vicechauncelour when hee coulde haue no more of mee, in cõmunication betwene vs, hee asked mee, what I would doe, I answered, hee should goe his way, and set hym downe, and heare their complaint,

and

And I would make such an aunswere as God should put in my mynde. Hée required me instantly, not to cast my selfe away. So hée went and set hym downe, and I was called before him. As soone as I came, then stode forth M. Tyrell, & presented a roule, in the which were certayne articles (as hée sayd) gathered out of my sermon, of ỳ which some of them, sayde hée, were contentious, some were seditious, some were sklaunderous, and some were hereticall. When hée had thus spoken, Then sayd I to hym, God M. Tyrell, wyll you present any of these articles as heresye? At this word spake ỳ vicechauncelour to mée, good mayster doctour, let that passe. Wyll you hée content to submyt your selfe? Then sayd I where so euer I haue spoken against Gods word, or against the exposition of holy doctours, I will hée content to bee reformed, and to submyt my selfe. But with this was not doctour Rydlye, nor doctour watson content, except I should adde vnto it, If I had offended the lawes of the church. But at that I stopped, and sayde, it was to large, for I knewe not, what they ment by the lawes of the church, nor I was no doctour of lawe. Wherefore I iudged it sufficient for mée, to bée reported by Gods worde, & by the exposicion of holy doctours. For that was my facultie. Thẽ the Vicechauncellour reken ed, that it was sufficiẽt for mée. But we could not agree in a great space, in this thing. Wherefore I sayd I would agrée to all maner of lawes, ỳ were not gaynst Gods worde, nor S. Agustine nor S. Hierome, nor yet against none of the foure doctours. So did it rest ỳ day, at this poynt, and no more was handeled. For in this tyme was the whole body of ỳ vniuersitie gathered togither, and knocked at the schole dores, and said, they would heare the examination, seeing the matter was manifest. And these few persõs should not take auctorite on them onely to here, and to determine such causes. Than the Vicechauncelour sent the bedell to the dore, requiring them to hée content, but they were the more moued, and knocked forer. So rose the Vicechauncelour, and went hym selfe to the dore, & gaue them as good and as faire words as hée could. But the conclusion was, they would not departe, except they might heare this matter iudged, and as they sayd, it apertained to learning. And they were the body of the vniuersitie. So ỳ Vicechauncelour came backe agayne vnto vs all, and sayde, wée must geue ouer this matter for the vniuersitie is in a rumour, & so departed wée a sunder.

Doctour Barnes is accused of contention, sedition and heresie.

The bodye of the Vniuersitie stirred vp.

Thẽ within two or three dayes after, was I cauled into Clare hall, to ỳ Vicechauncelours chamber, where were also the foresayde doctours, gathered agaynst mée. There did they entreate mée with good wordes for to hée cõtent to bee ordered after mayster Vicechauncelours councell, I did require, that mayster Vicechauncelour would indifferently heare mée, and myne aduersaries togither, And then if I had sayde any thing agaynst learning, I would hée ordered at mayster Vicechaũcelours cõmaũdement. Thẽ sayd they, that it was done for my prayer, that mayster Vicechaũcelour did not sit in iudgmẽt. For (as they sayd) they were all my frends, and would hée lothe that my matter should hée heard in iudgemẽt. For if there came any witnes against mée (as they were sure there would) thẽ were I but lost. I aunswered, what witnes soeuer should come to proue those articles as they were layde against mée, I would proue them false. For I had preached openly, and many learned men were at my sermon, and I doubted not, but they would testify the truth for both partyes. But then aunswere was made mée, that if thre witnesses came agaynst mée, then would thrée and twenty not helpe mée, for that was ỳ course of the lawe. Then sayde I: This is a pitious case, ỳ a man shall not hée reported indifferently by his audience, seing it was in the Vniuersite. But by 2. or 3. false witnesses. Wherefore I would abide the daũger & let myne aduersaries doe their vttermost. If I shall thus dye, I must hée content (sayd I) I am no better

Here yee may note the course of ỳ Popes lawe.

then our master Christ. Then was there many wordes vsed, and many daungerous wayes shewed mée, to haue withdrawen mé from this purpose, but I did stād fast in it. So they required mé to goe backe into a chāber, & they communed togither secretly alone. And at ỳ last they sent vnto mé the Vicechauncelour, which intreated mé very sore, to bée content with their ordinaunce. For by his cōscience hée could not perceiue, but they were all my frendes, and intended to saue both my name and fame, which they could not doe (the lawe was so daungerous) onles I would followe their counsell. Then asked I M. Vicechaūcelour, what they would that I should doe. For truely (said I) these articles were falsely, and vncharitably layde vnto mé. Hée aunswered, that there should bée no ieoperdy in ỳ matter, and therfore I should bée contēted to graunt thē. But vnto ỳ I would not agrée in any wise. Wherfore I desired hym to depart agayne vnto thē, and I would come, & make them a resonable aunswer, So came I in, making this protestation first.

A subtile, craftie, and popishe Chaunce-lour.

A protestation.

Right worshipful maisters, I trust you bée all my frendes, and haue so much charity in you, that you will not cast mé away, onles you perceiue a great faute, and obstinacy in mé, the which I trust you shall not fynde, for I did neuer intende, to speake, nor yet to doe, agaynst Christs holy doctrine. Notwithstanding, seing that ỳ lawe is so daungerous, as M. Vicechauncelour, and you haue tolde mé: Therfore I had rather put my selfe vnto your charitie, then to stande to ỳ daunger of the lawe. And for this purpose two of these articles that be layd vnto mé thus I aunswer.

D. Barnes answere to the articles alleaged against him.

These articles as they doe here stande, were neuer mine nor I neuer intended to speake them, as they bee here written. But neuertheles I doe graunt, ỳ here bé many of my wordes and also a great many of my sētēces ỳ I did speake. Wherfore I doe submit my self vnto you, desiring you charitably to deale wt mé, & not to take my wordes to ỳ worst sence. Then made they mé to bée sworne, to stande to ỳ Vicechauncelours determination. At that I stopped a great while, but at ỳ last I graunted to abide his determinatiō, if it were not agaynst learning and charitie. And vpon this the Vicechauncelour alloyled mé, as they said *Ab excōmunicacione iuris*. Now had they there standing vnknowen vnto mé, a notary, which did make an instrument of all my agrēmentes. For I did not know, but ỳ they dealt with mé as frendes, and as priuate persons. And this instrument made by the notary, was afterward presēted vnto the court, for witnes against mé, when I was brought bēfore the byshops. And as we were thus talking in ỳ Vicechauncelours chamber, The Vniuersitie gathered togither, so that ỳ bodye of ỳ Vniuersitie was there. And then sent they by certayne maysters, and bachelours of diuinity to ỳ Vicechauncelour, requiring him that they myght bée admytted to here the examination of mé, in as much as they had hearde mé preach. Aunswere was made agayne, that there was no suche matter in hand, but that they did deale with mé frendlye, to deuise an ende moste to my profite. By the reason of the which congregation, we were compelled to departe a sonder, as for that tyme. And so rested ỳ matter still, the space of a moneth. In the which tyme, doctour Watson, and doctour Preston, at the agrēment of the Vicechauncelour, wente & wrote a reuocation, and made it of euery article by it selfe, making me in the reuocation to graunt ỳ articles, as they were layde against mé. Addyng also to euery article, that bēcause some men had so vnderstode mé, therefore I should reuoke the article, as in the fyrst article, where I had sayde, after the mynde of S. Hierome, ỳ all dayes were of lyke vertue. They added, ỳ certaine men did take mé, ỳ I would haue no holy dayes. And therefore I must reuoke that article as herefye.

Note here the craftie and wily Foxes.

Note here the most false and deuilishe practise of the popishe clergie.

Item where I had spoken in myne articles agaynst the gorgious pompe, and pride of spirituall ornamentes. They did adde, ỳ certayne men dyd

take

take out of my sayinge, that I would haue no halowed chalices, nor vestimentes, nor yet any ornamentes in ỹ church, And therefore I must reuoke that article, as heresy. And so in euery one of my articles where they coulde expounde a word to an euell sentence or els of malice, make any mischeuous, or sedicious saying, that layd they to mée, & would haue me reuoke it, as though it had béene my saying, and meaning. So there was neuer an article, but that was either heretical, sedicious, contentious, blasphemous or els, *pijs auribus offensius.*

Moreouer, I had in ỹ same place a good frende, the which wrote the same reuocation priuely, as fast for mée as hée did wright it for doctour Preston. The which man is yet aliue. Nowe when I had this thing in wryting, I called into my chambre, an eyght, or tenne, of ỹ best learned men, ỹ were in Cambrydge, the which hée yet aliue, as farre as I know, sauing maister George Stafforde, and maister Bylney. Of all these I asked their counsell, what they thought best to doe, seing this reuocation was so vncharitably made, and thinges falsly layde vnto my charge, which were not in myne articles, nor yet could hée charitably take out of them. They also concluded, that it was neither right nor conscience, that I should agrée to this reuocation. Wherefore afterward when the Vicechauncelour called me agayne afore doctour Rydley, doctour Watson, doctour Preston and maister Tyrell, and deliuered mée this reuocation in his chambre, which I should rede openly ỹ sonday following in S. Edwardes church, and should saye neyther more nor lesse, then was therin written. Yea and should also promyse, that if I were afterward called forth by any hygher power spirituall, to bée content, and suffer all payne, & punyshment, that hée or they shoulde lay vnto mée, Then would I not agrée in no wise to this determination, nor consent to these condicions. For they were neyther agréeable to learning nor yet standing with charitie.

There were certayne articles condemned for heresie, that were as true as S. Johns Gospell. And charity would not, that I should bée blamed for that thing, that I neuer spake, nor thought, but alonely malicious persons dyd take out of my sayinges false meaninges. Wherefore here was a greate tragedy among thē. For some sayde, that I was periured, by ỹ reason I was sworne to abide the determination of ỹ Vicechauncelour. And the other parte rekened, that my oth bound mée not, by the reason that it was so vncharitably made, the which was not their promyse to doe: Yea ỹ Vicechauncelour hym selfe, thought it to extreme. So ỹ after many words ỹ the cōgregation of them was dissolued, and I should make an aunswere within eyght dayes, what I would do Now in the meane season, did maister Tyrell ride to London, and founde ỹ meanes (by the reason that hée could not obtayne his mynd in the Vniuersitie, for I sayd I would appaele from the vicechauncelour, to ỹ whole body of the Vniuersitie) that the Cardinal sent downe doctour Capon, and a sergeant of armes, called Gybs̄, which did arest mée in the Vniuersitie, for to appere before your graces counsell. So was I brought vp to London, ỹ Tuesday afore shroue Sondaye, and on the Wedensday at night after was I brought afore the Cardinall in hys gallery at Westmynster, which toke & red all my articles quietly, tyl he came to the 6. There hée stopped and asked mée, if a byshop might haue any more Cities thē one. I aunswered, ỹ a Byshop was instituted to instruct, and teach the Cytie, & therfore hée might haue as much vnderneth him, as hée were able to preach and teach to. And to that mée thought S. Paule did agrée commaūdyng Timothe to set in euery Cytie a Byshop. Wherefore I knew none other order but this.

Then sayde hée: That in Paules dayes, a Citie was 6. or 7. myles long, beside the subburbes and of that whole Cytye, was there but one Byshop. So likewise now, a byshop had but one Cathedrall sée, and all the residue of the countrey, were as subburbes vnto it. To this I sayde no-

God to helpe his true preachers stryreth vp some good men.

Barnes arrested by a Sergeaunt at armes.

O cruell & mercyelesse Papistes.

thyng, for hée woulde heare mée no more, but returned and read forth ẏ articles, till that he came to the xxij. articles, where hée founde his ppliers, and his pollaxes. And there hée stopped, and had a great disputation with mée of them, as I haue written afore in my articles. So at ẏ last wée came so farre, that I sayde, how these articles were uncharitably gathered out of my Sermonde. Than hée sayd, you are defamed of heresie. I answered, and sayde: I trust there is no good mã that knoweth me, which will suspect mée. Hée sayde, doe not you knowe that there is a rumour, how that you bée brought afore us for heresie? I aunswered, that rumour is scattered by mine aduersaries of malice, and not of any occasion that I haue geuẽ. Ye sayd, I beléeue that to bée true, but how will you purge your selfe: I answered, I wyll bée bounde to bryng unto your grace xx. honest men, and well learned, of good name and fame, that shall depose for mée, how that I am not worthy of this infamy. Then hée sayde, can you bring mée vi. or x. doctours of diuinitie, that will sweare for you, that you are neyther giltie, nor yet worthy to bée suspected? I aunswered, that it was not possible to bryng so many Doctours for mée, séeing there were no more but two at my Sermonde, and they belonged both to Byshops. Wherefore I supposed they would not testifie wyth mée: But I woulde bryng as many honest men, as shoulde bée required, and they shoulde bée as well learned, and better then I, for to testifie wyth mée. But he sayde, that woulde not helpe, for they must bée my péeres, after ẏ forme of the law. I sayd, ẏ was impossible. Then sayd hée, you must bée burned. I answered, that I trusted to haue more grace, and fauour at hys hand. Hée sayde, hée was sworne to mayntayne the lawes of ẏ church, and therfore hée must follow ẏ forme of the lawe. Wherefore I shoulde take deliberation with my selfe, whether I woulde stande to the course of the lawe, or els submit my selfe to his grace.

Cardinall greatly delighted and esteemed his crosses and pollaxes.

Nothyng els.

Now because I had once submitted my selfe to the Vicechauncelour, and I was thereby excuuented: Therefore, I thought I would now not bée so hasty in submitting my self: And therefore I aunswered, that I woulde submit my sélfe to his grace, in any thing that coulde be proued agaynst mée, that I had spoken, contrary to learning. Ye sayd, that this was no submission. And I woulde graunt no more. So after much communication, hée concluded wyth mée, & sayd, how that I was but a fole, & coulde not perceiue, how good hée was unto mée. Wherefore séeing that I woulde bée reported by my déedes, therefore hée had signed xb. or xb. Doctoures (sayde hée) the which shoulde ẏ nexte day heare mée. And so the nexte day, which was on the Thursday before Festigam Sonday, was I brought into the Chapterhouse of Westminster, where sate ẏ Byshop of Bathe, as principall iudge, and the Byshop of saint Asse, the Abbot of Westminster, the Abbot of Burye, Doctour Quarton, Doctour Allen, Doctour Stephen then secretary, with many moe, which I knew not. Then sayd the Byshop of Bathe: Syr you are defamed of heresie: but I denyed the same. Hée sayde, yée doe sée what a multitude of people here is gathered to heare your examination, whiche must rise of some fame? I sayde, that I knewe no cause of that gathering, for I knewe neuer a man there, nor brought any man wyth mée, sauing a childe of xij. yeares.

The maner of the examinatiõ at Westminster.

Than sayde hée, Dyd you neuer heare of any man, that you were accused of heresie? Than sayde I, Men may say their pleasures, I can not let them, but it is no matter to mée as long as I am faultles.

Then sayde hée, wée doe beléeue that you are faultles, but yet you must purge your selfe, and declare your innocency. I answered, to that I was content, and woulde bée reported by all men that euer knew mée, or heard mée. Well sayde hée, that is wel said. Now sayde hée, bée there certayne articles deliuered unto us, agaynst you,

what

Here ye may note the crafty iuggyng of the Papistes.

what say you to them? My desire was to know myne accusers. Nay sayde hée, wée proceede after an other forme of the lawe, wherefore, what say you to these articles? I aunswered, that they were vncharitably gathered agaynst mée, wherefore I did deliuer certayne articles into the court, subscribed with mine owne hande. As sone as they had them, than had they what they woulde, for I was nowe come in further daunger, then I wist of, for now must I nédes purge my selfe after their request, or els reuoke all thinges that they had alde against mée, as though they had béene myne, or els I must nédes dye, after their lawe. The which thyng I than neyther knew, nor suspected, And thys hath béene the cause, that all maner of men, whatsoeuer they were that came afore them, were they neuer so good, nor innocent, must nédes bée heretykes, if they were not good vnto them, the which they were seldome, as their déedes hath declared.

The more innocēt the sooner trapped and condemned among the Papistes.

But to come to our purpose, they enquired diuers questions of mée, nothing perteyning vnto mine articles: As whether a man might sweare or not? And whether my Lord Cardinall were myne ordinarye iudge or not, wyth other lyke captious interogations, at the last they came to my first article, and inquyred of mée, if all dayes were alyke. I sayde, after the mynde of S. Hierome, that all dayes were equall. Then asked they mée, if wée shoulde kéepe any holy dayes? I sayde, yes. And in this matter wée had a great disputation, till at the last my Lord of Rochester came. And hée asked mée if this commaundement, *Sabatum sanctifices*, were a ceremoniall, or a morall precepte? I answered, that it was a ceremoniall, alleaging for mée S. Augustine. Thā sayd hée, that I was not learned. But allwayes when they had asked of mée a question, and I had assoyled it, so that they neyther woulde, nor coulde abiecte any thyng agaynst mée, than was I commaūded allwayes to stand a parte. And they layde their heades togither, till they had inuented an other captious question. Than was I called agayne, and myne answere geuen, I was cōmaunded backe agayn. Thus they continued with me thrée dayes, in the which space their Notary wrote a reuocation of all my articles, before the tyme that myne aunswere was heard. And on the thyrde day after none, about iij. of ỹ clocke, was there a greate long rolle offered vnto me for to read word by word as it there stode, and commaundement was geuen me by ỹ Bysshop of Bath, that I should not speake one word afore the people, more or lesse, thē was written in the rolle, for if I did, hée would handle me well inough. So I required first to sée what was writtē in the rolle, or I would graūt vnto it. Aunswere was made, that if I would read it as it was written, well & good, if not, I should stand to the ieoperdy. So I desired them to know, if they had condemned any of my articles for heresie.

Epist. xix

They sayd, yea. I asked thē which it was. They sayd they would not tell me more, then was writtē. I aunswered, Alas my Lordes, ỹ truth is, that to my iudgement I haue spoken nothyng, but that standeth with S. Augustine, with S. Hierome, and with other Doctours of holye Churche. Wherfore if it shall chaunce me thus to bée cōdēned, and not to bée taught: wherein, I can not tell what I should preach in tyme to come. The Bysshop of Bathe aunswered, that I shoulde take no care for that, for as for preachyng hée would prouide for me. But I should alonly aunswere, if I would read this rolle, or not. I desired that they would first pointe with their finger (if they wold not speake it) which article they had condemned for heresie, and I would bée bounde to proue it true by S. Augustine, or els by S. Hierome, or I would bée takē for an hereticke. To this said the Bysshop of Bathe, that if S. Augustine, and S. Hierome were here, they should stād to the determination of the Church. Vnto whom I sayd, that the Church had so determined of S. Augustine, & S. Hierome, that if any other church

Doctour Barnes forbydden preachyng.

determined agaynst them, I would suspect it. Well sayth hée. If you will stand vnto them, doe. We are contẽt, alonely tell vs whether you will read this rolle or not.

Then sayd I. My Lordes, I beséech you in the way of charitie, and for Christes sake, deale charitably with me, & doe me no wrong. For S. Paule sayeth, that you haue power geuen, to edifyng, and not to destruction. Very well, sayd the Bysshop of Bath, ye nede not to feare. Here bée to many witnesses, that we should oppresse you wrongfully. But sayd hée, tell vs whether you will read this rolle or not? This is the thyrd tyme, & the last. Then sayd I. I will not graũt to it, except I may first sée it. Doe as it shall please you. At this they sat all still, wonc loking on the other. Then the Bishop of Bath commaunded me to departe aside. So toke they their counsell togithers. And at the last I was called agayne, and this was sayd to me. Syr ye shall haue a man, that shall read it vnto you afore. Well said I. I am content. And so one of their Notaries, a lay mã, was assigned vnto me, and we departed a litle aside, & there bée began to read. The yeare of our Lord, such a day of the moneth, was one Doct. Barnes conuented before the bysshops in Westminster, for certeine articles, which were gathered out of a Sermonde, that hée preached in Cambridge, of the whiche, some of them bée sclaunderous, some bée erronious, some bée contentious, some bée seditious, some bée foolishe, and some bée hereticall. When that hée came to this worde hereticall. I asked hym, which of them were hereticall? Hée answered mée agayne, yée haue heard what my Lordes sayth. I can make you no answere.

Note here the tyranny of the Papistes.

Alas sayd I, shall I bée thus condẽned for an hereticke, and can not tell what is myne heresie? Then sayd hée, it belongeth not to me, speake vnto them. Well said I. Read no more. So went I agayne before the Bysshops. And fell downe on my knées, and desired them for the better passion of Christ, that they would shewe vnto me, whiche article they condemned for heresie, and then if I would not bée taught, they should handle me after the forme of law. But to this the Bysshop of Bath aũswered, & sayd, I should chose whether I would read ỳ rolle, or els bée burned: ỳ one of both I should doe. Thẽ sayd I, Jesus haue mercy on me, I will surely not read it. And so I deliuered it to them againe.

That was the lest.

Then the other Doctours cryed vppon me, the one here, the other there, that I shoulde remember my selfe, and not to cast my selfe awaye after this manner. For to read the rolle, said they, was but a small thing, and I was neuer the worse mã. And I should sée that my Lord Cardinall should bée good, & gracious vnto me, and they would all speake for me, so that I supposed in very deede, that they would haue required no more of me, but for to haue read the rolle afore ỳ face of the world, that I should not seeme to haue the victory agaynst them all, which thing I did not greatly regarde. But in very deede, and if I had knowen, that there had bene so much Poyson, tyranny, and cruelnes, in them, as I founde afterward, I would neuer haue read it, to haue dyed for it. But God bryngeth all thinges to passe at his pleasure.

Grace without deseruyng.

Now vpon this opinion that I had in them, and by the reason of theyr good wordes and pitnous, that they spake vnto mée. I graunted to reade the rolle. But than when I would haue read it, the Bysshoppe of Bathe sayd, it was to late. So was there a great disputation betwéne them, vpon the matter: Till that Doctour Quarton sayd, my Lorde it is not to late, for it is all in one session, and in the tyme of one iudgement. But the Bysshop of Bathe (our Lord forgeue him) sought all ỳ meanes ỳ hée could, & vsed all maner of crueltnes to haue destroyed mée. Neuertheles, at ỳ last hée deliuered mée ỳ rolle for to reade. Thẽ was all ỳ people ỳ stode there, called to heare me. For in ỳ other iij. dayes, was there no man suffered to heare one worde that I spake. So after their commaundement that was geuen mée, I red it, adding nothing

to

to it, nor saying one word, that might make for myne excuse, supposing that I should haue founde the Bysshoppes the better.

Note here what crossing & tossing ỹ Papistes vse.

After this, I was commaunded to subscribe to it, & to make a crosse on it. Then was I commaunded to goe kneele downe before the Bysshop of Bathe, and to require absolution of hym, but hee woulde not assoyle mee, except I woulde first sweare, that I woulde fulfill the penaunce, that hee shoulde enioyne to mee. So did I sweare, not yet suspectinge, but these men had had some cromme of charitie within them. But when I had sworne, then enioyned hee mee, that I should returne that nyght agayne to pryson. And the nexte day, which was Fastingam Sonday, I should doe open penaunce at Paules. And that the worlde shoulde thynke that I was a marueylous haynous heretyke, the Cardinall came the next day with all ỹ pompe and pride, that hee could make to Paules church, and all to bring mee owte of consayte, And moreouer were there commaunded to come all ỹ byshops, that were at London, and all the abbots dwelling in London, that dyd weare miters. in so much that the prior of S. Mary spittell, and an other moncke, which I thinke was of Tower hill, were there also in their myters.

And to set the matter more forth, & that the worlde should perfectly know & perceiue, that the spirituall fathers had determined my matter substancially, The byshop of Rochester must preach there the same day, and all his sermon was agaynst Lutherians as though they had conicted me for one: The which of truth, and afore God, was as farre from those thinges as any man could bee, sauing that I was no tyrãt, nor no persecutour of Gods worde. And all this gorgyous fasing with myters and crossaues, abbotts, and priors were done, but to blinde the people, and to outface mee. God amend all thinges that is amysse. I had beene well content to haue suffered all these thinges, so I might haue come to a charitable end. But I must returne agayne after this to prison, & there remayne, tyll my Lord Cardinals farther pleasure. The which pleasure, I did abide fyrst and last, 2. yeares, and three quarters & yet could neuer bee at any poynt with thẽ. For I sent vnto ỹ byshop of London that was then, certayne worshipfull men of the Cyty of Lõdon, whose names bee these. Mayster Lambert, which hath beene Maior, M. Raynold, which hath beene shreue, M. Palmer, M. Petyt, M. Jones, and M. Pernell. And desyred these men in the way of charitie, to goe to the Bysshop of London, and to desire him to bee good and gracious vnto mee. And if I had offended, I would bee glad to make amends, almuch as hee should reasonably require of mee. Desiring hym to shew thẽ, what hee would of his charitie require me to doe, They for to bee bound vnto hym, ỹ I would keepe it.

The Cardinall had put the matter to hym.

This they dyd. But what aunswer ỹ they had of hym, they bee men aliue for the most part, they can tell. And amongst all other, maister Petit sayd vnto the byshop: Alas my Lorde it is a petuous case. If a man come in the daunger of your lawe, there is no remedy to helpe hym out. Yes sayde the byshop. What is that sayd maister Petyt? This is a yong man, & hath good frendes, which would bee right lothe to haue him cast away. wherefore if there bee any remedy, deuise you it, and we will bee bound for him. At this the byshop was astonyed, and sayde at the last, that hee would speake to my Lorde Cardinal for mee. Then these mẽ offered him to goe with him and to bee bounde for mee. Hee sayde it should not neede: But neuertheles hee spake so vnto them, or they departed, that whẽ they came home, there was not one of them, that durst geue mee so much bread & meat as hee durst geue his dog, nor yet speake one word to mee. Immediatelye after this, the byshop founde ỹ meanes, that I was sent to Northãpton, there to remayne as in a perpetuall prison.

The glorious assembly of the papistes.

God saue me from such speaking.

Thus most gracious prince haue they handled me your poore Oratour. I beseche your highnes, to bee good

and gracious vnto mée, & iudge, if this bée charitable dealyng, thus to cõdemne mée for an heretyke & not to shew mæ the poynt wherefore. But euen with a violent tyrannye, to compell mæ to doe, & confesse what they will, or els to bæ put to death. And if there bée any of them yet, ỳ will come forth, and proue any of these articles herefye, I will not refuse to suffer any payne, that your grace shall iudge me worthy. Thus our Lord Iesus Christe preserue your noble grace euermore Amen.

Onely fayth iustifieth before God.

NOw, if your grace doe not take vppon you, to heare the disputation, & the probation of this article out of the groũd of the holy Scripture, my Lordes the Bishops will condẽne it, afore they read it, as their maner is to doe with all thynges, that pleaseth them not, and which they vnderstand not: and then crye they, heresy, heresie, an heretick, an heretick, hæ ought not to bæ heard, for his matters bée condemned by the Church, & by his holy fathers, and by all long customes, and by all maner of lawes.

Vnto whom, with your graces fauour, I make this aũswere. I would know of them, if all these things, that they haue reckened, can ouercome Christ, and his holy worde, or set the holy ghost to schole: And if they can not, why should not I then bée heard: that doe require it in the name of Christ: and also bryng for me his holy worde, & the holy fathers, which haue vnderstand Gods worde as I doe: Therfore though they will not heare me, yet must they nédes heare them. In holy Scripture, Christ is nothing els, but a Sauiour, a redéemer, a iustifier, & a perfect peace maker, betwene God, and man. This testimony dyd ỳ aungell geue of him in these wordes. Hæ shall saue his people from theyr sinnes. And also S. Paule, Christ is made our righteousnes, our satisfaction, and our redemption. Moreouer the Prophet witnesseth the same, saying: For the wretchednes of my people, haue I striken him. So that here haue we Christ with his properties.

Math. 1.
1. Cor. 2.
Esay. 53.

Now, if we wil truly cõfesse Christ, then must we graũt with our hartes, that Christ is all our iustice, all our redemption, all our wisedome, all our holynes, all alonely the purchaser of grace, alonly ỳ peace maker betwæne God and man. Briefely all goodnes that we haue, ỳ it is of hym, by him, and for his sake onely. And that we haue nède of nothyng towardes our saluation, but of hym onely, and wé desire no other saluatiõ, nor no other satisfactiõ, nor any helpe of any other creature, either heauenly or earthly, but of him onely, for as Saint Peter sayth, there is no other name geuen vnto men, wherein they must bæ saued. And also S. Paule sayth, by hym are all that beléeue iustified from all thynges. Moreouer S. John witnesseth the same, in these wordes. Hé it is, that hath obtained grace for our sinnes. And in an other place. He sent his sonne to make agreement, for our sinnes.

Christ is all in all.
Actes. 4.
Actes. 13.
1. Iohn. 2.
1. Iohn. 4.

Now my Lordes, here haue you Christ, and his very nature full, and whole. And hé ỳ denyeth any thyng, or any part of these thyngs, or taketh any part of them, & applyeth them, or geueth ỳ glory of thẽ to any other person, then to Christ onely, the same mã robbeth Christ of his honour, and denyeth Christ, and is very Antichrist. Wherfore my Lordes, first what say you to this: and vnto the propertyes of Christ: If you graunt them, thẽ are we at a poynte. For they proue that fayth in Iesus Christ, onely iustifieth afore God. Secondarily, if you denye it (as I am sure you will, for you had leuer deny your Crede, thẽ graũt it.)

Now

How can you thē auoyde, but that you bée the very Antichriſtes of whō S. Iohn ſpeaketh? For now haue we tryed your ſpirites, that they bée not of God, for you deny Chriſt. That is, you deny the very nature, & the properties of Chriſt. You graunt ỳ name, but you deny the vertue. You graunt that hée deſcended from heauen, but you deny the profite thereof. For hée deſcended for our health, this denye you, and yet it is your Créde. You graunt, that hée was borne, but you denye the purpoſe. You graunt, that he is riſen frō death but you deny the profit therof for hée roſe to iuſtifie vs. You graūt that hée is a Sauiour, but you deny that he is alonely ỳ sauiour. I pray you wherfore was hée borne? to iuſtifie vs in part? to redéme vs in part? to doe ſatiſfaction for part of our ſinnes? ſo ỳ we muſt ſet a payr of old ſhoes, a lompe of bread, & chéeſe, or a louſie gray coate to make ſatiſfactiō, for ỳ other part? Say what you will, if you geue not all, and fully, & alonely to one Chriſt, thē deny you Chriſt, and the holy ghoſt. And S. Iohn doth declare you to bé contrary to Chriſt. This may alſo bé proued by a playne Scripture of the holy ghoſt, which is this. No man in heauen, nor in earth, neither vnder the earth, was able to open the booke, or to loke on ỳ booke, till the lambe came, vnto whom the ſeniours ſpake, on this maner. Thou art worthy to take ỳ booke, & to open the ſeales therof, for thou waſt killed, and haſt redéemed vs by thy bloud.

1. Iohn. 4.

The Papiſtes denying onely faith to iuſtifie denye the nature of Chriſt.

Apoc. 5.

How ſay you to this my Lordes? In heauen was there none founde, neither by the aungels, nor yet by the ſeniours worthy to open the booke, but Chriſt onely. And will you finde, that they could not finde? will you ſet an helper to Chriſt, whō they ſet alone? But I pray you tel vs what hée ſhall bée. All the world knoweth, that they bée good workes. But now, from whēce come your good workes? whether from heauen? or out of the earth? or frō vnder the earth? If they were in any of theſe places, where were they when the aungels, and the ſeniours ſought them? Haue you founde them? whom they could not finde? but let this paſſe. I praye you, what will you lay for your good workes? or by what title will you bring them in, to ioyne them with the lābe in openyng of the booke? The ſeniours haue layd for them, that the lābe alonely was worthy to opē the booke, becauſe hée was ſlayne, and redéemed them with his precious bloud. Now what cauſe laye you for your good workes? The lābe hath alonely dyed for vs? The lambe hath alonely ſhed his bloud for vs? The lambe hath alonely redéemed vs? Theſe things hath hée done alone? Now if theſe bée ſufficient? then hath hée alone made ſatiſfaction, and is alonely worthy to be our redéemer, and iuſtifier.

Chriſt is our onely redeemer & iuſtifier.

Chriſt onely hath wrought our redēption.

Moreouer, they that bée in heauen confeſſe, that this lambe is alonely worthy to redéme them. Bée your workes better then theirs? or cā your workes helpe them? If they can? then is not the lambe alonely worthy to redéme them. Moreouer, the ſeniours fall downe before the lambe, geuyng him alonely prayſe. And ſhall your good workes ſtande vp by the lambe? Then bée they better then the ſeniours. But let vs proue this thyng by open Scriptures. S. Paule toke ſo great labours to proue this article, as hée neuer toke in any other, & all becauſe hée would make it playne, and ſtoppe the mouthes of the agaynſayers. But all this will not helpe them, that haue not the ſpirite of God. Neuertheles, we will by Gods fauour, doe the beſt we can to confounde the croked enemyes of Chriſtes bloud, & thoughe we can not make them his frendes, yet at the leſt we will ſo handle them, that they ſhall bée aſhamed openly ſo to ſpeake agaynſt him, as they haue done longe tyme, and ſo will we handle them (by Gods helpe) that all the world ſhal know, that they glory in Chriſtes name, and by hym bée they alſo ſo high promoted in this worlde, that they can not bée higher, And yet deſerue they of Chriſt, worſt of all men.

But let vs goe to our purpoſe. S. Paule ſayth: All men bée ſinners, and

want

Roma.3. wante the glory of God, but they are iustified frely by his grace, thorough the redemption that is in Christ Iesu. What is this that all men haue sinned, yea and are iustified frely? How shall a sinner doe good workes? How can he deserue to be iustified? what call you frely? if there be any deseruing lesse or more, then is it not frely. What call you by his grace? if it be any part of workes, then it is not of grace. For as Saint Paule sayth:

Roma.11. Then grace were not grace. Here can be no euasion, the wordes be so playne. If you bring in any helpe of workes, then for so much is not our redēption frely, nor yet is it of grace, as concerning the part that commeth of workes, but partly of workes, and then doe you destroy all Saint Paule and his whole disputation. For he contendeth agaynst workes, & clearely excludeth workes in iustification, and bryngeth in grace onely. Nowe, that that is excluded in the whole by contention, can not be brought in, in parte to the cause. This is open in his wordes, where he sayth: Where is now thy reioyсing? It is excluded. By what lawe? by the lawe of workes? Nay, but by the lawe of fayth. We doe iudge therfore, that a man is iustified by fayth, without ỹ workes

Roma.3. of the lawe. Heare you not, that the glorіation of workes is excluded? and yet will you boaste your workes? Heare you not playnely S. Paules sentence, that iudgeth clearely wyth fayth, and agaynst all workes? How can this be auoyded?

Faith with out workes iustifieth.

Is it not cleare? What can be answere to it? Is not thys Paules proposition, that he toke to proue, faith onely iustifieth? It were but lost labour for Paule to proue that workes did helpe to iustification, For that the Iewes did graunt, and required no more, but that workes might not be clearely excluded. They were Christened, and content to receiue Christ for their sauiour, but not onely, and alonely. This was the contentation. In so much that they gloryed agaynst the Gentiles, which had no maner of workes, and for that dispised them, as people vnworthy to be iustified.

A crafty & subtile euasion.

But paraduenture here wyll be sayde, that Paule condemneth the workes of the olde lawe, but not the workes of the newe lawe. Are you nowe satisfied in your conscience? Thinke you, that you haue well assoyled S. Paules argumēt? Thinke you, that this is sufficient to auoyde Saint Paule, that hath take so great labour to proue this cause? Thinke you, that you shall be thus discharged afore God? If you doe, then goe boldly into the straite iudgement of God with this euasion, and doubt you not but there shall you finde S. Paule as stifly and as strongly against you, and your newe workes, as euer he was agaynst the Iewes, and their olde workes: And if he did condemne the workes of the law, that were instituted by the mouth of God, and the best workes that euer were? Thinke you that those workes that you haue inuented, shalbe there alowed?

All good workes are conteyned in the law of God

Briefely, what workes can you doe, or excogitate (that be good) which be not in the olde lawe? and of the olde lawe? *Ergo*, he speaketh of all maner of workes, for the lawe includeth all workes that euer God instituted. The highest, and the best, and most of perfection of all workes be, *Opera decalogi*, the workes of the ten Commaundementes. And these be the workes of the olde lawe, and can not iustifie, after your owne saying. Nowe what workes haue you of the newe lawe, other then these? or better then these? Our maister Christ sheweth, that in fulfilling ỹ. of these Commaundementes, be all workes included. What workes then be of the newe lawe, that were not commaunded in the olde? Paraduenture you will say: All those workes that Christ speaketh of in the v. of Math. be of the newe lawe, and not of the olde. For Christ sayth, I say vnto you: He that calleth his brother fole, or that loketh on a woman to desire her, and such like, doth offend. These seme to be workes of Christ, and not of Moyses. *Ergo*, there be workes of the newe lawe, that were not cō-

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maunded in the olde, and againſt thē diſputeth not S. Paule, ſay yē.

To this I anſwere that our maiſter Chriſt doth there repꝛoue ỹ falſe interpꝛetation, that the Scribes and Pharyſies did ſet to the lawe, but hē teacheth no newe workes, noꝛ is no geuer of any newe lawe. Foꝛ Saint Iohn.i. Iohn ſayth: The lawe is geuen thorough Moyſes, but grace and veritie came by Jeſus Chriſt. Hē is the gēuer of grace and mercy, as all the pꝛophetes teſtifieth, and not an other Chriſt ſuffered foꝛ our ſinnes. Moyſes. And therfoꝛe to purchace vs fauour, hē dyed on the croſſe, and ſo did not Moyſes: But hē commaundeth vs to doe this, and doe that. But Chriſt ſayth, hange thou on my doing, & beleeue thou, that I haue done foꝛ thē, foꝛ thē, and not foꝛ mē.

Now to our purpoſe, Chriſt I ſay doth interpꝛete, and declare the olde lawe agaynſt the Scribes and Pharyſes, which learned, that the lawe was fulfilled and content wyth outwarde woꝛkes, and that was their iuſtification. This falſe doctrine doth our maiſter Chriſt repꝛoue: And ſayth, that the lawe doth require a pure and a cleane hart, and will haue hys woꝛkes fulfilled out of the hart, and not alonely wyth hand, and fēte, and tothe, and nayle, as the Pharyſes ſayth, and teacheth. So that our maiſter Chriſt teacheth no new woꝛkes, but alonely exꝛecuteth the vertue of the olde lawe. And thus doth holy Doctours declare this v. chapiter of Math. and ſpecially S. Auguſtine. *Auguſt. in ſer. Domini de monte. Exod. xx. & Leuit. xix.* Wherfoꝛe out of that place cā not hē pꝛoued, that there hē certayne woꝛkes of the new law, that were neuer commaunded in the olde.

Moꝛeouer, loke in the olde lawe whether theſe thinges hē fōꝛbidden, oꝛ commaunded, and you ſhall finde that the woꝛdes of the law, and Chriſtes expoſition doth agrēe. So that our maiſter teacheth no newe thyng, noꝛ yet any newe woꝛkes. But now graunt, that there hē certayne woꝛkes of the new lawe, which hē not of the olde: yet haue you not, noꝛ cā not pꝛoue that thoſe ſhall iuſtifie? Foꝛ there can hē no moꝛe godneſſe in woꝛkes, then were in woꝛkes of the olde lawe, foꝛ they were to Gods honour, and to the pꝛofite of our neighbour. What godnes can woꝛks haue moꝛe? And yet you graunt, that they can not iuſtifie. How then ſhall your newe woꝛkes iuſtifie? Bleſſed Saint Paule diſputeth agaynſt them that were Chriſtened, and had both woꝛkes of the olde lawe, and alſo of the newe. And yet concludeth hē, that Chriſt alonely was their iuſtifier. Marke his argument, if righteouſnes cōmeth of the law, then is Chriſt dead in vayne: As hē woulde ſay: if the lawe helpe to iuſtifie (foꝛ that was the opinion of the Jewes) then is not Chriſt alonely your iuſtifier. If hē be not your iuſtifier alonely, then is hē dead in vayne. How will S. Paule pꝛoue this conſequent? On this maner: Eyther Chriſt doth thys thyng alone, oꝛ els hē is dead in vayne, foꝛ hē will haue no helper. Thys muſt nēdes hē the meaning of hys argument there.

What good nes is in good woꝛkes.

Now will I take this argument of S. Paule, and likewiſe diſpute agaynſt your newe woꝛkes. If newe woꝛkes doe helpe to iuſtifie, then is Chriſt deade in vayne. But Chriſt is not dead in vayne. *Ergo* new woꝛkes doe not helpe to iuſtify. The firſt part is Paules, The ſecond you graunt. Therfoꝛe the third muſt nēdes folow But let vs ſē how S. Paule pꝛoueth this pꝛepoſition by an example, not of the olde lawe as though hē diſputed alonely agaynſt the woꝛks of the ould lawe, But by that holy and excellent Patriarch Abꝛaham, whō no maner of woꝛkes coulde iuſtifye, but fayth onely. Thynke you ỹ S. Paule doth ſpeake here of the woꝛkes of the ould Rom.4. lawe? nay doubtles. Foꝛ how could Abꝛahā doe ỹ woꝛks of lawe, & there was no lawe geuē. 400. & 30. yeares after? wherefoꝛe S. Paule conſtrayneth you to conclude, that no maner of good woꝛkes, (though they hē ſoe good as Abꝛahams woꝛkes) can helpe to iuſtificacion. Galat.3.

Note alſo S. Paules argument. Abꝛahā was iuſtified ſo many yeares befoꝛe ỹ lawe was geuen. *Ergo* (ſaith

hée) the lawe doth not iustifie. So like wise dispute I agaynst your newe workes. Men were sufficiently, and perfectly iustifyed alonely by fayth, afore any new workes were geuen, or preached. *Ergo*, the workes of ẏ new lawe doth not iustifie of necessitie. The anticedent I proue thus. Abraham, Isaac, Jacob, and John Baptist, and all the holy prophetes were perfectly iustified, afore any new workes (as you take new workes) were spoken of. *Ergo*, men were sufficiently iustified, alonely by fayth. If Saint Paules argument conclude, so must mine also. Wherefore say what you can, Here standeth holy S. Paule stifly, and strongly for mée, and against you and sayth: That we bée fréely, and alonely iustified by fayth, without all maner of works. But let vs sée what S. Ambrose sayth to this text. They are iustified fréely, for they doing nothing, nor nothing deseruing, alonely by fayth are iustified by the gift of God. &c. Here you not, ẏ men working nothing at all, nor nothing deseruyng, are iustified by fayth onely? yea and fréely? you were wonte to cry for Sola, sola, sola, onely, onely, onely. Here haue you him, and to helpe him you haue also *gratis*, that is to saye, fréely, and also *dono Dei*, that is to say the gyft of God, and *Nihill operantes*, that is as much as working nothing at all. If these words, doe not exclude workes, and alowe fayth onely, I can not tell what words will doe it? graũt these wordes, and I will bée content.

Ambro. ad Rom. 3.

I will also bring you Origyne on this same text, whose words bée these. Paule sayth, that the iustification of fayth is alonely sufficient. So that if a man doe beléeue onely, hée is iustified, though there bée no workes done of hym at all. By fayth was the théefe iustified, without the workes of the lawe. For our Lorde did not aske him what hée had done? nor did looke for any workes of him? but did accepte him all onely, for cõfessing of Christ. It foloweth. Wherfore a man is iustied by fayth, Unto whom, as concerning iustification the workes of ẏ law helpe nothing. &c. What say you to Origine? that sayth how men bée iustified, though they doe no good workes at all, for workes doe help nothing to iustification, but fayth onelye? Bée not these plaine words? Graunt these wordes, and we will aske no more of you. Here haue you also, *Sola, sola, sola*. So ẏ you néede not cry no more for *Sola*. Also Origine bringeth an opẽ example of the théefe, that no man can deny. Who can haue lesse good works then a théefe? which is neither good before God nor man. So ẏ all ẏ worlde may sée, that this is no new opinion, séeing that the scripture, and also holy doctours doth teach it. Also S. Paule in the 9. chapter bringeth in the Gentyle, which knoweth nothing of God, nor hath done any good works, but cõtrary blasphemed God & his name, & hath alwayes lyued in Idolatrye, and béene an vtter enemy vnto al goodnes.

Orig. ad Ro. lib. iij. cap. iij.

Fayth onely and alone iustifieth.

Roma. 9.

Hée bringeth in also the Jewe full of good workes of the law which hath also great zeale vnto God, and to his workes, yea & of that Paule beareth hym witnes. Briefelye, hée bringeth in for him such a Jewe, that no man can complaine of, but is full of good workes. Yea take all the best of the Jewes togither, (for it were madnes of Paule to speake of the damnable Jewes, that were open wretches & damned by the iudgment of the lawe) with all their good workes, and yet S. Paule doth exclude them, & repelleth them clearely from iustifycation, with all their good zeale, and with all their good workes, and concludeth with playne wordes, that the gentyl, which is full of damnable wordes, and had neither zeale, nor loue vnto goodnes, is iustified by fayth onely.

Roma. 10.

These bée S. Paules wordes: we say, that the Gentils, which folowed not righteousnes, haue obtayned righteousnes. I meaye ẏ righteousnes, which cõmeth of faith. But Israell, which foloweth the lawe of righteousnes, could not attayne vnto righteousnes. Wherefore? Because hée sought it not by fayth, but as it were by the workes of the lawe. Bée not these playne wordes? That the Gentiles, which folowed no righteousnes nor had any minde therunto, are iustified

Roma. 9.

fied frely by fayth? Is not here *Sola fides*, only fayth? Moreouer, the Iew is reproued with all zeale, with all his loue, with all his ſtudye, and with all his good workes. Is not this a merueylous thing? yes verely, And ſo merueilous, that you ſhall neuer vnderſtand it, without you beleue. But peraduenture here ſhall be ſayd, that the good workes of the Iewes dyd not profite thē, becauſe they had no fayth: But if they had had faith, then would they haue holpen to their iuſtificatiō.

We can neuer attayne to ſaluation but by fayth in Chriſt.

To this I make anſwere, Trouth it is, good workes did not profite the Iewes, for lacke of fayth. But this is falſe, That workes ſhould haue holpen to iuſtification, if they had had fayth. For S. Paule proueth clerely that good workes helpe nothynge to iuſtification, nor euell workes let not the iuſtification, ỹ commeth by fayth. And this he proued by the example of the Gentyll, which had no good workes, but all damnable workes, & yet is iuſtified by fayth. Moreouer, the Iewe had ỹ zeale of God, and all manner of good workes to all things that the world cā deuiſe, yea & alſo S. Paule ſpeaketh of the Iewes ỹ were Chriſtened, & all this could not helpe. Wherfore no maner of workes, whether they be in fayth, or out of faith, can helpe to iuſtifye. Neuertheleſſe workes hath their glory, and reward. But the glory, and prayſe of iuſtification, belongeth to Chriſt onely. Alſo S. Paule proueth playnely in theſe wordes, that workes haue no place in iuſtification: To him that worketh is the rewarde not geuen of fauour, but of duetye: To hym that worketh not, but beleueth on hym, that iuſtifieth the wicked man, is fayth coūted for righteouſnes.

Roma. 4.

Fayth is accompted for righteouſues.

How thinke you by theſe wordes? be they not expreſſy agaynſt all workes? Sayth he not, ỹ iuſtification is imputed vnto him ỹ worketh not but alonly beleueth in hym, ỹ iuſtifieth ỹ wicked mā? I pray you what good workes doth the wicked mā? Marke alſo how he ſayth, that righteouſnes is imputed vnto him. *Ergo*, it is not deſerued. For that that is deſerued, is not imputed of fauour, but it muſt be geuen of duety. How thinke you? Is not this *Sola fides*, onely fayth? You know that there be but workes, and fayth that doe iuſtifie? And S. Paule excludeth workes clearely. *Ergo*, fayth alone remaineth. But peraduenture you will ſay, ỹ workes with fayth doe iuſtifie. Neuertheleſſe of mekenes, and lowlynes, & auoyding of all boaſt of goodnes, you wil geue all ỹ glory to fayth, as vnto ỹ principal thyng, & without the which no workes can helpe.

Notwithſtāding workes be good, and helpe to iuſtification, thoughe of mekenes you will not know it. Is not this damnable hipocriſie? yea and that with God? which were intollerable, if it were with men. But how cā you proue by Scripture, that workes are worthy of any glorye of iuſtification? Is not this open lyeng on fayth to geue all to him, & yet (as you ſay) he is not worthy of all? for workes be worthy of parte. If fayth be not worthy alone, confeſſe it openly, and geue workes his prayſe, and faith her prayſe, & ſay not one thyng with your mouth, and thinke an other in your hart. For God ſearcheth the priuities of hartes. Who hath required of you ſuch a mekenes? But I praye you how can workes helpe to iuſtification leſſe or more? when they be neyther done, nor yet thought of? Who is iuſtified, but a wicked mā? which thinketh nothing of good workes. But theſe meke lyes, deſerue none aunſwere. Wherefore let vs heare what holy Doctours ſay, on this texte. To hym that worketh not. &c.

Saint Ambroſe ſayth on this maner: It was ſo decreed of God, that after ỹ lawe, the grace of God ſhould require vnto ſaluation, alonely fayth. Which thyng he proueth by the example of the prophet, ſaying: Bleſſed is that man to whom God doth impute iuſtification, without workes. He ſayth, that they be bleſſed, of whom God hath determined without labour, without all maner of obſeruation, alonely by faith, that they ſhal be iuſtified before God. Bleſſed are they whoſe ſinnes be forgeuē. Clearly

Ambroſ.

ly they are bleſſed, vnto whom without labour, or without any worke, their iniquities be remitted, and their ſinnes bee couered, and no maner of workes required of them, but alonely that they ſhould beleeue. &c.

Bee not theſe wordes playne? God hath decreed, that hee ſhall require nothyng to iuſtification, but fayth: And hee is bleſſed, to whom God imputeth iuſtification, without all manner of workes, without all maner of obſeruations. Alſo their ſinnes bee couered, & no maner of workes of penaunce required of them, but alonely to beleeue. Here haue you *Sola fides*, and *Tantum fides*, and here can you not ſay, that S. Ambroſe ſpeaketh alonely of workes of the law, but of all maner of workes, of all maner of obſeruations, yea and alſo of penaunce. Peraduẽture it will bee ſayd, as a great doctour ſayd once to me, that S. Ambroſe dyd vnderſtãd it of young children, that were newly baptiſed: them their fayth ſhould ſaue alonely without workes. How thinke you? is not this a likely aunſwere for a great Doctour of Diuinitie? for a great Duns man? for ſo great a preacher? Are not S. Paule, and S. Ambroſe wel auoyded? and clerkely? But I made him this aunſwere, that this Epiſtle was written of S. Paule to the Romanes, which were men, and not children, and alſo the wordes of Scripture, ſpeake of the man, and not of the childe. And S. Ambroſe ſayth, bleſſed is that man.

Sola fides iuſtificat.

D. Wethe-rall.

But at this aunſwere, hee was not a litle moued, and ſware, by the bleſſed God, let Ambroſe, & Auguſtine, ſay what they will, hee would neuer beleeue, but that workes dyd helpe to iuſtificatiõ. This was a Lordly word of a Prelate, & of a pyller of Chriſtes Churche. But what medlyng is with ſuch mad men. But yet peraduenture you will ſay, how that I take a peece of the Doctour, as much as maketh for my purpoſe. Notwithſtandyng hee ſayth otherwiſe in an other place, which I doe not bryng. What is that to me? yet is not my Doctour thus auoyded. For you cãnot deny, but this is his ſaying, and vppon this place of Scripture, and this doth agree with Scripture, or els hee doth expounde Scripture euill. Wherfore you muſt aunſwere to the ſaying of the Doctour in this place, for this is the place that is layd agaynſt you, and this is ỹ place, whereby other places muſt bee expounded. And if you dare deny him in this place, then will I deny him in all other places, by that ſame authoritie: then bee the holy doctours clearely gone. Neuertheles, holy Scripture ſtandeth openly agaynſt you, which if you deny, then haue I a cauſe to ſuſpect you. Wherefore take heede what you doe. But yet peraduenture will ye ſay, that I vnderſtand not S. Ambroſe, nor holy Doctours, as my Lord of Rocheſter ſayd howe I vnderſtode not Tertullian, hee had none other euaſion to ſaue his honour with. But this is not inough, ſo to ſay, but you muſt proue it, & other mẽ muſt iudge it, betweene you and me.

Here haue I tranſlated a great many of their ſayinges into Engliſh, let other men iudge, whether I vnderſtand them or not. Go ye to the Latin, and let vs ſee what other ſenſe you cã take out. But my Lordes, remember that our God is alyue, whoſe cauſe we defende, afore whom I dare well ſay, you are already confounded in your conſcience, wherfore doubt you not, but that terrible vengeaunce hangeth ouer you, if you repẽt not, which whẽ it cõmeth, cõmeth ſharpely. How are ye able to defend a thing, that you cãnot proue openly by holy ſcripture? Say what you will, your conſcience will murmour, and grudge, and will neuer bee ſatiſfied with mẽs dreames, nor yet with tyranny. Thinke you that your lawes, and your inuentiõs can bee a ſufficient rule for Chriſten men to liue by? and to ſaue their conſcience therby? Thinke you, that your cauſe is ſufficiently proued, when you haue compelled poore men by violẽce to graũt it? Then may we deſtroy all Scriptures, and receiue alonely your tyranny.

But my Lordes this matter is not righted by your iudgemẽt, but by our maſter Chriſt, and his bleſſed worde:

afore

afore whoſe ſtraite iudgement you ſhall bée iudged, and that ſtraitly. For when all your grace, all your honour, all your dignitie, all your pompe, and pride, briefly all that your hartes doe nowe reioyſe in, ſhall lye in the duſt, then ſhall you bée called to a ſtraite rekening: It is no light game, nor no childes playe. Marke it well, for it lieth on your necke. But what needeth me to loſe many wordes, for if you be halfe ſo full of grace, as you ſay you bée of good workes, then will you recken it better then I can moue you. But againe to our purpoſe. S. Paule proueth the iuſtification of faith one-
Gallat.2. ly, in theſe wordes. No man is iuſtified by the workes of the law, but by the faith of Jeſus Chriſt, and we doe beléeue in Jeſus Chriſt, that we may bée iuſtified, by the fayth of Chriſt, & not by the workes of the law.

Marke how hée ſayth, that no man is iuſtified by the workes of the law, no not S. Peter. Howe thinke you? doth not S. Paule exclude workes? & bringeth in alonely faith. yea and that the workes of the law, whiche were the beſt workes in the world, and hée beléeueth to bée iuſtified onely by the fayth of Jeſus Chriſt and not by wor-
Abacuc.2. kes, and that proueth hée in theſe wordes of the Prophet: A righteous man lyueth by fayth. Here you not how a righteous man liueth by faith? What call you liuing by fayth? If hée liue any part by workes, then lyueth hée not by fayth, but partly by wor-
Athana- ſius. kes. Thē is S. Paules probation vnperfite. But let vs ſée how your Doc-
Galat.3. tours doe expounde this texte.

The righ- teous man lyueth by fayth & not by workes

Now doth hée plainly ſhewe, that fayth alonely hath the vertue in him to iuſtifie, and bringeth Abacuk ſaying: Of faith (and not of the law) ſhal a righteous mā liue. Hée addeth, well afore God, for afore man peraduenture they ſhalbe reckened righteous, that ſticke to the lawe, but not afore God. &c. Here haue you *Sola*, onely. And alſo that this holy iuſtification is afore God, and after his iudgemēt, & not after mens iudgementes. Wherfore glory as much as you cā of your good workes. They can not alonely iuſtifie you, but alſo they bée of no value, but damnable and very ſinne, if there bée no fayth. So farre are they from helping to iuſtification. Thys doth S. Auguſtine witneſſe in theſe wordes. Thoſe ſame workes that bée done afore fayth, though they ſéeme vnto men laudable, yet are they but vayne, and I doe iudge them, as great ſtrength, and as ſwift running out of the way. Wherfore let no man coūt his good workes before fayth, where as faith is not, there is no good worke, the intention maketh a good worke, but fayth doth guide thee intētion. &c. Here S. Auguſtine condemneth all your good workes afore fayth, & ſayth that they bée nothing worth, but vain and thinges out of the way. How can ſuch thynges helpe to iuſtification?

Aug. in pro- lo. Pſal. 31.

Good workes without fayth are but ſinne.

Marke alſo how that your good intention (wherupon you boaſt, that you doe ſo many good workes by) can not helpe you, for hée is blynde, and knoweth not what to doe (though he ſtand well in his owne conceite) with out fayth, which is his guide. So that all thinges afore fayth, are but very blindnes. But as ſone as fayth commeth, hée doth both iuſtifie, and alſo maketh the workes good, which were afore ſinne But let vs ſée what Saint Barnarde ſayth of good workes. I doe abhorre (ſayth hée) whatſoeuer thyng is of mée. Except paraduēture that that be myne which God hath made me hys. My grace hath hée iuſtified mée freely, and by that hath hée deliuered mée from the bondage of ſinne. Thou haſt not choſē me, (ſayth Chriſt) but I haue choſen thée, nor I found any merites in thée, that might moue me to choſe thée, but I preuented all thy merites. Wherefore thus by faith haue I maryed thée vnto me, and not by the workes of the law.

Barnar. ſuper. Can. ſer. 1. & 9.

I haue maryed the alſo in iuſtice, but not in the iuſtice of the lawe, but in the iuſtice which is of fayth. Now this remayneth, that thou doeſt iudge a ryght iudgment betweene thée and mée, Geue thou iudgment, wherein that I haue maried thée, where it is open, that thy merites dyd not come betweene, but my pleaſure, and will,

&c. S. Barnarde doth despise all hys good workes and taketh hym onely to grace, but you sticke partly to your good workes, and not onelye to grace. Had S. Barnarde no good workes to sticke to? Marke that. S. Barnarde is Gods child freely by grace, which can not bee, if workes doe helpe lesse or more. Was hee not a christened man? Had hee no workes of the new law, as you call them? I thinke yes. And yet hee sayth, ỹ there was no merites, nor any goodnes, but that we were freely chosen. Wherfore hee prouoked you, & all such as you be to iudge rightuously betweene God and you, the which hath preuented all your goodnes and that of his owne will, and of hys owne pleasure. How can hee finde any goodnes, that preuenteth all goodnes? So that here haue you clearely, that good workes of ỹ law, or morall good workes (as you sayne) doe nothing helpe to iustificatiõ afore God, for they bee preuented of iustification.

Workes of the newe law.

This is also well proued by Saint. Augustines sayinge. Wherfore these thinges considered, and declared after the strength, that it hath pleased God to geue vs, we doe gather, that a man can not bee iustified, by the preceptes of good liuing, that is, not by the lawe of workes, but by ỹ law of fayth, not by the letter, but by the spirite, not by merites of workes, but by free grace. &c. Here you this? not by merites of workes, but by free grace? what call you free grace? but without al things, sauyng grace? what call you not of workes, but ỹ workes helpe nothing. For if workes did helpe, then would hee not say, not of workes, but not of workes onelye, but part of workes, & part of faith, but hee excludeth workes fully & onely. Agayne the same thing, that purchaseth vs remission of our sinnes, doth also purchase iustificatiõ. For iustificatiõ is nothing but remission of sins. Now fayth purchaseth vs remissiõ, *Ergo*, by faith we ar iustified.

Aug. de spi. & lit. ca. xij.

No man can bee iustified by ỹ lawe of workes, but by the law of faith in Christes bloud.

Now that fayth doth purchase remission of sinnes, it is well proued by this article of our fayth, *Credo remissionem peccatorum*, I beleeue remission of sinnes. Now if I haue not this remission for fayth, then fayth deceiueth mee, for I doe beleeue onely, because I woulde haue remission of sinnes. What needeth me to beleeue remission of sinnes, if I may deserue it by workes? Also our maister Christ declareth openly, ỹ no manner of workes what so euer they bee, can iustifye afore God. These bee his wordes: whẽ you haue done all thinges, that bee commaunded you, yet saye, that wee are vnprofitable seruauntes, If you bee vnprofitable, then bee you not iustified. And if you can not bee iustified, when you haue done all thinges, how will you bee iustified. When you doe in a maner nothing? and specially of those thinges, that bee commaunded you wherefore this is playne, ỹ our workes can not helpe vs to iustification. For whẽ we haue done all things yet we are vnprofitable. But let vs proue this by an open example. I put this case my Lordes (vnto you I speake) that our noble prince would call you all before him, and say. My Lordes, for as much as it hath pleased vs to cal you vnto the spiritual dignitie of Byshops, & to make you of our counsell, and Lordes of our Realme? and also of our parlamẽt. Now wold we know of you which of you all hath deserued it, or reckeneth hym selfe worthy by his deseruing, les or more of this dignity? What will you say to this? What will you aunswere to the kynges grace? Is there one amonge you all, that dare be so bolde as to say to the kinges grace, that he hath not geuen it vnto hym freely, but that hee hath done the king so faythfull seruice that he was bound to geue it vnto him? Yea, and that of his deseruinge? If there were one that were so proude, as to say this, thinke you that ỹ kings grace woulde not laye to his charge, how that hee had not done halfe his duetie, but were rather bound, to doe ten tymes as much more, and yet the kinges grace were not bound to geue hym a byshoprycke, for hee had done but his duetye, and not all that.

Luke. 17.

Now if your good workes, and all your faythfull seruice, bee not able to deserue a byshoprycke, of the kinges

grace

Good workes can not deserue remission of sinne.

grace, How will you bée able by your workes, to deserue heauen, and iustification before the king of all kynges? When you haue aunswered to this, before the kinges grace, then come and dispute with God, the iustification of your workes, and yet shall they bée farre vnlike. Wherfore I conclud of these scriptures, and of these doctours, that the fayth, that we haue in Christ Jesus, and his blessed bloude, doth onely, and sufficiently iustifie vs béefore God without the helpe of any workes.

And though ẏ all scripture bée no thing els but a holle probacion of this article (that is alonely a perfect commẽdation, and a prayse of Christ, and of his blessed merites, that hée hath deserued for vs) yet will I passe ouer to bryng in any moe places. For they ẏ are not cõtẽt with these scriptures, wyll not bée satisfied, nor yet content to geue al onely glory to God, though I brought in all the newe testament. Yea Christ hym selfe could not satisfie them, if hee were here, no nor yet though heauen, and earth and all creatures therin, were nothyng els, but probations of this article, it would not helpe. Wherefore I let such infidels passe, and leue them to the iudgement of God, alonely certifieng them of this one thyng, that is infallible, how the day shall come, that it shall repent them, yea, and that sorer then I can either write, or thinke, that they did not beléeue the lest pricke of this holy article. But vnto our purpose.

The maner of iustification.

The very true way of iustification is this. First commeth God, for the loue of Christe Jesus, alonely of his mere mercy, and geueth vs fréely the gift of fayth, wherby we doe beléeue God, & his holy word, and sticke fast vnto the promises of God, and beléeue, that though heauen, and earth, and all that is in them should perish, and come to nought, yet God shall bée founde true in his promises, for this faythes sake: bée we the elect children of God.

Fides historica.

This is not such a fayth, as men dreame, when they beléeue that there is one God, and beléeue that hée is eternall, beléeue also that hée made the worlde of naught, yea, and beléeue that the Gospell is true, and all thing that God speaketh must bée true, and fulfilled, with other such thynges. This I say, is not the fayth that wée bée iustified by, for deuils and infidels haue this fayth, and also wée may attayne to these thynges by strength of reason: But the fayth that shall iustifie vs, must bée of an other maner of strength, for it must come from heauen, and not from the strength of reason. It must also make mée beléeue, that God the maker of heauen and earth, is not alonely a father, but also my father: yea, and that thorow the fauour that Christ hath purchased mée, from the whiche fauour, neither heauen, nor earth, tribulation, nor persecution, death, nor hell, can deuide mée. But to this sticke I fast, that hée is not alonely my father, but also a mercifull father, yea, and that vnto mée mercifull, and so mercifull, that hée will not impute my sinnes vnto mée, though they bée neuer so great, so long as I hang on the blessed bloud of Christ Jesus, and sinne not of malice, but of frailtie, and of no pleasure.

Fides iustificans.

Roma. 8.

Hée is also a lyberall father, yea, and that vnto mée liberall, which will not alonely promise mée all thynges, but also géeue them me, whether they bée necessary to the body or to ẏ soule. Hée is also not alonely lyberall, but myghty to performe all thynges, that hée promyseth vnto mée. Briefely, this fayth maketh mée to hang clearely of God, and of his blessed promyses made in Christ, and in his swéete and precious bloud, and not to feare death, nor any affliction, nor persecution: nor tribulation: but to despise all these thynges: and not alonely these, but to despise also myne own lyfe for Christes sake.

The frutes of fayth.

Finally, of a fleshely beast, it maketh mée a spirituall man: of a damnable child, it maketh mée a heauenly sonne: of a seruaunt of the deuill, it maketh mée a frée mã of Gods, both deliuered from the lawe, from sinne, from death, from the deuill, and from all myserie that might hurt mée. My

Lordes, this is the fayth that doth iustifie, and that we do preach. And because it is geuen from heauen into our hartes by the spirite of God, therfore, it can bee no idle thing: But it must needes do all maner of thinges, ỹ bee to the honour of God, and also to the profite of our neighbour: In so much, that at all tymes necessary, it must needes worke well, & also bryng forth all good workes that may bee to the profite and helping of any man. But these workes bee not done, to iustifie the man, but a iust man must needes doe them. Not vnto his profite, but alonely to other mens profites, euen as our maister Christ, suffered hunger, and thyrste, and persecution, and toke great labours in preaching of his worde, yea, and also suffered death. All these thinges, I say, did hee not to further or to profite himselfe, but for our merites, and for our profite. So likewise doth a iust man his workes. And as a good tree in tyme of the yeare, bryngeth forth good Apples, not to make hym good, for hee is good afore, nor yet this apple is not to his profite, but vnto other mens, notwithstanding, ỹ good nature that is in hym, muste needes bring it forth. So likewise, the iust man must needes doe good workes, not by them to bee iustified, but alonely in them to serue his brother: for hee hath no neede of them, as concerning his iustification.

In exãple how fayth bryngeth forth good workes.

Wherfore now here haue you the very true cause of iustification, that is, fayth alonely: And also the very true way and maner of doynge good workes: And how that no man can doe good workes, but a iustified man, as our maister Christ sayth: Eyther make the tree good, and then his fruite good, or els the tree euill, and his fruit euill: for a good tree must needes bring forth good fruite, and a badde, euyll fruite. But now let mee aunswere to the Scriptures, and to the reasons that they bring to proue that workes doe iustifie. First commeth the fleshly and dampnable reason, and thee sayth: If wee bee iustified alonely by fayth, what neede wee to doe any good workes? what neede wee to crucifie, or mortifie our flesshe? for all these will not profite vs, and wee shall bee saued though wee doe none of thē all. Thus did blinde reason dispute with Saint Paule, when that hee had proued that God of his mercy, had deliuered vs freely from the damnable bondage of the law.

Math. 7.

Solutions and argumentes to the Scriptures.

Roma. 6.

Anone hee iudged that he might do what hee would, for hee was no lõger vnder the law. To this S. Paule aũswereth, ỹ if wee obey vnto ỹ workes of sinne, then are we the seruauntes of sinne, & if we obey to the workes of iustice, then are we the seruauntes of iustice. So that if we truely haue that same fayth, that iustifieth vs, we shall desire to doe none other workes but those, that belong to iustification, not that the workes doe iustifie, but that we must needes do these workes, as the very true frutes of iustificatiõ, and not as the cause of iustification. And therfore those men, that will doe no good workes, because they be iustified onely by fayth, bee not the childrē of God, nor the children of iustification. For the liuyng spirite of God, is none authour of ilnes, nor of sinne, but hee crieth in our hartes, *Abbapater*. And of that, is this a sure, and an euident token, for if they were the very true children of God, they would bee the gladder to doe good workes, because that they are iustified freely. Therfore should they also bee moued freely to workes, if it were for no other purpose, nor profite, but alonely to doe ỹ wil of their mercyfull God, ỹ hath so freely iustified thē, and also to profite their neighbour, whō they are bound to serue of very true charitie.

Good workes are the frutes of true fayth.

Take an example, here is a theefe, that is condemned by right, & the law to bee hanged, whom the kings grace of his mercy, doth freely deliuer from the gallowes, and geueth him his pardon. Now this theefe, thus deliuered, will not keepe hym selfe a true man, nor doe those workes, that belong to a true man to doe, but falleth agayne to stelyng, because the kyng pardoned hym so freely, and reckeneth that the kyng is so mercyfull, that hee will hãg

A very good example.

no theues, but deliuer them all of his mercy, without their deſeruing. Now how thinke you: wil ỹ king bee merciſull vnto this theefe, when hee cõmeth againe to ỹ gallowes? Nay truely, for hee was not deliuered for that cauſe, but for to keepe hym ſelfe a true man.

Then commeth my Lord of Rocheſter, and hee ſayth, that fayth doth begyn a iuſtification in vs, but workes doe perfourme it, and make it perfite.

Artic. 2. I will recite his owne wordes. *Per fidem initiari dicitur iuſticia ſolum, non autem conſummari, nam conſummata iuſticia non aliter quam ex operibus natis & in lucem editis acquiri poteſt, opera conſummatè iuſtificant. Fides primum in choat. &c.* What Chriſtened man would thinke, that a Byſhop would thus trifle, and play with Gods holy word? Gods worde is ſo playne, that no man can auoyde it, how that fayth iuſtifieth alonely, and now commeth my Lord of Rocheſter, with a litle, ỹ a vayne diſtinction, inuented of his owne brayne, without authoritie of Scripture, and will clearely, auoyde all Scriptures, and all the whole diſputation of S. Paule. But my Lord, ſay to me of your conſcience, how doe you recken to auoyde the vengeaũce of God, ſith you thus trifle, ỹ deſpiſe Gods holy word? Thinke you, that this vayne diſtinctiõ, will bee alowed afore Jeſus Chriſt? for whoſe glorye wee doe cõtende ỹ ſtriue afore whom, we dye handle this matter?

The Byſhop of Rocheſters vayne diſtinction.

I doe thinke verely, that your owne conſcience doth ſore accuſe you, for thus blaſphemyng the holy worde of God. Wherefore my Lord, for Chriſtes ſake remember, that you bee aged, and ſhall not long tary here, and theſe vayne diſtinctiõs that you haue inuented to the pleaſure of men, and to the great perpertyng of Gods holy word, ſhall bee to your euerlaſtyng damnation. And at the leſt wayes, if you feare not ỹ terrible vengeaũce of God, remẽber the ſhame of ỹ world, ỹ thinke not, that all men bee ſo mad, and ſo vnlearned, as for to bee deceiued by this triflyng diſtinction, ſeyng that the worde of God is ſo playne agaynſt it. Doth not S. Paule ſay, that

Ephe. 2.

our iuſtification is alonely of fayth: ỹ not of workes? How can you auoyde this ſame? *Non ex operibus?* Not of workes? if that workes doe make iuſtification perfite, then are not Saint Paules wordes true? Alſo S. Paule ſayth, that we bee the childrẽ of God, by fayth. And if we bee the childrẽ, we are alſo the heyres.

Now what imperfection finde you in childrẽ? and in heyres? Chriſtẽ mẽ deſire no more but this, and all this haue they by fayth onely. And will you ſay, that fayth doth but begyn a iuſtification: Beſide that, you know well, that S. Paule doth proue in all the whole Epiſtles to the Romanes, and alſo to the Galathians, that fayth doth iuſtifie, yea, and that by contention agaynſt workes. Now how can you bryng in workes to make iuſtification perfect? And S. Paule hath excluded them?

Moreouer, why did not the Jewes, againſt whoſe works S. Paule diſputeth? bryng in this diſtinction for thẽ? Briefely, what will you ſay to all the Doctours, that I haue here recited? which ſay, that *Sola fides*, onely fayth, doth iuſtifie. But doubtles, if it were not to ſatiſfie other men, this diſtinction were not worthy an aunſwere. An other damnable reaſon is made, that is an open, ỹ a playne lye, which is this. Thou ſayſt that workes doe not iuſtifie, nor yet helpe to iuſtification, but fayth onely. *Ergo*, thou deſtroyeſt all good workes, and wilt that no man ſhall worke well, but alonely beleeue.

Good workes are to bee done although they iuſtifie not.

I aũſwere, if there were any ſhame in men, they might well bee aſhamed of theſe open lyes.

Tell me one, that is learned, that euer did ſay, or teach, that men ſhould doe no good workes? Many there bee, that ſay, workes do not iuſtifie, as S. Paule, and all his ſcholers, but no mã denyeth good workes. But I marueile not at them, for they doe but the workes of their father, whiche was a lyer, ỹ a murtherer from the begynnyng. I pray you, what cõſequent is this, after your owne Logike: workes doe not iuſtifie, *Ergo*, wee nede not

to doe them, but deſpiſe them, for they bée of no valure. Take a like conſequent. You ſay, that the kinges grace doth not iuſtifie, *Ergo*, you deſpiſe him: *Ergo*, hée is no longer kyng: Alſo the Sunne, and Mone doe not iuſtifie, *Ergo*, you deſtroy them? But ſuch a damnable lye, muſt S. Paul nédes ſuffer, whē hée had proued, that fayth onely did iuſtifie. Then came your ouerthwarte fathers, and ſayd, *Ergo*, thou deſtroyeſt the law, for thou teacheſt, that it iuſtifieth not. God forbid, ſayth S. Paule, for we doe learne the very waye to fulfill the law, that is, faith, whereby the law alonely is fulfilled, and without the whiche, all the workes of the law, bée but ſinne. So doe we likewiſe teach the very true way, wherby all good workes muſt be done. As firſt, a man by faith to bée iuſtified, & then a iuſt man, muſt nédes doe good workes, whiche afore were but ſinne, & now bée all good, yea, his eatyng, drinkyng, & ſléeping, are good.

Roma. 3.

But beſide all theſe, haue they certayne ſcriptures. Firſt of S. James, whoſe wordes bée theſe. Wilt thou vnderſtand, O thou vayne man, that fayth without déedes, is dead? Was not Abraham our father iuſtified of his dedes? When hée offered his ſōne Iſaac on the aulter? Lykewiſe was not Rahab the harlot iuſtified, when ſhe receiued the meſſengers? and ſent them out an other way. S. Auguſtine doth declare in diuers places, ý bleſſed S. Paule, and S. James, ſemed for to bée contrary in this matter, And therefore S. Auguſtine willing to ſaue the eſtimacion of this epiſtle, doth declare, how that S. Paule doth ſpeake of workes, that goe before fayth, and S. James ſpeaketh of workes, that folow fayth, And yet S. Auguſtine will not bée compelled by the wordes of this epiſtle, to graunt, ý any workes doe iuſtifie, by the reaſon, that Saint Paules wordes bée ſo appartly, and behemently to the contrary. Wherefore ſéing that there ſheweth a controuerſy here in two places of ý ſcripture, it ſtandeth with all reaſon, and learning, that the ſame place, which ſéemeth for to bée déebleſt, & alſo darkeſt, ſhould bée expounded, and declared, by that part of ſcripture, that is cleereſt, and moſt of auctorite. Now is this of truth, that the auctoritie of S. Paule hath allwayes in the church of God, béene more of eſtimacion, and ſtrength, then euer was this epiſtle, (though that this epiſtle hath bene receyued) and eſpecially in this cauſe, ý we now here ſpeake of. For in all the ſcripture is not this article of iuſtifycation ſo playnely, and plenteouſlye handled, as it is by bleſſed S. Paule, this muſt euery learned man graunt.

Iam. 2.

Aug. 83. queſt. c. 76.

Wherefore it ſtandeth with reaſon and lerning, that this ſaying of Saint James muſt nédes bée reduced, and brought vnto bleſſed S. Paules meaning, & not S. Paule vnto S. Iames ſaying.

Now therefore in as much, that both bleſſed S. Paule, and alſo Saint James meaning is, that good workes ſhould bée done, and they ý bée chriſtē men, ſhould not bée idle, and doe no good, becauſe that they are the childrē of grace, but that they ſhould rather in their lyuyng expreſſe outwardlye their goodnes, receiued of grace: and as bleſſed S. Paule ſayth, To geue their membres to bée ſeruantes vnto righteouſnes, as they were afore ſeruauntes vnto vncleanes. For this cauſe (I ſay) S. James ſaying muſt nédes bée vnderſtanded, for to bée wrytten agaynſt thoſe men, that boſted them ſelues, of an idle, and vayne opinion, that they thought thē ſelues to haue, which they reckened to bée a good fayth. Now S. James to proue that this fayth was but an idle thing, & of none effect, doth declare it clerely, by ý, that it brought forth in time and place conuenient, no good workes. And therefore hée cauleth it a deade fayth.

Roma. 6.

Hée bryngeth in alſo a naked brother, the wich hath néede of clothing, vnto theſe men, ý boaſted their fayth, which hath no compaſſion of his neceſſitie. Wherefore hée concludeth, ý that they haue no true fayth. And therefore hée ſayth vnto them, ſhew vnto mée thy fayth without workes, and I ſhall ſhew vnto thée of workes, my

Fayth that bryngeth forth fruite is the fayth that iuſtifieth, and yet the fruite doth not iuſtifie.

my fayth.

Heare is it playne, that S. James would no more, but that that fayth is a dead fayth, and of no valure ẏ hath no workes. For workes ſhoulde declare and ſhew the outwarde fayth, & workes ſhould bee an outward declaration, and a teſtimonie of ẏ inwarde iuſtification, receiued of fayth, not ẏ workes can or may take away our ſynne, or els bee any ſatiſfaction, for any part of ſynne, for that belongeth
1.Iohn.2. all onely to Chriſt. As bleſſed S. Iohn ſayth, and alſo S. Paule, hee hath anſwered once for al, to put ſinne to flight
Hebr. 9. by the offering vp of hym ſelfe. And that this is S. James meaning, it is declared by that that foloweth. Thou ſeeſt (ſayth hee) that fayth wrought in Abrahams deedes & through ẏ deedes was his fayth made perfect.

Marke how fayth wrought in hys deedes: That is, his fayth, becauſe it was a lyuyng fayth, brought forth & wrought out, ẏ high worke of oblation. Alſo his fayth was perfect through his deedes. Thus is his fayth was declared, and had a great teſtimonye afore all the worlde, ẏ it was a lyuyng, and a perfect, and a right ſhapen fayth
Fayth iuſtifieth before God, and good workes declare our iuſtification to ẏ worlde. that Abraham had. So ẏ his inward fayth declared him afore God, & his outward workes afore the worlde to bee good, and iuſtified. And thus was his faith made perfect afore God and man. Now vnto this, doe we all agree that ẏ fayth alonely iuſtifieth before God, whiche in tyme and place doth worke well, yea it is a liuyng thing of God, which can not bee dead, nor idle in man. But yet for all that, we doe geue to fayth, and to Chriſtes bloud, that glorye, that belongeth to them onely, that is to ſay, iuſtificatiõ, remiſſiõ of ſinnes, ſatiſfieng of Gods wrath, taking away ẏ euerlaſtyng vengeaunce, purchaſing of mercy, fulfillyng of the law, with all other like things. The glorye of theſe, I ſay, belongeth to Chriſt onely, & we are partakers of them by fayth, in Chriſtes bloud onely. For it is no worke, that receyueth the promiſe made in Chriſtes bloud, but fayth onely.

Take an example. God ſayth to Abraham, In thy ſeede ſhall I bleſſe all people. Now can Abrahams workes doe nothyng to receiuyng of this bleſſing, nor yet can they make him hang on that ſeede, but hee beleeueth God, and ſticketh faſt by fayth to that promiſe, and thinketh, that God ſhall bee true, though hee bee a lyer, and ſo is hee partaker of the bleſſing made in ẏ ſeede. Note alſo, that this bleſſing is promiſed in Abrahams ſeede, and not to Abrahams workes. *Ergo*, Abraham is bleſſed, becauſe hee hangeth on the ſeede, & not on his workes. Alſo bleſſed S. Paule doth driue a fore argu- Gala.3.
ment agaynſt workes, in as much as Scripture ſayth, *in ſemine, non in ſeminibus quaſi in multis, ſed in uno.*

Now if workes doe helpe leſſe or more to iuſtificatiõ, then muſt needes the promiſe bee made, and pertaine to many, and not to one onely, ẏ which were fore agaynſte bleſſed S. Paule. Wherefore I conclude, that the glorye and prayſe of iuſtification belongeth onely to fayth in Chriſtes bloud, and not to workes in any wiſe. Notwithſtãdyng we doe alſo laude, and prayſe good workes, and doe teach diligently to doe good workes, in as much as God their maker hath commaunded them: yea, & alſo to profite their neighbours by their good workes: and furthermore, that other men, which blaſphemeth the veritie, might bee moued through their vertuous liuyng, & converſatiõ, to the holy religiõ of Chriſt.

For theſe cauſes, and other moe, I ſay, doe I teach good mẽ to liue wel, and vertuouſly: yea, & alſo wee teach
The reward of good workes is not remiſſion of ſinnes. that good workes ſhall haue a reward of God as ſcripture teſtifieth, but not remiſſion of ſinnes, nor yet iuſtification for their reward. Wherfore this ſaying of S. James muſt needes bee verified againſt thẽ, that boaſted them ſelues of vayne fayth, that was indeede but an idle opinion, and no true fayth, for it did worke thorough charitie. And therfore S. James diſputeth well agaynſt them, that this fayth was but a dead fayth, and could not helpe them no more then it helpeth the deuill. So that this thing of S. James maketh nothing agaynſt mee,

but

but rather wyth mée.

Also you haue an other Scripture
Roma.2. for you, which is this. Before God, they are not iustified which heare the lawe, but they which doe the law shalbée iustified. Of this texte you glory & cry *opera, opera,* workes workes. But if yée would consider the mynde of S. Paule, you should well perceaue that hée meaneth not, how workes might deserue iustification, for then coulde hée not haue concluded thys agaynste the Iewes, for they did the workes of the lawe to the vttermost, and yet were they not iustified. Wherefore S. Paule meaneth by the hearers of the lawe, all them that doe the outwarde workes of the lawe, for feare, or for rewarde, or of hypocrisie, or els by them to bée iustified. The doers caulleth hée them that doe the workes of the lawe, after the intent of ỳ lawe, and as the lawe commaundeth them, that is, in the true fayth of Christ Iesus, which is the very ende of ỳ lawe, and the fulfilling of the law (as Saint Paule sayth) to all them that beléeue. Wherefore all men bée but hearers onely of the lawe, till the tyme that that they haue the fayth of Christ Iesus, which is imputed vnto them for iustice. And the workes of the lawe bée no cause of iustification, but alonely an outward testimonie and witnes that the lawe is fulfilled inwardly in their conscience afore God, and fulfilled that it hath no accusation against them, for Christ hath made satisfactiõ for them, of the which they bée partakers by their fayth. And so the lawe must bée content to admitte all these men, to bée fulfillers & doers of ỳ law.

And now, that you shall not say, that this is my dreame, here bée S. Augustines wordes. The doers of the
August. de spiri. & lit. lawe shall bée iustified. So must it bée vnderstãded, that wée may know that they cã none otherwise bée the doers of the lawe, excepte they bée first iustified, not that iustification belongeth vnto doers, but that iustification doth precéde all maner of doinges. &c. Heare you not that iustificatiõ is first geuen, that men might bée able to doe the workes of the lawe? This is also the exposition of your glose. I haue merualye you studie it no better.

Also you haue an other Scripture, *Glosa.* and that is this. Cornelius a Gẽtile, did great almes, and prayd vnto God alwayes: Vnto whome the Aungell spake on this maner: Thy prayer, & thy almes are come vp into remembraunce in the presence of God. Of *Actes.10.* this texte you gather, that hys good workes, did helpe to iustifie hym. I aunswere: The holy ghost hath opẽly declared hymselfe there. For hée sayth, that this Cornelius was a deuoute man, and one that feared God. How coulde this bée, without ỳ God had taught hym inwardely by fayth? Yea, how coulde hée know God, and that deuoutly, but by fayth? *Ergo,* hée was iustified afore God by his fayth, but ỳ world knew not his iustificatiõ. And therfore ỳ holy ghost doth declare hys inward iustificatiõ, whẽ hée saith, that hée was deuoute, & feared God: And also doth shew openly the fruits of his iustification, when hée sayth, that hée did almes. Moreouer, you haue there that the holy Ghost fell on them afore they were baptised in water, the which declareth openly, that they were iustified afore God.

The man that is iustified before God can not bee idle but must doe good.

This is well declared also in your owne lawe, whose wordes bée these: Cornelius Centurio, being yet a heathẽ mã, was made cleane by ỳ gifte of the holy ghost. Here haue you playnely ỳ hée was iustified by ỳ gifte of ỳ holy ghost, afore all good workes. For hée was an heathẽ mã. An other scripture yée haue, which is this. If I haue all faith, so ỳ I may trãspose moũtaines, and haue no charitie, I am nothyng. Of this gather you, that fayth without charitie can not iustifie. I aunswere. This can you not gather of S. Paule, for it is open that hée speaketh not of this thyng, whereby that men may bée iustified, but alonely hée teacheth how they that bée iustified, must worke with charitie. It is also plaine, that hée speaketh not of fayth, that doth iustifie inwardly, but of that faith that doth worke outwardely. The which is caulled a gifte of the holy Ghost: As ỳ gifte of tounges, the gift of prophesies, the gifte of healing, the

ij. Quest. vij. Non omnes Episcopi.

gifts

gifte of interpretation, as it is opē in the chapitey afore. Now is this fayth not geuen to iuſtifie, but alonely to doe myracles, wonders, and ſignes by. And therefore ſayth Paule: If I had all fayth, ſo that I coulde moue mountaynes,

Also it is open, that certayne men
Math.7. ſhall ſay vnto Chriſt: Beholde, wē haue done myracles, and caſt out deuils in thy name: And yet hē ſhall ſay to them, truely, I know you not. So that this fayth is a gifte of God, that iuſtifieth not, no more then the gifte of ſcience, or prophelies. And ſometyme is it in the Church, and ſometyme not, and it is neuer of neceſſitie there to bē. But the faith that wē ſpeake of, which doth bēlæue the promiſes of God, and ſticketh faſt to the bloud of Chriſt, hath none other vertue but to iuſtifie, and muſt nēdes iuſtifie, whereſoeuer hē is, and hē ſticketh ſo faſt to Gods worde, that hē loketh for no myracles. Thys fayth is neuer out of the Church, for
Iohn.17. it is the lyfe of the Church, and it is that fayth that our mayſter Chriſte prayde for, that it myght neuer fayle. And therefore S. Paule, when he deſcribeth this fayth, hē caulleth it a fayth that worketh by charitie, not that it iuſtifieth by charitie. For as he
Gala.5. ſayth there playnely, it is neyther circumciſion, nor yet vncircumciſion, that is of any valure in Chriſt Jeſu, but fayth. Here doth hē playnely exclude from iuſtification, the hyghelt worke of the lawe, circumciſion, and ſetteth fayth alone: not the gyfte of fayth, that doth myracles, but the gift of fayth, that worketh by charitie. And that yē ſhall not thinke thys to bē a dreame, here hyng I you Athanaſius ſayinge, whoſe wordes bē theſe.

There arē two maner of faythes,
Atha. ad Rom. one is iuſtifieng, as that, of the which is ſpoken, Thy fayth hath ſaued thē. An other is cauled the gyft of God, whereby myracles bē done. Of the which it is written: if you haue fayth, as a grayne of muſtard ſēde. &c. So that here haue you playne, that fayth doth iuſtifie onelye, and perfectly, before all maner of works, that is, fayth is geuē of God freely into our ſoules vnto the which fayth, iuſtification is all onely promiſed, and is all onely imputed, and rekened of God. Neuertheles, this fayth in tyme, and place conuenient, is of that ſtrength, that hē muſt nēdes worke by charitye, not for to bē iuſtified thereby, for if he were not afore iuſtified, it were not poſſible that hē coulde haue charitie. For after your owne ſchole men, an Infidell cā not haue charitie: but ỹ iuſtified mā, hē is a frē ſeruaunt vnto God, for the loue ỹ hē hath vnto him. The which loue ſēketh not in God, his owne profit, nor hys owne aduaū tage, for then were hē wicked, but ſēketh alonely the wyll of God, and the profite of other men, and worketh neyther for loue of heauen, nor yet for feare of hell. For hē knoweth well, that heauen wyth all the ioyes thereof, is prepared from the begynnyng of the world, not by hym, but by hys father. And it muſt nēdes folow, as contrariwyſe the Infidell, and the wicked man, doth not worke hys wicked dēdes becauſe hē woulde haue hell or euerlaſting dampnation to hys rewarde, but hē woulde rather the contrary. Notwithſtandyng, hell and euerlaſting dampnation, muſt nēdes follow his wicked dēdes. Finally, a righteous man, is a frē ſeruaunt of Gods, and worketh not as an hyerelyng. For if it were poſſible that there were no heauen, yet woulde hē doe no leſſe good, for his reſpecte is to the maker of the worlde, and the Lord of all rewardes.

Fayth that iuſtifieth vs is geuē vs freely of God.

There is alſo an other argument, and that is thys. Fayth is a worke: but workes doth not iuſtifie, *Ergo*, fayth doth not iuſtifie. Aunſwere: Truth it is, that we doe not meane, how that fayth for his owne dignitie, and for hys owne perfection, doth iuſtifie vs. But the Scripture doth ſay, that fayth alonely iuſtifieth, becauſe that it is that thyng alonely, whereby I doe hange of Chriſte. And by my faith alonely, am I partaker of ỹ merites and mercy purchaſed by Chriſtes bloude, and fayth it is alonely,

Fayth onely iustifieth because by fayth we attaine the benefite of Christes death which onely iustifieth vs.

that receaue the promyses made in Christ. Wherefore wee say with blessed S. Paule, that fayth onely iustifieth imputatiue: that is, all ỳ merites and goodnes, grace, and fauour, and all that is in Christ, to our saluation, is imputed and reckoned vnto vs, because wee hange and beleeue of hym, and hee can deceaue no man that doth beleeue in hym. And our iustice is not (as the schoole men teacheth) a formal iustice, which is by fulfillyng of the lawe, deserued of vs, for then our iustificatiõ were not of grace, and of mercy, but of deseruing, and of duty. But it is a iustice that is reckened & imputed vnto vs, for ỳ fayth in Christ Iesus, and is not of our deseruyng, but clearely, and fully of mercy imputed vnto vs.

Now most honorable, & gracious Prince, I haue declared vnto your highnes, what faith it is, that doth iustifie vs before God, and also brought for my sentẽce, not alonely the blessed word of God, the which were sufficient in this cause, but the exposition of holy Doctours, that your grace might see, that I am not moued to this opinion of a light cause, nor that this doctrine of myne is so new, as men hath noted it. Moreouer, I haue declared vnto your grace, how that I woulde haue good workes done, & would not haue a Christen mans life to bee an idle thyng, or els a life of vncleannes: but I would haue them to bee chaunged into all vertue, and goodnes, and to liue in good workes, after the commaundement & will of God. So that your grace may well perceiue, that myne aduersaries hath not reported truely on me, when they haue sayd, how that I would, that men should neither fast, nor pray, nor geue almes, nor yet bee penitent for their sinnes. I haue neuer sayd it, nor yet taught no lyke sentence, I take God to recorde, my workes, and my dedes, and all my writynges, that euer I wrote, or made. Wherefore I doubt not, if it please your grace, graciously to here me, but that I wil proue them vntrue in this cause, & many other mo. This doth almighty God know to bee true.

It is no new doctrine that is nowe taught.

Who euer preserue your moste royall maieute, in honour, and goodnes. Amen.

What the Church is: and who bee therof: and whereby men may know her.

The Pope and hys Churche agreeth no more with the maners of holy Churche, then darknes & light.

THe name of the holy church, haue those mẽ of long tyme vsurped presumptuously and wout all shame, they were the greatest enemyes that holy church could haue in earth. For they did no more agree wt the maners of holy church, then darknes and light, then God and ỳ deuyll. For where holy church hard no man but Christ onely: They would heare all manner of men sauing Christ, and neuer heare him, except it weare to to their profit or glory.

Where as holy church was ruled in this world, they would rule all the world, & where as holy church would bee holy by Christ onely, they would bee holy by their owne helpe.

And where as holy church was allwayes despised, and persecuted of the world, They would bee honored of ỳ world and persecuters of all men.

The Pope is a persecutor of holy Church.

And where as holy church was inwardly decked with spiritual vertues, they would bee outwardly shinyng in spirituall araye. And where as holy church would bee chaste in spyte they would with their mouthes vow chastite, and spend all their liues in whore dome.

And where as holy church dyd allwayes shew meekenes in the worlde, they would bee so proude, ỳ hart could deuise no more.

Breifely whatsoeuer thing ỳ was agreable with the church, of that had they neuer a crumme, but allonely by violence vsurped the name of holy church, So that if a man had had a crowne or a long goune and a white

How farre the Pope doth differ with his Churche from the true holy Church.

smock

smock ouer his gowne, thē was there no remedy, but hée muſt nedes bée of the church, yea and holy church her ſelf. So yf a Barber had made a Bul a crowne, & a Taylor Jack napes a lōg gowne, & brought an Aſſe forth in a white rochet, thē no mā might dout but ý there were holy church, & euerye man muſt fall downe to receyue clene remiſſion *a pœna* and *a culpa, toties quoties*, for there came the ſucceſſours of Peter & Paule: and they that haue the deſpenſatiō of Chriſtes bloud, and the merites of holy ſaints, and ý ſuffrages of holy church to diſtribute, and the key bearers of heauē and hell. Who can denye but this is truth?

The foule and greate abuſe of the Pope in takyng vpō hym, that hée and his were ý holy Church.

It is to opē to nēde an probation, for wee ſée it dayly before our eyes. So that if a man will compare our M Chriſt ý is ý very head of holy church vnto theſe Prelates (that call them ſelues his vicars) hée ſhall finde but ſmale agrément, betwéne the perſon and the vicar: and hée that will conſider S. Peter and S. Paule, withall other Apoſtels than rome, that eyther they were none of holy Church, or els our prelats: for they agrée in nothing. Yea & hée may reckē that S. Peter & S. Paule were ſtarke foles & ryght mad men that liued ſo deſpectuous a lyfe. What nēde me to make many wordes, or to tell their names that I ſpeake of, There is no doubt but that galde horſe will bée wray hym ſelfe. But thirdly, if the deuyll would come in his owne perſon diſguiſed, tell me how it were impoſſible that hée could bée more contrary to Chriſt and hys apoſtels, then thoſe men that call thē ſelues ý holy church: yea take away the name of the church, and ſet in her ſtéde the name of the deuyll, & how will you then know a byſhop frō the deuyll? By their workes? nay trewly for they bée all one: And yet will you bée the heades of Chriſtes church, yea the holy church her ſelfe: not ſo yée wicked, not ſo.

What difference is betweene a Byſhop & the deuill.

Wherefore that this bleſſed ſpouſe of Chriſt may bée knowen from thée open and abhominable whores and harlotes, therefore will I (by gods grace) ſet out what holy Church is and where by men ſhall know her,

This worde *Eccleſia* both in ý new teſtament and the olde, is taken oftētymes for the whole congregatiō and and the whole multitude of ý people both good and bad, as it is in the boke of Numeri: Why haue you brought the congregation or Church of God into wildernes. Nume. 20.

Alſo in an other place, The king turned his face and bleſſed the whole congregation or Church of Iſraell, and all the Church of Iſraell ſtode. 3. King. 8.

Likewiſe in the new teſtamēt Saint Paule to the Corinthians, I haue ſēt vnto you Tymothy the which ſhall learne you my wayes, whē in Chriſt Jeſu, as I doe learne euery where in all congregations. 1. Cor. 4.

Alſo in an other place: doe you deſpiſe the congregation of God? and ſhame thē that haue not? In all theſe places & in many moe, is it open that this greke worde *Eccleſia* is taken for the whole congregation both of good & bad. Wherfore this is not ý church that we will greatly ſpeake of: for in this church are Jewes and Saraſens Murtherers, and Thœues, Baudes, and Harlots, though we know them not. 1. Cor. 11.

But there is an other holy Church of the which S. Paule ſpeaketh: you men loue your your wiues, as Chriſt hath loued the Church, and hath geuē him ſelfe for her, that hée might ſanctifie her, and clenſe her in the fountaine of water through the worde of life, to make her to him ſelfe a glorious Church without ſpot or wrincle, or any ſuch thyng, but that ſhe might bée holy & without blame. Here haue you the very true Churche of Chriſt, that is ſo pure and ſo cleane without ſpotte. Ephe. 5.

The holy Churche truely deſined.

But wherby is thée pure & cleane: not by her owne merites nor by her owne might, not by exteriour araye, not by gold nor ſiluer, nor yet by precious ſtones, neither by myters nor croſetaues, nor by pillers nor pollares. But wherby then: by Chriſt onely which hath geuen him ſelfe for that intēt that hée would make her cleane

The true holy church is that which is sanctified & made holy by Christ.

and therefore sayth S. Paule: He gaue him selfe that he might sanctifie her, that he might clense her, and make her to him selfe a glorious Church.

Also in an other place: you are washed, you are sanctified, you are iustified in the name of Iesus Christ, and in the spirite of God. See my Lordes, how the Church is washed by Christ & by his holy spirite, and not by your blessynges, not by your spirituall ornamentes, nor by your spirituall holy water, for these thynges cannot helpe the holy Church: for she is holy in spirite and not in outwarde hypocrisie: she is also clensed by Christes blessed bloud, & not by outward disguisinges.

1. Cor. 1.

This doth S. Augustine wel proue, saying, Of Christ is the church made fayre: first was she filthie in sinnes, afterward by pardon and by grace was she made fayre &c. Here S. Augustine sayth ỳ Christ hath made his Church fayre, and that by his grace & his pardon, and not by your pardons, nor by your grace. For this Church stãdeth by Christes election, & not by yours. And if Christ haue not washed you & chosen you then bee you none of this Church, though you ride with a thousand spirituall horses, and haue all the spirituall tokẽs on earth. For and if ỳ sonne of God haue deliuered you, thẽ are you truely deliuered. Ye can not make by all your power and holynes that we shall alwayes finde good ale or wyne where there hangeth out a greene signe: and will you with your spirituall signes and tokens make the Churche of God to folow you, or by them assigne out where the Churche shall bee? Nay, nay, my Lordes, it will not bee: but they that beleeue ỳ Christ hath washed them from their sinnes, and sticke fast vnto his merites, and to the promise made to them in hym onely, they bee the Church of God, & so pure and so cleane that it shall not bee lawfull, no not for Peter, to say that they bee vncleane: but whether they bee Iew or Greeke, kyng or subiect, carter or Cardinall, butcher or Bysshop, tancardbearer or cannelrater, free or bounde, Frier or fidler, Monke or miller: if they beleeue in Christes word, & sticke fast to his blessed promises, and trust onely in the merites of his blessed bloud, they bee the holy Church of God, yea and the very true church afore God. And you with all your spirituall tokens, & with all your exteriour cleannes, remaine in your filthynes of sinne: from the which all your blessings, all your pardons, all your spiritualitie, all your holynes, can not clense you, nor bring you into this Churche. Boast, crake, blast, blesse, curse till your holy eyes start out of your head, it wil not helpe you, for Christ chooseth his church, at his iudgement and not at yours. The holy ghost is free, & inspireth where he will, he will neither bee bound, to Pope nor Cardinall, Archbishop nor Bysshop, Abbot nor Prior, Deacon nor Archdeacon, Parson nor Vicare, Nunne nor Frier.

Augustinus de verbis domini ser. 50.

God is not to bee ruled by any state or degree of person.

Briefly come all the whole rabble of you togither that call your selues ỳ holy Churche, and exclude all other: yea and take sunne, mone, & starres to helpe you with all the frendes you haue in heaue̅ and earth: and yet shall you not bee of holy church, except that you haue ỳ spirite of Christ, & bee washed in his blessed bloud. For ỳ holy Churche of Christ is nothyng els but that congregation, that is sanctified in spirite, redeemed with Christes bloud, and sticketh fast and sure alonely to the promises that he made therein.

Iohn. 6.

The faithful beleuers in Christes merites, are ỳ ryght holy church of God.

So that the Church is a spirituall thyng, and no exterior thyng, but inuisible from carnall eyes (I say not that they bee inuisible that bee of the Church, but that holy Church in her selfe is inuisible) as sayth is, and her pureness and cleanes is before Christ onely, and not before the worlde. For the worlde hath no iudgement nor knowledge of her: but all her honour and cleanes is before Christ sure and fast. And if there appeare any of her goodnes vnto the worlde, of that she maketh no reckenyng, nor thinketh her selfe any thyng thyng the better, that the worlde iudgeth well of her: for all her trust is in Christ onely. She

The holy Churche which is ỳ true church of God is to ỳ worlde inuisible.

suffe-

suffereth the worlde to rage and blaspheme both agaynst her and agaynst Christ her maker. Shée standeth fast and beléeueth sted fastly, that, that shal haue a shamefull ende, and euerlasting damnation to rewarde. Briefly, her meditations and her thoughtes are heauenly, and all that shée doth is spirituall. For shée can not erre, shée cleaueth so fast to the worde of God that is the veritie.

The true holy church is the piller and ground of trueth.

And for this cause S. Paule calleth her the piller and grounde of truth, not that shée is so sure of, and in her owne strength, but that shée sticketh so fast to the lyuyng God, and to hys blessed worde, that is the very true Church, that is scattered thorow all the worlde, and is neyther bounde to person by the reason of dignitie, nor yet to any place by the reason of fayned holynes, but shée is a frée thynge thorow all the worlde, as S. Augustine doth witnesse in these wordes. The holy Church are wée, but I doe not say, as one should say, wée that bée here alonely, that heare mée now, but as many as be here faythfull Christened mē in this Church, that is to say, in thys Citye, as many as bée in thys region, as many as bée beyonde the sea, as many as bée in all the worlde (for from the rysing of the sunne, till the goyng down, is the name of God praysed) so is the holy Church our mother. &c.

August. ser. 99. de tempore.

The holy Church is the congregation of faythfull men where soeuer they bee in the world.

Here haue you playnely, that the holy Church is the congregation of faythfull men, wheresoeuer they bée in the worlde. And neyther the Pope, nor yet hys Cardinalles bée more this Church or of thys Church then the poorest man in earth. For this church standeth alonely in the spirituall faith of Christ Jesus, and not in dignities nor honours of the worlde, as Liranus doth declare in these wordes. The Church doth not stand in men by reason of spirituall power, or secular dignities: For many Princes and many Popes, and other inferiour persons haue swerued frō the fayth. Wherfore that Church doth stand in those persons in whome is the true knowledge and confession of fayth, and of veritie. &c.

Lyra in mat. ca. 19.

O my Lordes, what will you say to Lyra? I haue great maruayle that you burne hym not. It is hye tyme to condemne hym for an heretike, for hée speaketh agaynst your lawe xxiiij. q. 1. *Quodcunq;*. Where as your glose declareth that God suffereth not, the church of Rome for to erre. And Lyra sayth playnely that many popes haue erred, and also that the Church standeth not in dignitie, but in confession of Christ and of hys blessed veritie.

But now here wyll bée obiected that I fayne such a Church, as our Logitions doe *intentionem secundam*, that is a thyng ẏ is no where. Where shall a man finde a Church that is so pure and so cleane that hath neyther spot nor wrinckle in her, and that is wythout all sinne, séeyng that all men must of trueth saye, forgéeue vs our trespasse? And if any man say (bée hée neuer so righteous) that hée hath no sinne, thē is hée a lyer, and there is no veritie in hym. To thys I aunswere, that thys holy Church hath sin in her yet is shée pure and cleane. Marke S. Paules wordes: Christe hath geuen hymselfe for her, that hée might make her glorious. So that the cleannes of this holy church is the mercy of God toward her thorow Christ: for whose sake, he layeth nothing to her charge: yea and if any other person woulde, hée is ready to géeue her his cleanes, and to let her by fayth clayme of right hys purenes for her owne. For betwéene them, all is common, as betwéene man and wyfe. So that if the Church looke on her owne merites and of her owne workes, shée is full of sinne, and must néedes say, *demitte mihi debita*. The which shée néeded not to say if shée had none.

Math. 6. 1. Iohn. 1.

Ephe. 5.

The holy Churche how it is made pure and cleane without spotte or wrinkle.

But if shée referre her selfe vnto the merites of her blessed husbande Christ Jesus, and to the cleanes that shée hath in hys bloud, thē is shée without spotte. For by the reason that shée sticketh by fayth so fast vnto her husband Christ, and doth abyde in confession of her sinne, & reqnireth mercy for them, therfore is there nothing layde to her charge, but all thyng is

forgeuen her. And therefore sayth S. Paule, there is no damnation vnto them that bee in Christ Iesu. And that this may bee the playner, I wyll bryng you S. Augustines wordes, the which was vered of the Donatistes wyth thys same reason that is layd agaynst mee, hys wordes bee these. The whole Church sayth, forgeue vs our sinnes, wherefore shee hath spottes and wrinckles, but by knowledging of them, her wrinckles bee extended and stretched out, by knowledging her spottes are washed away.

Augustinus de Verbis Apostoli. s. 29.

The church abydeth in prayer that shee myght bee cleased by knowledging of her sinnes. As long as we liue here so standeth it. And when we shall departe out of thys bodye, all such thynges bee forgeuen to euery man, wherfore by thys meane the church of God, is in the treasures of God, wythout spotte and wrinckles: and therefore here doe we not lyue wythout sinne, but we shall passe from hence wythout sinne. &c. Here haue you clearely that the church of God is cleansed and purified by Christ for knowledgyng of her sinnes, and not by her owne purenes. Wherefore such a church there must needes bee, though that the carnall eye can not see her, nor fleshly reason can iudge of her. Wherefore we beleeue thys article by fayth, that holy church is a communion or felowshyp of holy men, and know it not by seeyng or feelyng, as we doe the felowshyp of Drapers or mercers, for then were it none article of the faith.

The church of God is the treasures of God without spotte or wrinkle.

And it is playne, that all your exterior signes, wyth all your holy ornamentes, as your holy myters, your holy crossestaues, your holy pyllers, polaris, your holy red gloues, your holy ouches, and your holy rynges, your holy annoynted fingers, your holy bellmentes, your holy challices, and your holy golden showes, yea, & take also to helpe you S. Thomas of Canterburyes holy showe, wyth all the holy bootes of holy Monkes, and all these togither can not make one crumme of holynes in you, nor helpe you one pricke forward, that you may bee wythin thys church. For if these thynges coulde helpe, then were it no mastery to make an Asse to bee of the church of God.

That which is of fayth can neither bee seene nor felt.

But our holy mother the Church hath an other holynes, that commeth from God the father through the sweete bloud of his blessed sonne Iesus Christ, in whom is all her confidence and trust. Unto whom she sticketh onely by stedfast fayth, by whose purenes shee is also pure in that, that she doth confesse her vnclennes, for shee beleeueth stedfastly that she hath an aduocate for her sinne to the father of heauen, which is Christ Iesus, and hee is the satisfaction for her sinnes: & hee of his mercy & not of her merites hath chosen her for to bee his, and because she is his, therfore must she bee cleane so long as she abideth in him.

The true holynes that is of our right holye mother the Church.

1. Iohn. 2.

This is well declared in S. John where our master Christe is compared to the vyne and all the members of holy Churche to the braunches, that as the braunches, can bring forth no frute of them selues, so can holy church of her selfe bring forth no goodnes except she [illegible] Christ by perfite fayth.

Iohn. 15.

This is wel proued by your owne law whose wordes bee these, therfore is the Church holy, because she beleeueth righteously in God. &c. Here you not the cause wherfore the Church is holy: because she beleeueth righteously in God, that is she beleeueth in nothyng but in him, and she beleeueth nor heareth no worde but his, as our master Christe beareth witnesse, my sheepe heare my voyce, and an other mans voyce doe they not know. Also in an other place, hee that is of God heareth the wordes of God. How commeth this, that the Church of God hath so sure a iudgement, that she knoweth the voyce of Christ from other voyces, & can not erre in her iudgement. Because that Christ hath chosen her, and because she is learned of God as our master Christ sayth, and because she hath (as S. John sayth) the inwarde anoyntment of God, that teacheth his all maner of verity, so that she can not erre. But why can shee not erre? because she may doe what she will? Because

De con. D. D. 4. c. prima igitur.

1. Iohn. 2.

that

that all thing that ſhe doth, is well done: becauſe ſhe may make new rules and newe lawes at her pleaſure: Becauſe ſhe may inuent a newe ſeruice of God that is not in Scripture at her will? Nay nay my Lordes. For ſhe is but a woman and muſt bee ruled by her huſbande, yea ſhe is but a ſheepe and muſt heare ỹ voyce of her ſhepheard, and ſo long as ſhe doth, ſo long cã ſhe not erre becauſe the voyce of her ſhepheard can not bee falſe.

De pœne. Diſ. 2. Si in gloſſa. 24. q. 1. A recta & in Gloſſa.

This may be proued by your own law whoſe wordes bee theſe, ỹ whole Church can not erre. Alſo in an other place, the congregation of faythfull men muſt needes bee, whiche alſo can not erre. &c. Theſe wordes bee playne what Church it is that can not erre: that is the congregation of faythfull men that bee gathered in Chriſtes name, whiche haue Chriſtes ſpirite, whiche haue the holy ointement of God, whiche abyde faſt by Chriſtes word, and heare no other mãs voyce but his. Now my Lordes gather you all togither with all the lawes that you cã make, and all the holynes, that you can deuiſe and cry, the Church, the Churche, and the Councels, the Councels that were lawfully gathered in the power of the holy ghoſt (all this may you ſay & yet lye) and if you haue not in deede the holy ghoſt with in you, and if you doe heare any other voyce then Chriſtes, then are you not of the Churche, but of the deuill, and theeues & murtherers as Chriſt ſaith. For you come into the fold of Chriſt without him, you bring not his voice. but you come with your owne voyce, with your owne ſtatutes, with your owne word, & your owne *mandamus, mandamus, precipimus, precipimus, excommunicamus, excommunicamus.*

The fayth-full congregation can not erre.

The voyce of murtherers and theeues.

These bee the voyces of murtherers and Theeues, and not of Chriſt, therfore you can not but erre, for you bee not taught of God, you haue not the holy ointment, you haue not the worde of God for you, you heare not the voyce of the true ſhepheard, therfore muſt you needes erre in all your counſells. This is an other maner of rule then my Lorde of Rochester doth aſſigne to examine your counſels by, for hee ſayth, where that the Pope and the counſell doth not agree all in one, there will hee ſuſpect the counſell not to bee right.

A rule that Rochester teacheth to know the difference betweene ỹ Pope and Councell.

Who did euer heare ſuch a rule of a Chriſtean man: yea and of a biſhop: yea and of a doctor of Diuinite, where hath hee learned this Diuinite: to recken a counſell to bee trew, becauſe ỹ the Pope and ſo many men doe agree in one, yea and that ſuch men as haue ſo often tymes erred in their coũcels, as hee doth declare hym ſelf reckening the counſell of Conſtantinople that had .330. Biſhops and yet did erre, and hee knew no other cauſe, but becauſe the Pope did not aſſent to them. Is not this a reſonable cauſe? cã not the Pope erre? let hym read his own lawe. *Diſtinctio.* 19. Anaſtaſius, & *Diſtinctio.* 40. *Si Papa* and alſo .24. q. 1. *A recta* in the gloſe, and there ſhall hee fynde that the Pope hath erred. Wherefore then ſhould the matter ſtande in his iudgment? Now how will hee by thys rule ſaue the counſels of conſtance, and of Baſell where in both counſels, the Popes were condemned for heretykes? As the ſame counſels make mencion, alſo that the councels haue erred, that graũted hee hymſelfe, but peraduenture hee will ſaye, that they were not full Councels.

The Councell erreth if the Pope agree not to their doynges.

Popes haue erred.

Popes condemned for heretickes.

Now is it well amended, what diſtinction is (as concernyng the veritie in a counſell that hath a thouſand biſhops and in an other that hath fyue thouſand, can the multitude helpe to thee veritie? Then had the Turke the veritie and we the falſed, then had the Prophet Micheas the worſſe part for hee was alone againſt .iiij. hundred ſo was ỹ verytie by ỹ Prophets of Baal, and not by Elyas, for they were foure hundred and fyftye & hee was but one man. Brieſely Chriſtes flocke is alwayes ỹ ſmalleſt nũber in this world but yet it is the beſt, not the ſmalleſt number maketh Chriſtes flocke, but that Chriſtes Church ſtãdeth neyther by the greateſt number nor yet by the ſmalleſt, nor by the iudgmẽt or numbring of man, but by the callyng and

3. King. 2.
3. King. 18.

The litle flocke is ỹ flocke of Chriſt.

election of God. Wherefore let my Lorde bring forth what counsell that hee will, and if they haue not the word of God, I will not all onely say they may erre, but also that they doe erre in verye deede. And that will I proue by the greatest lawyer that they haue called Panormitanus whose wordes bee these, that Councels may erre as they haue erred, as concernyng that contract of matrimony, *inter raptorem & raptam*, and the saying of Saint Hierome was afterward preferred aboue the statute of the counsel as it is proued. 36.q.2. *Tria*, for in thinges concerning the fayth is the saying of a priuat person to bee preferred afore the saying of the pope, if hee haue better reasons and scriptures of the new, and of the olde testamēt for him then the Pope: nor it can not helpe, to say that the counsell can not erre, because that Christ did pray for his Church ỹ her fayth should not fayle. For I aūswere to this, that though ỹ generall coūcell doe represent ỹ whole vniuersall church: neuertheles in very deede there is not ỹ very vniuersall church, but representatiue. For the vniuersal church stādeth in ỹ election of all fayth full men: & all faithfull mē of ỹ world make that vniuersall Church, whose head and spouse is Christ Jesus, & the Pope is but the vicar of Christ and not the very head of the Church, this is the Church that can not erre. &c.

De electio. & significa.

The Councell of Nicei dyd erre.

A generall Councell is, not the vniuersall Churche.

Here it is open that the counsell may erre, and that a priuate person hauing scriptures for hym is to bee heard before the Pope and also ỹ coūsell, hauing no scriptures for them, you haue also what is the very trew Church which can not erre, which thing can not bee verifyed of your counsels for they bee neyther without errour, nor yet the holy Church, but that they doe represēt the Church as a legate representeth a kings person: but of that followeth not that hee is ỹ king, or hath as much power as the king, or is aboue. The king or that he may rule the king, this may also bee proued by. S. Augustine whose words bee these, those counselles that bee gathered in euery Prouince must without doubt geue place to the auctoritie of the ful counsels which bee gathered of all Christendom: and also those full counsels oft tymes must bee amended by the full counsels that come after: if any thyng bee opened by any experience that was afore shut, and if any thing bee knowen that was hydden. And this may bee done without any shadowe of superstitious pride, without any boasted Arrogancy, with out any contentiō of malicious enuy, but with holy meekenes, with holy peace and with Christen charitye. &c.

Augustinus de bap. li. 2. c. 3. contra Donatistas.

Councels haue erred and many erre.

Here it is playne that your full coūsels may bee amended and reformed: ỹ which thing needs not, if they could not erre: yea and if they did not erre in deede. Moreouer you must needes graunt that there is a rule where by your counsels must bee exammined, & where by sentence must bee geuen which of your councels be true and which false, by the which rule if your counsels bee not ordered, they must needes erre and bee false, and of the deuill. Wherfore gather all your coūsels together, and yet of them can you not make holy church.

But peraduenture there may bee many in your coūsels good and perfite men and of holy Churche: but they and you together make not the vniuersall holy church that can not erre: neither haue you any auctoritie ouer holy Church, further then the holy scripture of God: but as soone as you forsake Christ and his holy worde, so soone are you the congregation of the deuyll, and theeues and murtherers: and yet for all this, there must needes bee an holy church of Christ in earth, that is neyther bounde to Jerusalem nor to Constantinople, nor yet to Rome, as though thee were lyke vnto the Asse and the fole.

The holy scriptures are the iudges of the Counsels doings

But now wyll there bee obiected, that our Sayuer Christ commaundeth, if my brother offende mee, that I shoulde complayne to the church. Now is this church that I haue set out spirituall, and no man knoweth her but God onely, shee is also scattered thorow out the worlde, wherfore how can a man complayne to that

Math. 10.

church

church? I aunſwere, our M. Chriſt doth playnly ſpeake of a man that hath wronge, the which muſt nedes be a perticuler and a certayne man: and therfore likewyſe he biddeth hym complayne not to the vniuerſall church, but to the perticular church.

There are perticular Churches to whome wee may complayne.

Now this particular church, if he be of God, and a true member of the vniuerſal church, he will iudge righteouſly after Chriſtes worde, and after the probations brought afore her. Neuertheleſſe, oftetymes cometh it to paſſe, ỹ this particular church doth fully and wholy erre, and iudgeth vnryght, and excommunicateth him that is bleſſed of god, as it is open in your owne lawe, whoſe wordes be theſe: oftetymes he that is caſt out is within, and he that is within is kept without. &c.

24. q. 3. Si. quis et c. ſũ aliquis.

Here haue you playnely ỹ the particular church may erre. Wherefore that church that can not erre is all only the vniuerſall church which is cauled the communion and the felowſhip of Saintes, the which addition was made by holy fathers (for in Cipryans time was there no mention of it) by all likelyhode to declare the preſumption of certayne men, and of certayne congregations that reckened themſelues to be holy church. Wherfore my Lordes ſee well to it, leaſt the holy Ghoſt haue pricked you wyth thys addition, for you haue alwayes made your ſelfe holy church, yea and that wythout any holines. Now haue I declared vnto you, what is holy church, that is, the congregation of faithfull men thorowout all ỹ worlde: and whereby he is holy, that is, by Chriſtes holyneſſe and by Chriſtes bloud: and alſo what is the cauſe that he can not erre: becauſe that he keepeth herſelfe ſo faſt to the worde of God, whiche is a perfite & a true rule.

The communion & felowſhip of Saintes is the vniuerſall Church.

Now a mã may know the church.

Nowe muſt we declare by what ſignes and tokẽs, that we may know that in this place or in that place there be certeine members of this holye church. For though he be in her ſelf ſpirituall and can not be perfitely knowen, by our exteriour ſenſes, yet neuertheleſſe we may haue certeine tokens, of her ſpirituall preſence, whereby we may recken that in this place and in that place be certeine of her members. As by a naturall example, though the ſoule of man in her ſelfe be ſpirituall & inuiſible: yet may we haue ſure tokens of her preſence, as hearyng monyng, ſpeakyng, ſmelyng, with ſuch other. So likewiſe, where the word of God is truely and perfitely preached without the damnable dreames of men, and where it is well of the hearers receiued, & alſo where we ſee good workes that doe openly agree with the doctrine of the Goſpell, theſe be good and ſure tokẽs whereby we may iudge, that there be ſome men of holy Church.

A nexample teaching how ỹ true church may be knowne.

As to the firſt, whereas the Goſpell is truely preached it muſt nedes light in ſome mens hartes, as the prophete witneſſeth, my word, ſhall not returne agayne to me fruſtrate, but it ſhall doe all thyng that I will, and it ſhall proſper, in thoſe thynges, vnto the which I did ſend it. Eſay. 55.

Alſo S. Paule ſayth, fayth cõmeth by hearyng, and hearyng commeth by the word of God: and therfore it is open in holy Scripture that when Peter ſpake the wordes of God, the holy ghoſt fell downe on them all. Wherfore it is open that Gods worde can neuer be preached in vayne, but ſome men muſt nedes receiue it, and thereby be made of holy Churche, though that men doe not know them neither by their names nor yet by their faces, for this word is receiued into their hartes. Roma. 10. Actes. 10.

The ſecond token is, that the receiuers of this word doe worke well thereafter as S. Paule declareth of his hearers: when you receiued of vs the word wherewith God was preached, you receiued it not as the word of men, but euen (as it was in deede) the word of God, whiche worketh in you that beleeue. So that if men doe worke after the worde of God, it is a good token that there be men of the Churche, though that we (hypocriſie is ſo ſubtile and ſo ſecret) may be oftentymes deceiued by theſe outward workes, but neuertheles charitie iud- 1. Theſſ. 2.

Good workes are the fruite of good fayth.

geth well of all thinges that haue a good outward shewe, and bée not opẽly agaynst the worde of God. But it is no ieoperdy though charitie bée deceiued, for it is opẽ to all ieoperdies: but fayth is neuer deceiued.

Charitie may be deceaued, but fayth can neuer bee deceaued.

Now to our purpose, that where the worde of God is preached truely, it is a good & a perfite token that there bée some mẽ of Christes church. This may bée proued by Chrisostomes wordes: they that bée in Iudea let thẽ flée vp into the mountaines, that is to say they that bée in Christendome, let them geue thẽ selues to Scriptures. Wherfore commaundeth hée that all Christened men in that tyme should flye vnto Scriptures, for in that tyme in the which heresies haue crept into the Church, there can bée no true probation of Christendome, nor no other refuge vnto Christen men, willyng to know the veritie of fayth, but ỹ Scriptures of God. Afore by many wayes was it shewed which was the Church of Christ, and which was the congregation of Gentiles: but now there is no other way to them that will know whiche is the very true Churche of Christ, but alonely by scriptures. By workes first was the church of Christ knowen when the conuersation of Christen men, either of all or of many were holy, the which holynes had not the wicked men, but nowe Christen men, bée as euill or worse then heretickes or Gentiles, yea & greater continencie is founde among them, then among Christen men.

A saying of Chrisostome.

Wherefore hée that will knowe which is ỹ very church of christ, how shall hée knowe it but by Scriptures onely. Wherfore our Lord cõsidering that so greate confusion of thynges should come in the latter dayes, therfore commaundeth hée that Christen men which bée in Christendome willing to reserue the stedfastnes of true fayth, should flye vnto no other thyng but vnto Scriptures, for if they haue respect vnto other thynges they shall bée sclaundered and shall perishe, not vnderstandyng whiche is the true Church. &c.

These wordes néede no exposition they bée plaine inough: they doe also exclude all maner of learning sauing holy scripture. Wherefore sée how you can with honestie saue your holy lawes, and defend the[m] against Chrisostome. Moreouer if Chrisostome complayne of the incontenency that was in his dayes, how would hée complaine if hée now liued & sawe the bawdry and fornication, that is in the Church? And also he sendeth men to scriptures that will know the holy Church, and not vnto ỹ holy Church for in the Church were heresyes, but not in scripture.

Chrisostome sendeth vs to scriptures to learne which is the holy Church, & not vnto them that call themselues ỹ holy church.

Also. S. Paule witneseth the same saying, you are built vpon the foundacion of the Apostles and Prophets, heare haue you playnely that the very trewe Church is grounded, yea and founded of holy scripture, and therefore wheresoeuer that the worde of God is preached, that is a good token that there bée some men of Christes Church. But now as to the fruites and workes of this Church, she doth all onely fetch out her maner of liuing and all her good workes out of ỹ holy word of God, and she fayneth not, nor dreameth any other new holines, or new inuented workes that be not in scripture, but she is content w Christes learning and beléeueth, that Christ hath sufficiently taught her all manner of good workes that bée to the honour of our heauenly father. Therfore inuenteth shée no other way to heauen but followeth Christ onely, in suffering oppressions, and persecutions, blasphemynges, & al other things that may bée layd vnto her, which as S. Austine sayth she learned of our M. Christ. Our holy mother ỹ church throughout all the world scattered far and long, in her trew head Christ Jesus taught, hath learned not to feare the contumelys of the Crosse nor yet of death: but more and more is shée strengthed not in resisting but in suffering. &c.

Ephe. 2.

The holy Church is builte and founded vpon the Apostles & Prophets.

Augustinus.

The true Church is a sufferer, and no persecutor.

Now my Lordes compare your selfe to this rule of S. Austine, and let vs sée how you can bring your self into the Church: or els to proue your self to bée holy: The Church suffereth

persecucions

perſecutions (for as S. Paule ſayth, they that will liue deuoutly in Chriſt muſt ſuffer perſecution) and you with ſtand all thinges and ſuffer nothing. You oppreſſe euery mã, and you will bée oppreſſed of no mã. You perſecute euery man, and no man may ſpeake a worde agaynſt you, no though it bée neuer ſo true. You caſt euery mã in priſon, & no mã may touch you, but he ſhal bée curſed. You compell euery mã to ſay as you ſay, & you will not once ſay as Chriſte ſayth. And as for your holynes all the worlde knoweth what it is: for it ſtandeth in clothing and in decking, in watching and ſléeping, in eating and drinking this meate or ý meate, this drynke or that drinke, in pattering and mumbling theſe Pſalmes or thoſe Pſalmes, without deuocion.

2. Tim. 3.

The Popes church are perſecutors but no ſuffereres.

Bréefly all your holines is in bokes Bels, Cãdels, Chalices, oyle creme water, horſes, houndes, pallaces, & all that is mighty and glorious in the world, there on hange you, there in glory you, there on crake you, there on boaſt you, there vpon builde you. Is this ý natures of ý church? is this holines? Of whome haue you learned theſe maners? You can not deny but theſe bée true, and if you would denye it, all the world is witneſſe agaynſt you: yea and alſo your owne factes & déedes. Of whom haue you learned this holynes? not of Chriſt nor yet of his holy Church: but you haue learned it of the Arians, ý were the ſeruauntes of the deuyll. Hilarius wryteth in theſe wordes, the Church doth threaten, with banyſhmentes & pryſonmentes, and thée compelleth men to beléeue her, which was exciled and caſt in priſon, now hangeth thée on the dignitye of her fellowſhip, the which was conſecrated, by the threateninges of perſecutors: thée cauſeth prieſtes to flye that was encreaſed & by the chaſing away of prieſtes, thée glorieth that thée is loued of ý world, ý which could neuer bée Chriſtes except the worlde did hate her.

The glory of the Popes churche is in trath.

Hilarius cont. Arianos.

Howe thynke you my Lordes, doe not you all theſe thinges, that bée layd to the Arians charge? Your owne frendes, yea your owne conſciences muſt nédes accuſe you of all theſe thinges, and yet will you bée called Chriſtes children, I lay nothyng to you, but that holy Doctours lay vnto you.

But let vs ſée what S. Barnarde ſayth on you: they call themſelues the miniſters of Chriſt, but they ſerue Antichriſt: they goe gorgiouſly arayed of our Lordes goods, vnto whome they géeue none honour, and of theſe goods commeth the harlottes decking that thou ſéeſt dayly, the game players diſguiſing, and kynges apparell: of thys cõmeth golde in their bridles, in their ſaddles, and in their ſpurres, ſo that their ſpurres bée bryghter thẽ the aulters: of thys commeth theyr plenteous wine preſſes and their full ſellers, bolkyng from thys vnto that: of thys cõmeth their tunnes of ſwéete wynes: of thys bée their bagges ſo filled, for ſuch thinges as theſe bée, will they bée rulers of the church, as Deacons, Archdeacons, Byſhoppes, and Archbyſhops. &c.

Barnardus ſuper can. ſ. 33.

Note here the ſaying of Saint Barnard.

My Lordes I had thought to haue added Cardinalles and Legates, Abbottes and Pryors, to haue made the company more holy, but I durſt not. How thinke you, of whom doth hée ſpeake when hée ſayth Byſhops and Archbyſhops: what holynes doth hée repryue, when hée ſpeaketh of gorgious araye, of harlottes decking, of game players diſguiſing, of goulden ſpurres, ſaddelles & bridles? If there were an C. that did vſe it more then you, yet muſt you nédes graunt that hée ſpeaketh of you. Hée paſſeth mére more in condemning of your holy ornamentes, for hée cauſeth you the ſeruauntes of Antichriſt, and your holy ornamentes harlottes decking, and game players diſguiſing, and hée ſaith that you are neyther the church nor of the church, but the ſeruauntes of Antichriſt, how thinke you by S. Barnarde, it is tyme to condemne hym, for hée ſpeaketh agaynſt holy church and all her holy ornamentes, thys dare I well ſay, that if the beſt

S. Barnard greatly reproueth the inſaciable pride of the Popes Church.

Chriſten

Chriſten man within the Realme ſhould preach theſe wordes of Saint Barnarde, you would not ſticke to condemne hym for an heretike, but you were wonte to call hym ſweete Barnarde, but me thynketh that he is ſoure inough in thys thynge. Wherefore diſpute the matter wyth hym that you may come into the Church, and not wyth me.

FINIS.

An other declaration of the Church, wherein hee aunſwereth to Maiſter More.

IN my firſt booke I dyd declare how that certayne men dyd take vpon them to bee counted of holy Church, whoſe maners and lyuynges, dyd nothyng agree wyth holy church. But after that, commeth M. More, and he layeth to my charge, that I counted all the ſpiritualtie to bee naught, becauſe he would make my name ſomewhat odious vnto them. But verely he doth me great wrõge, for it was neuer my meanyng, nor yet my ſaying. But myne intent was to declare that neyther the Pope, nor his colledge of Cardinalles, nor yet all the Byſhoppes in the worlde, gathered togither, did make holy Churche, becauſe of theyr names, or elſe for theyr long gownes, or for theyr ſhauen crownes, or elſe annoynted fingers, nor yet for any other exterior thynges, that the worlde had in admiration. But yet neuertheleſſe I dyd graunt, and alſo doe now confeſſe many good men to haue ſhauen crownes, and alſo longe gownes. But yet for theſe thyngs, they were neuer the more of the church.

xiiij. queſt. i. c. Quodcũq; in Verbo Reconciliat.

All the popes learning hath bene, that he and his, hath bene ỹ church, the which can not erre, and all things that belong vnto them, were called ỹ goods of holy church. All lawes made by them, were the lawes of holy Church. They myght not bee conuẽted before any temporall Prince, becauſe they were men of holy church. They myght not be hanged for murther, becauſe they were annoynted, and of holy church.

Briefely, there be innumerable ſuch thynges inuented of them, to maynetayne and to defende theyr holyneſſe, and to proue that they be holy Church, the which thinges I thynke M. More can not denye. And if he would, yet there be a great many of bookes forth comming, to proue my ſentẽce againſt him. And alſo ỹ practiſe that hath beene vſed in ỹ worlde, will teſtifie the ſame.

I thinke M. More, nor yet any mã lyuyng, dyd euer know in hys tyme, that any man was iudged, or taken to be of the church, but ſuch men as I haue ſpoken of. And I thynke thys name church was neuer named, but it was taken ſpecially, and principally, for thoſe men that had ſhauen crownes, and other lyke tokens. Let me be reported to thoſe men that be alyue. Now, becauſe I ſaw that theſe thynges were nothyng the cauſe of holy church, nor yet belonged greatly to holy church, therefore I ſay, was I moued to declare what holy church was, and who were thereof, and by what ſignes and tokens men myght know her.

M. More would haue vs to thinke there is none other holy church but ỹ Pope and his Cardinals and Byſhops &c.

Now to declare this, I brought certaine places of ſcripture to proue, that this worde Eccleſia, was taken in ſcripture, for the whole congregatiõ, both of good, and bad. But I ſayd, I would not greatly ſpeake of that cõgregation, for that was not it, that could not erre, of the which was mine intent to ſpeake. And I brought for me, ỹ ſaying of S. Paule. Chriſt hath geuen hym ſelfe, for his Church, that he might ſanctifie her, and cleanſe her in the fountaine of water, through the worde of lyfe, to make her to hym ſelfe a glorious church, without ſpot,

Epeſ. 5.

or

or wrincle, or any such thyng. But that she might be holy, and without blame. To proue, that the Churche was cleansed by Christ, I brought the saying of S. Augustine for mee. Of Christ is the church made fayre. First was she filthy in sinnes, afterwarde by pardon, and by grace, was she made fayre. &c.

Aug. de verbis Domini. serm. 1.

Moreouer, to proue, ỹ this church was made cleane by Christ, and not by names, or by clothyng, or by any other exteriour thyng, I brought for me ỹ saying of S. Iohn. If ỹ sonne of God haue deliuered you, then are you truely deliuered. Also S. Paule. You are washed, you are sãctified, you are iustified, in ỹ name of Iesus Christ, & in the spirite of God. But vnto these things, doth M. More answere, that I doe not well to exclude, out of this Church bad mẽ, for ỹ knowne church (sayth she) standeth in a gathering together of good mẽ and bad: & to proue that, she bringeth in certeine parables of our Sauiour Christ.

Iohn. 6.

1. Cor. 6.

To this I answere, that I neuer denyed, but that there was such a cõgregatiõ of good, and bad: but I sayd, that that was not ỹ very true church, afore God, though it beare the name of the Church, and in very deede, hys owne parables doth declare, that our maister Christe shall at length, geue sentence agaynst them, that call them selues falsely of the Churche. Iudas was called an Apostle, and taken so of all his company, but yet our maister Christ calleth him the deuil. Now if M. More will haue Iudas in hys Churche, I must be content, that she shall also betraye Christe. The very trueth is, that bad men be mixt here in the Churche, and after outwarde signes, be taken for members of the Church, specially if they be not excommunicate. But the Churche, whiche I dyd speake of, was not a felowshyp gathered togither in a cõsent of exteriour things, and ceremonies, as other politicke felowshyps be. But it is a felowshyp specially gathered in the vnitie of fayth, hauyng the holy ghost within them to sanctifie their spirites, whiche doth set their trust onely in the redemptiõ promised thẽ, in Christes blessed bloud.

How euill men be in the church.

What the very true church is.

This I say, is the very true church of God, let the worlde say what they will, and let men call them selues as it pleaseth thẽ. For as S. Paule saith, she that hath not the spirite of God, is none of his. Also M. Mores learnyng will graunt that euill men, be the dead members of the Churche: what they be worth, let other men iudge. But M. More reckoneth, that there is not such a Churche here in earth, that is without spot, and wrincle, as S. Paul sayth. For the Church, sayth she, is here gracious, and not glorious. Truely, I haue marueile, what she meaneth, thus to expound Saint Paules saying: for I thinke she can not proue, but that S. Paules saying is verified of the Church, that is here militant, and not of the church triumphaunt. But I will not at this tyme greatly dispute with M. More. But, and if she were as she hath bene, I would say some thyng more to hym, then I will doe at this tyme. She can neither mocke me, nor ieste me out of cõceite, and if I were disposed to couple with hym, nor it is not hys foule, & shameles workes, and vntrue sayinges, that she layeth to me, that could fear me. But now, that it hath pleased God (without any helpe, or knowledge of me) to bryng hym vnto this fall, I will praye to God for hym, to geue hym grace, that she may reuoke all such false doctrine, as she hath brought into the worlde. For doubtles, if she abyde in the meanyng, that she is now in, I doe not see, how she can dye Gods seruaunt. Yea, his owne knowen Church is agaynst hym, whõ (she sayth) men are bound to beleeue, vnder payne of damnation. But truely, as God shall iudge me, I am sory for hys trouble, if I could helpe hym with any lawfull meanes, I would doe my best, so euill will beare I him.

Ephes. 5.

Home mortuus non est homo.

M. More layeth many thynges to me wrõg fully.

But to procede farther in my matter, I will not greatly speake much of the Church, by the reason, that many other men, sence my first writinge, haue declared this article, much better then I can doe it. Wherefore I will

all onelye reſite the places of holy doctours, that I haue brought for mé in my fyrſt boke, and the intent wherefore I aleaged them, to prowe that ỹ Church was afrée thing, throughout all the world, and not bounde eyther to place or to perſon. I brought for me ỹ ſaying of S. Auguſtine, ſaying theſe wordes. The holy Church are wée. But I doe not ſaye, are we, as one ſhould ſay, we that bée heare all onely that heare mé now, but as many as bée heare faythfull chriſtean men in this Church, ỹ is to ſay, in this Cytie, as many as bée in this region, as many as bée beyonde the ſea, as many as bée in all the whole world (for from ỹ ryſing of the ſunne, tyll the goinge downe, is the name of God prayſed.) So is ỹ holy Church our mother. &c.

Aug. Serm. 99. de tempore.

Alſo Lyra ſayth, The Church doth not ſtand in men, by the reaſon of ſpirituall power, or ſeculer dignitie. For many princes, and many Popes, and other inferiour perſõs, haue ſwerued from the fayth. Wherfore the church doth ſtand in thoſe perſons, in whom is the true knowledge, and confeſſion of fayth, and of veritye. &c.

Lyra in Mar. ca. xix

Here Lyra ſayth as much as I doe in cleare wordes. And M. More doth not, nor yet cã refell hym. Afterward I bring a ſaying of S. Auguſtine, to prowe, that the Church hath ſpottes, and wrynckles in her: And yet by confeſſing of them, and by flycking to Chriſtes bloud, they bée not imputed vnto her. This is his ſaying.

De Verbo Apoſt. ſer. xxix.

The whole Church prayeth, Lord forgeue vs our ſinnes. Wherfore ſhe hath ſpottes, and wrynckles. But by knowledging of them, her wrynckles bée ſtreatched out, and by knowledging, her ſpottes are waſhed away. The Church continueth in prayer, ỹ ſhée myght bée clenſed by knowledgeing of her ſynnes. And as long as we here liue, ſo ſtandeth it. And when euery mã departeth out of this body, all ſuch ſinnes are forgeuen hym, the which ought to bée forgeuẽ. For they bée forgeuen by dayly prayer, and bée goeth hence clenſed. And the Church of God, is layde vp in the treaſure of God, for puregolde, & by this meane the Church of God is in the treaſure of our Lord, without ſpotte or wrynkell.

A notable ſaying of S. Auguſtine.

It folowth: Let vs therefore pray that God may forgeue vs, and that we may forgeue our detters, ſéeing it is sayde: and it ſhall be forgeuen vnto you. We ſay this dayly, and dayly we doe this, and this thing is done dayly in vs. We are not here without ſinne. But we ſhall departe hence without ſynne. &c. Let euery man iudge, whether that this place of S. Auguſtine, maketh for my purpoſe, or not, that is to ſay, whether that ỹ Church hath any ſpottes or wrinckles in her, or not. And yet nyeuertheles, ſhée hath no ſpottes nor wrinckles. For S. Auguſtine ſayth, ỹ Church of God is in the treaſurie of God, without any ſpotte, ſo that through Gods mercy, nothing is imputed vnto her. Her cleannes is not, ỹ ſhe hath no ſpots: but bécauſe, that for Chriſtes ſake, there is nothing layd to her charge.

M. More maketh many wordes of venyall ſynnes, and deadly ſynnes. But to ſpeake after his owne ſchole men, it ſhould bée to harde for hym to defende that expoſition, that hée here maketh of S. Auguſtine. But to prowe that the Church is cleane, by the reaſon of Chriſt, I brought for mé their owne lawe, whoſe wordes bée theſe. Therefore is ỹ Church holy, becauſe ſhée beléeueth righteouſly in God. &c.

De conſe. D. iiij. c. Igi tur.

Furthermore, to prowe that this congregation of faythfull men, is the Church, that can not erre, I brought for mé their owne lawe. Whoſe wordes bée theſe. The holy Church can not erre. &c. Alſo in an other place The Congregation of faythfull men muſt néedes bée, which alſo can not erre. &c. So that it is cleare, firſt, that there muſt nedes bée a congregation of faythfull men, which bée neyther bounde to Rome, nor to Hieruſalem, nor yet to any certayne place, but it is ſpread abroade throughout the whole worlde, and ſtandeth in the vnitye of faythfull chriſten men. And that is the church, that God ſuffereth not to erre in thoſe thinges, that belong to ſalvation. Wherefore I dyd ſay in my o-

xxiiij. q. 3. Recta in gloſa.

ther

ther booke, that the Popes councels were not the church, that coulde not erre. For, for ỹ moste part, those coũsels did not order themselues after Gods worde. Wherfore I sayd, they myght well erre. And for that cause a priuate person, hauing scripture for hym, ought to bee preferred afore a whole counsell, if they had no scripture. For Gods worde ought to bee iudge ouer all counsels, and to prowe this, I brought for mee the saying of *De electio. c Significasti.* Panormitanus, which sayth. The counsell may erre, as it hath erred, concernyng ỹ contracte of matrimony, *inter Raptorem & Raptam*. And ỹ saying of S. Hierome, was afterward preferred aboue the statute of ỹ coũsell, as it is prowed 36. *queſt.* 2 *Tria*. For in these thynges concernyng the fayth, the saying of a priuate person, is to bee preferred before the saying of the Pope, if hee haue better reasõs and Scriptures of the newe and olde testament for hym, then the Pope hath. Neyther it can helpe to say, that the counsell can not erre, because ỹ Christ did pray that the fayth of the church should not fayle. For I answere to thys, that though the generall counsell doe represent the whole vniuersall church, yet neuertheleſſe, in very deede, there is not the vniuersall church, but representatiue. For the vniuersall church standeth in the election of all faythfull men, throughout the whole worlde, whose head & spouse is Christ Jesus. And the Pope is but the Vicar of Christ, and not ỹ very head of the church. Thys is the Church that can not erre. &c. Here sayth this Doctour, that same sẽtence of the church, that I sayd. I brought also for the same purpose, the saying of Augustine, whose wordes bee these. *Aug. de Bapt. li. 2. cap. 3.* Those counsels that be gathered in euery prouince, must without doubt geue place to the auctoritie of the full counsels, which bee gathered of all christendome. And also those full coũselles oftentymes must bee amended by the full counselles that come afterwarde, if any thing bee opened by experience, that was before shutte, and if any thing bee knowne that was before hydden. And this must bee done without any shadow of superstitious pride, without any boasted arrogãcy, without any contention of malicious enuy, but with holy meekenes, with holy peace, and with Christen charitie. &c. Here S. Augustine sayth plainly, that the full counselles may erre, and may bee reformed.

The counsell of Weldens did erre.

The full counsels may erre.

After this I did declare, how a mã should know this church, & by what signes and tokens, & sayd, that where as the worde of God was purely and sincerely preached, and the sacramẽts orderly ministred, after the blessed ordinaunce of Christ: and where as mẽ did patiently suffer for the veritie, & the hearers did apply their lyuing to Christes doctrine, and with meekenes receaued the holy sacraments: These I sayde, were good and perfect tokens to iudge vppon, that there were certayne members of Christes church. And to prowe this, I brought also S. Augustine, saying: Our holy mother the church, through all the world scattered farre and wyde, taught in her true head Christ, hath learned not to feare the contumelies of the Crosse, nor yet of death: But more, & more, is shee strengthened, not in resisting, but in suffering. Also Chrisostomes wordes bee these. They that bee in Judea, let them flye vp to the mountaines, that is to say, they that bee in Christendome, let them geeue themselues to scriptures. Wherfore commaunded hee that all christen men in that tyme, should flie vnto scriptures: For in that tyme, in the which, heresies haue crepte into the church, there can bee no true probation of christendome, nor no other refuge vnto christen men, willing to know the verity of fayth, but the scriptures of God.

How a man may knowe the church.

The church suffereth.

Chrisost. in ope re Imperfecto.

Before by many wayes was it shewed, which was ỹ church of God, and which was the congregation of ỹ Gentiles. But now, there is none other waye to them that will knowe, whiche is the very true Churche of Christ, but alonely by scriptures. By workes, first was ỹ church of Christe knowne, when the congregation of christen men, eyther of all, or of ma-

By scriptures men may know the veritie.

ny were holy, the which holynes had not the wicked men. But now, chriſten men bē as euill, or worſe, then heretikes or Gentiles: yea, and greater continencie is founde amonge them, then chriſten men. Wherefore hē that will know which is the very church of Chriſt, how ſhall hē know it but by ſcriptures onely? And therfore our Lorde, conſidering that ſo great confuſion of thynges ſhoulde come in the latter dayes, for that cauſe commaundeth hē, that chriſten men, willing to reſerue ỹ ſtedfaſtnes of true fayth, ſhoulde flē vnto none other thyng, but vnto ſcriptures. For if they haue reſpect vnto other thynges, they ſhall bē ſclaundered, and ſhall perihe, not vnderſtandinge, which is the true church. &c.

Maiſter More hath no great thing in this pointe agaynſt mē, ſaynge, that hē ſayth, theſe ſayinges are none of Chriſoſtomes, but of an other mā written in Chriſoſtomes name. Neuertheleſſe, I let it paſſe: let other men iudge betwēne vs both. Afterwarde, becauſe that I ſawe ſo great perſecution vſed by the popes church agaynſt all maner of ſortes of good men, whome M. More cauſeth heretikes, more for his pleaſure then for theyr deſeruynge: For this cauſe, I ſay, I brought a ſaying of Hilarius, to proue that they that did exerciſe ſuch tyranny, were more to bē compared to the Arians, then to Chriſtes church: his ſaying is this. The church doth threaten with banyſhmentes, & impriſonmentes, and chē compelleth men to beleue her, which was exiled and caſt in priſon. Shē hangeth on ỹ dignitie of her felowſhyp, the which was conſecrated by the threatenings of perſecutours. Shē cauſeth Prieſtes to flee, that were encreaſed by the chaſing away of Prieſtes. Shē glorieth that chē is loued of ỹ worlde, the which coulde neuer bē Chriſtes except the worlde did hate her. &c.

Hila. contra Arrianos.

After this I brought a ſaying of S. Barnard, to proue, that the name of ſpirituall array, & gorgious apparell ỹ is vſed in ỹ Popes church, dyd not make ỹ Church. Hys ſaying is thus: They bē the miniſters of Chriſt, but they ſerue Antichriſt, they are gorgiouſly arayed, of our Lordes goodes vnto whom they gene no honor. And of theſe commeth the decking of harlots, that thou ſeēſt dayly, the game players diſguiſing, & kings apparell. Of this commeth golde in their bydells, in their ſaddelles, and in their ſpurres: ſo that their ſpures bē brighter then the aulters. Of this commeth their plenteous wyne preſſes, & their full ſellers, bolking from this vnto ỹ. Of this cōmeth their tūnes of ſweete wynes. Of this bē their bagges ſo fylled. For ſuch thinges, as theſe bē will they bē rulers of the Church. As Deacons, Archdeacons, Byſhops, & Archbyſhops. &c.

Barn. ſup. cā. ſerm. 33.

Men may make an expoſition of S. Barnarde, but it wil bē hard to frame hym to their purpoſe. But for a concluſion, M. More, and I doe vary, but in this poynt, that hē ſayth, the very Church of God ſtādeth by them, that bē good, and bad, and I ſay, that the trew church of Chriſt, ſtandeth in the onely, that bē good men. For the kingdome of Chriſt is diſtincted in bē ỹ dēde, from the kingdome of ỹ deuyll. For euell men bē doubtles the membres of the deuell, as Paule ſayth, Ephe. 2. Alſo our M. Chriſt ſayth, vnto the Phariſyes: You are of your father the deuell. Wherefore it can not ſtande with no learning, that wicked men, which bē the members of the deuyll, and bē gouerned by hym, can bē members of Chriſts body, though that in this preſent lyfe, they bē not yet ſo declared vnto ỹ worlde. God ſend vs all his grace, ỹ we may bē of his holy Church, and mēbres of his bleſſed Sonne Jeſus Amen.

The true church of Chriſt ſtandeth onely in them that are good men.

FINIS.

TO declare this matter our Scholemen haue wrapped them selues in suche doubtes that they were neuer able to come out of thē, nor yet to satisfie thē selues nor any good Christen mans conscience. For all ỳ they write is but dreames of theyr owne inuention, and as Paule calleth them the doctrines of ỳ deuill agaynst the holy word of God, and wrangyng & wrestyng the blessed worde of God to their purpose, alonely conslderyng how they might, by right or by wrong stablishe the authoritie of miserable men, not cōsideryng the intent of the holy ghost whiche intended nothyng els in all places of Scripture, but to opē vnto vs Christ, & the losing from our sinne by hym alonely. The which thyng our dreamers, and inuenters of all subtile lyes dyd neuer preserue, nor neuer sought for: but by despisyng the holy worde of God, and stickyng so fall to their owne corrupted reasons, dyd they fall into innumerable heresies, dissentions and contentions, and brawlynges of wordes, and scoldyng lyke harlots, so that none of thē could agree with an other. Wherfore that saying of the holy Prophete may well bee verified of them.

1. Tim. 4.

The keyes of ỳ church is the openyng of Christ, and the loosing of vs from sinne.

Psal. 80.

My people haue not heard my voice and Israel hath taken no heede vnto me, and therfore haue I let thē passe after the desires of their own harts: and therefore they shall folow their own inuentiōs. This is alwayes the sore vengeaunce of God, when we will not beleeue and receiue alonely hys worde, then doth hee let vs passe, so that we can doe nothyng but erre. Notwithstandyng we are so blynded that we thinke darkenes light, and errours veritie.

This is openly proued, by all our greate clarkly schoiemen: and that it may bee open to all men, I will recite what they learne of the keyes. Duns & all his scholers say that these keyes bee nothyng els, but an authoritie geuen to Prieſtes whereby they geue sentence, that heauen must bee opened to this man, and shyt vnto the other: so that heauen is opened & shyt at the sentence of ỳ prieſt. This is his learnyng. Who could haue inuented such a doctrine, but ỳ deuill him selfe? who can speake greater heresie then this is? who can speake more openly agaynst Christe and hys holy Scripture? If the authoritie of the Prieſt bee the keyes of heauen, and can open open and shyt heauen, then nede we no other thyng to our saluation, but the authoritie of the Prieſt: then can no man bee saued without the authoritie of the Prieſt: then are there no Prieſtes bee damned: For they haue the keyes of heauē: I thinke they will not bee so mad: as by their authoritie to shyt them selues with the deuill.

Scotus 4. sent. di. 18.

How Duns interpreteth the keyes.

Briefely what nede haue we of Christ and of hys holy word. For the authoritie of the Prieſt is the keye of heauen, but let me bryng their owne words ỳ the matter may bee playner.

The keye in this purpose is taken after the similitude of a materiall key whiche is the next instrument to shyt and to open a doore, whereby we enter into the house: So lykewise, the authoritie to geue sentence that heauen must bee opened vnto this man, is called the keye. &c. To vse many wordes in refellyng this damnable opinion it nedeth not. But agaynste them all, I will set the authoritie of S. Hierome whose wordes bee these. I shal geue thee ỳ keyes of heauē. This place, the Bysshops and the Prieſtes not vnderstandyng haue vsurped vnto them somewhat of the Phariseis pryde, so ỳ they thinke that they may condemne innocentes, and lose them that bee giltie: when afore God not ỳ sentence of the Prieſt but the lyfe of the giltie is regarded. &c. Here you haue playnly that the sentence of the Prieſt is not loked on, nor able to lose a sinner afore God. Marke also that S. Hierome sayth you vnderstād not this place.

Nicho. de orbel. di. 18 supra.

Hiero. in M. c. 16.

The sayng of S. Hierome vppon the keyes.

Moreouer I would know of you all, where you cā bryng me one exam-

ple in Scripture, that the sentence of a Priest hath losed a sinner, or bound a righteous man, and if it can not doe this, then is there an other thyng aboue the sentence of a Priest.

Furthermore that your auctoritie should bee the keyes of heauen, it is a gaynst reason, & agaynst your owne learning. For Duns and also Lyra of the same text. *Quodcunque ligaueris*, doe playnely declare, that your key of auctoritie may erre. Now if it may erre, then is it not the right key to the locke of heauen, for the right key can neuer erre in his owne locke. Wherfore at the most you can make it but a picklocke which belongeth to robbers and theeues onely.

Scotus 4. sen. dist. 15. Quest. 1.

Moreouer if this were the key, thē should we neuer bee in suretye whether heauē were opened or not. First we haue no promise nor no worde of God, made vnto this key. And againe we can not know when it openeth heauen and whē not: for it may erre after your owne doctours. And if it chaūce for to erre, then are not heauē gates opened. So ỳ by this meanes we shall bee alwayes in doubt, whether we bee losed frō our sinne or not.

Wherefore we must seeke out an other key that is the very trew key to the locke the which can not erre, of the which we shall bee in surety and without all doubt. But ere wee declare what this key is, we will first shew the nature and the propertye of this key.

August. ser. 2. de sanc.

S. Augustine sayth, That must be called a key where by the hardnes of our harts are opened vnto fayth, and whereby the secretnes of mindes are made manyfest. A key it is (sayth hee) the which doth both open the conciēce to ỳ knowledge of synne, and also includeth grace, vnto the wholesomnes of euerlasting mittery. &c. This is the diffynition of this key that we speake of after, S. Augustine. Now compare your power vnto this diffinitiō, and see how they doe agree.

The nature & property of the keyes of heauen.

First what can your power doe (which you call your key) to remoue away the hardenes of the harte, and to bring in fayth?

Agayne what can your key Judge of the secreatnes of mans mynde?

Thirdly what can your power doe to mens consciences, to make thē to knowledge their sinne? & where by doe you know your awne synne? by your power? then haue all priestes a like knowledge. Fynally what grace doth your power include in hym, ỳ may bring vs to euerlasting Joye? Wherefore you see that this deffinitiō agreeth as well with your key, as Chalke and Cheese.

Therfore must we seeke an other key, ỳ hath all these properties. This is nothing els but the holy worde of God, whereby that we receaue fayth into our hartes as. S. Paule sayth: Fayth is by hearing and hearing is by the wordes of God. And for this cause the holy Prophet calleth it a lanterne, saying. Thy word is a lanterne vnto my feete, & it is a lyght vnto my pathes. By this word doe we receiue lyfe as the prophet sayth. Thy speach shall quicken mee. Also the secreates of our hartes be opened by this word.

Roma. 10. Psal. 118. *Ibidem.*

S. Paule declareth saying if there come one that doth not beleeue, hee is reproued by the word of all men, and the secreates of his harte are opened. By this worde also is declared vnto vs grace and euerlasting lyfe. as S. Paule sayth, Christ hath put away death, and hath brought lyfe and immortalitie vnto the light through the Gospell.

1. Cor. 14. 2. Tim. 1.

This is the thing onely where by that our conscience is losed and made free from synne. Therefore sayth the holy Prophet there is much peace vn to them that loue the lawe of God, & there is no sclaūder vnto them. Much peace is nothyng els but remission of sinnes: yea & that without any doubt for hee that is losed by the worde of God, that is, hee that hath the open word of God for hym, that his sinnes bee forgeuē him, hee can not bee sclaūdered: that is, there is nothyng can make him to doubt: but though heauen and hell, life and death, doe threaten him, hee is not offended, hee is not sclaundered, but bydeth fast, & knoweth surely that all these thynges must

Psal. 118.

perish

All thinges shal perish, but ẏ word of God endureth for euer.

perishe, but the word of God bydeth for euer. Wherefore this is the very keye that iudgeth the thoughtes and the intentes of the hart, as S. Paule sayth: By this haue we also the very knowledge of our sinne, as S. Paule declareth to the Romaines: by this is also declared vnto vs grace, & also remission of our sinnes if we beléeue it.

Hebr. 4.

Roma. 3.

Wherefore this must néedes bée the very true keye, as you may sée euidently thoroughout all Scripture, and not your boasted and craked power: for there is no such thynge, nor yet can bée in man, that can loose the soule of man from hys sinne.

Wherefore, it is damnable and deuillishe learning, and commeth of the presumptuous pride of mã to learne, that man hath a power in hym, by the which power, mans soule is bounde or loosed from sinne. But this is all that man hath, hée is a minister, and a dispensator of the heauenly worde of God, for whose sake our sinnes bée remitted, when we beléeue it, and our sinnes bée retained when wée doe despise it. Therfore the blessed word of God is the very keye, and in that is all the might and power to louse our sinnes, and man is but a minister and a seruaunt vnto this worde. This may bée proued by our Maister Christes wordes, where hée sayth: Goe your wayes into all the worlde, and preach the Gospell vnto all creatures, and hée that doth beléeue and is baptised shalbe saued, but hée that doth not beléeue shall bee damned. Here may you playnely sée, that the Apostles bée but ministers and seruauntes, and haue no power, but alonely ministration. The keyes that they haue, whereby they must loose men and bynde, is the very worde of God. And therfore sayth our Maister Christ: hée that beléeueth shall bée saued, and hée that doth not beléeue shal bée damned. By this worde did the holy Apostles declare grace thorough Christ, and learned mẽ to set all their hope of saluation in Christ onely. By this worde did they learne men to knowledge their sinne, and to séeke for grace, & fully and wholly to hope for remission & forgéeuenes of theyr sinnes in Christ onely. Briefely, by these keyes is opened all goodnes, if they bée receaued: And all goodnes is shutte from vs, if wée receaue them not. Now, where this keye is receaued by faith, there is all things loosed: that is, all sinnes bée forgéeuen, and the consciences bée made frée. And where it commeth not in, nor is receaued by faith, there all thynges bée shutte and bounde.

What power it is that the Priest hath.

The word of God is the true keye that openeth & loseth.

Math. 6.

Of this maner did the holy Apostles bynde and loose, when they preached this holy worde of God vnto ẏ people: As wée haue an open example of S. Peter that preached this holy worde, and at his preaching ẏ hearers were pricked in their hartes, and asked Peter what they myght doe, and hée aunswered them, repent and bée baptised euery one of you, in the name of Jesus for remission of your sinnes, and you shall receaue the gifte of the holy Ghost, wherfore as many as receaued his word, were baptised.

Acte. 2.

Here you haue playnely, the very true maner of loosing from sinnes, as ẏ holy Apostles vsed it, that is, when the people beléeued the worde that they preached, thẽ they declared how their sinnes were remitted for Christes sake, and not thorow any power that they had, for they were but ministers. But the very power was in the word of God whereby they were deliuered from their sinnes. This is well proued by our maister Christes word, where hée sayth vnto them, goe and preach, saying. That the kyngdome of heauen is at hande. What is this the kyngdome of heauen? not any power that is in man, but remission of sinnes shall bée geuen to them that receiue either your power or your persons: and therfore followeth it. In what house you enter, say first peace bée with you, and if the house bée worthy, your peace shall come vppon the same, that is to say if they receiue your word and beléeue it, than shall your peace, that is the peace of the Gospel which you bring with you geue them quietnes of consciẽce, and lose them from all synne. But if the

The true maner of losyng and byndyng, & of openyng and shottyng.

Math. 10.

houſe bée not worthy, your peace ſhall returne to you agayn, and whoſoeuer ſhall not receiue you, nor will heare your preaching, when you depart out of that houſe, ſhake of the duſt from your féete. I ſay vnto you it ſhalbe eaſyer for Sodom and Gomorra in the day of Iudgment then for that Cytie.

What is this your peace ſhall returne againe? nothing els but that they ſhall not bée partakers thereof, but ſhall remaine bound in their ſinne And why? becauſe they receiue not your perſons or your power? nay trewlye: but becauſe they heare not your preaching.

The hearyng of the worde of God and beleuyng the ſame, loſeth vs from our ſinnes.

It is not to bée doubted, but that many men hearing the Apoſtles preaching the word of God, were loſed from their ſynnes and yet neuer ſpake with the Apoſtles. Wherefore the receauyng of the word, & not the Apoſtle, loſeth vs from our ſinnes: & for that cauſe the Apoſtle did declare by their departing frō thē that would not beleue the word ỳ they remained ſtill in their ſinnes, for as S. Marke ſayth, your departyng ſhal bée a teſtimonie againſt them, that is to ſay a token of their condemnation.

Mark. 6.

We haue alſo an open practiſe of S. Paule how hée dyd bynde thē that did not receiue his preaching, to whō hée ſayth theſe wordes: Your bloud vpon your heades. I will departe frō hence in clennes vnto the Gentiles.

Actes. 18.

Now haue you playnely how the holy Apoſtle dyd bynde and loſe, and with what keye they did it, that is by preachyng of the holy word of God. And becauſe this thyng ſhoulde bée done without any errour, and that no man ſhould doubt in it, hée gaue them the holye ghoſt, ſaying theſe wordes: Whoſe ſinnes you doe forgeue ſhall bée forgeuen, & whoſe ſinnes you doe retaine ſhall bée retained. To theſe wordes addeth S. Luke. Thē opened hée their wytte that they might vnderſtand the Scriptures, ſo that where S. John ſayth, hée gaue them the holy ghoſt. Luke ſayeth, hée opened their wytte to vnderſtand Scripture.

Iohn. 20.

Luke. 24.

It foloweth in Luke, thus, & thus, is it written that Chriſte muſt ſuffer death and riſe agayne the thyrd day & that repentaūce & remiſſion of ſinnes ſhoulde bée preached in his name among all nations. Now where Saint John ſayth, whoſe ſins you doe loſe ſhall bée loſed &c. That ſayth Luke in theſe wordes remiſſiō of ſinnes muſt bée preached in hys name. So that whoſe ſinnes you doe loſe ſhal bée loſed, is nothyng els but that you muſt preach remiſſion of ſins in my name, and as many as receiue this word, you ſhall loſe them by this word & as many as doe not receiue it you ſhall bynde them by that ſame word.

Luke. 24.

Preachyng of the word of God is loſing from ſinne.

That this is the ſentence of theſe two places, it is opē by that, that they ſpeake all of one ſtory & of that thyng that was done all in one day. This doth alſo S. Paule proue wel where hée reciteth the wordes of Luke ſaying, Chriſt muſt needes ſuffer & ryſe agayne from death, and this Jeſus is Chriſt. Here is it plaine that S. Paule loſed men from their ſinnes by preaching remiſſiō through Chriſt: ſo that you haue openly here the practiſe of the holy Apoſtles, how they did bynde & loſe by preaching the word of God. They did bynde with the word when it was not beléeued. They dyd loſe by the worde when it was beléeued. Thus dyd they by one word preache both ſaluation and damnatiō, but vnto diuers men. This vertue of the worde doth S. Paule declare in theſe wordes, we are vnto God the ſweete ſauour of Chriſte both among them that are ſaued, and alſo among them which periſh. To the one part are we the ſauour of death vnto death, vnto the other parte are we the ſauour of lyfe vnto lyfe. What is this ſauour nothyng els but the Goſpell, which is vnto one ſauour of lyfe, that is nothyng els but loſing and remiſſion of ſinnes: And vnto the other, it is the ſauour of death vnto death, that is occaſion of bynding and reteinyng in ſinne. This doth Paule alſo declare in an other place. The preachyng of the croſſe is to them that periſh fooliſhnes. But vnto vs whiche are ſaued it is the power of God. What is ỳ power of God? nothyng els but remiſſion

2. Cor. 2.

How the worde of God byndeth & how it loſeth.

1. Cor. 1.

and

The worde of God is remission of sinne, if it bee beleeued when it is preached.

and losing from our sinnes. What is foolisheness: nothyng els but they despise the Gospell & recken it of no value, and of no power. Wherfore they remayne bound in their sinne.

Thus is it declared that one word of God worketh in diuers mē, diuers operatiōs. In ẏ one it worketh lyfe, ẏ is, remission of sinnes: in the other worketh it death, & is taken for foolishnes, that is, it declareth them bounde and retained in their dānable sinnes: and yet in him selfe, hée is of one goodnes and of our nature: but the diuersitie commeth, of them that bée the receiuers. This may bée proued by a naturall example. The dew of heauē cōmeth downe indifferently vppon all grounde: but in the one it bryngeth forth good corne & swéete frutes: and in the other it bryngeth forth nettles & brombilles, that bée nothyng worth but to the fier. This exāple haue you in the epistle to the Hebrues, for this same purpose. Likewise by one word doe the holy Apostles & Christes ministers loose and bynde: but this doe they not by charmyng, coungeryng, iugglyng, and whyslyng absolutions as you doe: But by preachyng the holy word of God which when it is beléeued doth quiet and loose our conscience from all sinne, and offereth it vs through Christ onely. But when it is not beléeued then doth it bynde vs and retaine vs in sinne. So that this holy worde is the very true keye of heauen, for by it heauen is opened and shut.

Hebr. 6.

By preaching of the worde of God, heauē is opened and shut.

Chriso. in M. c. 15. De doctr. christi. li. 1. c. 15. et. 18.

This doth Chrisostome wel proue in these wordes. The key is the word and the knowledge of Scriptures, whereby the gate of veritie is opened vnto men &c. S. Augustine doth also witnes the same saying. These keyes hath hée geuen to the Churche, that what shée byndeth in earth shall bée bound in heauē, and what shée looseth in earth shall bée loosed in heauen, that is to say, who soeuer doth not beléeue that his sinnes bée forgeuē hym in the Churche, they bée not forgeuen hym: But hée that doth beléeue, and auerte him selfe from his sinnes, beyng with in the Church by that same fayth and amendement is hée made whole &c.

Here haue you openly that by béeleeuing the worde of God our sinnes bée loosed: & by vnbeléefe bée we boūde in our sins. But now must we search to whom these keyes bée geuen. They may not all onely bée geuen to Peter, for then Paule, and the two sonnes of thunder had them not. Nor they may not bée geuen, to one more then to the other: For Christ was indifferent and they were all his Apostles & their confession was all one. Wherfore no doubt but these keyes weare geuen vnto all Christes Apostles vnto the whole Church, as S. Augustine doth declare openly vpon John.

Augustine in Ioan Trac. 124.

This may bée also proued by the wordes of your owne lawe which bée these, if Peter haue power all onelye to binde and to loose, then doth it not the Church: But if this bée donne in the Church, then did Peter when hée receaued ẏ keyes, sygnifie holy chucrh &c. Heare haue you openly that Peter had not onely the keyes, but hée receiued them in the name of the Church. Wherefore they béelong to all Christen men. This doth Origene well proue in these wordes. *Tu es Petrus.* &c.

24. q. 1. Quodcūq.

Origenes Super. M. Ho. 1.

These wordes were spoken vnto Peter, vnto all Apostles, vnto all maner of perfect faythfull men (for all they are *Petrus*) & in all them is builded the church of Christ, and agaynst none of them can the gates of hell preuayle. Doost thou recken that ẏ keyes of heauen were all onely geuen to Peter, and that no other Christen man did receaue them? &c.

The church is builded vpō the confession of all the Apostles and of all faithfull people.

Here is it clearely that all Christen men bée Peter and all they haue receyued the keyes of heauen, and hell can not preuayle agaynst them. S. Augustine. doth also testifie the same in these wordes. Wherefore the church which is founded and grounded in Christ, of hym hath receyued in Peter the keyes of heauen, that is, to say power to bynde and loose. &c.

Super Ioan Trac. 124. c. 21.

Thus is it playne that those keyes are geuē to ẏ whole church of Christ for her fayth, and they bée the cōmon treasure of the Church and béelonge

no more to one man then to an other but because that all men can not vse these keyes all together (for ỹ would make a confusion) therefore doth the Church, that is the congregation of faythfull men commyt the ministration of these keyes, that is of preaching ỹ worde of God, vnto certayne men whome they thinke most able and best learned in the worde of God: the which mẽ thus chosen, bee but ministers of the commen treasure, and no Lordes ouer it. For the Churche may depose them, ỹ is thee may take away the open and the common mynistration that thee committed vnto them, if they vse it not well and then they bee but as other Christen men hauing no common office nor administration in the Church.

Preachers, if they abuse their preaching, maye bee depoſed.

Wherfore they may neither preach nor yet minister Sacramentes openlye but as other Christen men may doe privately, in their owne houses, or in other places where men bee gathered, which wil heare of Christ: there I saye both they and all other Christẽ men, may speake and learne Christes worde, and declare it after the gift ỹ is geuen vnto them of God. And they that doe beleeue this word thus preached by Christen men, bee by the power of ỹ keyes losed from their sinne and bound if they beleeue not. For all the Church and euery part of the Church haue power to execute these keyes, all onely that the open order bee not broken, This doth S. Paule declare saying, you may all interpretate scriptures but see that all thinges bee done after an order. 1.Cor.14.

Now to keepe an order and that nothing should bee done after a confuse manner, therefore the Church assigneth certayne men to be the open and the common mynisters of this treasure the which bee but all onely mynysters, and no Lordes. And of this cõmon treasure and not of their priuate treasure as S. Paule sayth let a man so reckẽ vs as the ministers of Christ and dispensators of the mynystery of God. Also in an other place, what is S. Paule? what is Appollo? but mynisters by whom you haue beleeued. 1.Cor.4. Item.3.

Also S. Peter your predecessor, commaundeth you, that you shoulde not exercise any dominion ouer the congregations, but geue example to the flocke. Bee not these playne scriptures, how you bee no Lordes but ministers of Christes treasure: and you leaue the ministration and vsurpe auctoritie. S. Peter, whose successors you boast your selues to bee, commaũdeth you that you shoulde bee alonely but ministers, & keybearers of these keyes. As Chrisostome prouueth in these wordes: The keye bearers are priestes, vnto whome is committed the worde to teach, and to interprete Scriptures. &c. 1.Pet.5. The ministers of the Churche ought to be no Lordes. In M.c. 23.

Heare you not, how you bee but keybearers, and teachers of ỹ worde of God. This doth S. Ambrose witnesse in these wordes: sinnes bee forgeuen by the worde of God, whose interpreter is the Deacon. &c. Marke that sinnes bee forgeuen by the word of God, of the which you bee but interpreters. li. de Cain et Abell.

Where is now I pray you your Lordly power? which you call the keyes of heauen, is not Scripture, and the practise of the Apostles, and the exposition of holy Doctours opẽly against you? Will you vsurpe a thing that is contrary to all these? I pray you where finde you in all holy Scripture, but one, that Peter or Paule did alloyle after the maner of your keyes. And yet no doubt, but they had the keyes, yea and also dyd vse them. Wherfore it is to mee great maruayle, of whome you haue learned your vsage, and where you haue gotten such keyes. It maketh no matter to mee though you cry as you are wonte. Fathers, Fathers, Counsels, Counsels, the Churche, the Church. For it wilnot helpe you, You see openly that I haue the holy worde of god, and our maister Christe, which is elder then our fathers. I haue also the practise of the holy Apostles, that vnderstand this thynge better then all your counsels. The Byshoys and clergie abuse Christes keyes.

But let vs graunt that you haue fathers and counselles for you, That is the next way to deceaue the church

of

The false allegyng of fathers and Councels is the next way to deceaue the Churche of God.

of God. By whom can Christen men bée deceaued, but by such men as bée of auctoritie, and dignitie of ẏ world? This you know, that men can not bée deceaued by Horses, nor by Calues, but it must bée by men, and not by foolishe mẽ (for who will regarde fooles) but by them that bée reckoned of wisdome and of reputation in the world. And not by one wise man (for an other wyse man may bée of as good reputation and wisdome as hée) but it must bée by many, or els it can haue no shyne nor colour of excellencie, yea and by such a multitude, that reason can not suspect. So that there is neuer so great daunger vnto the church of God, as when all these thynges come togither. And therefore sayth ẏ holy Prophete: Blessed is that man that foloweth not the counsels of wicked men, You know that counselles cã bée no smale thing, nor no foolishe: nor the wicked men themselues doe recken it for no smale thinge, but for the greatest thynge, and the wysest thyng, and the strongest that they can thinke or deuise. And no doubte but it hath a fore reason, and a fore all the worlde a great apparence of no smale wisdome, and is so strong that euery man is compelled to receaue it. Yea and also those men haue auctoritie (for as the Prophet saith: they sitte in the chayre, the which doth both signifie great learning, and and also great auctoritie): And yet saith ẏ Prophet, that blessed is hée that foloweth not their counselles, nor sitteth in theyr chayre.

Psal. 1.

Now, if these thynges coulde bée iudged by some reason, or els they séemed so euill, that all the worlde could iudge them. What néede the holy Ghost to make such a doe, or to write so strongly agaynst them? yea and to say, that blessed is hée ẏ heareth them not? Wherfore hée must néedes speke of such mischiefe, and of such falshod, and of such errours as haue all those thinges for them, that you brynge for you: That is, fatherhod, wysdome, learning, auctoritie, multitude, and long custome. The which thyngs bée able to peruerte any man, bée hée neuer so wise, or neuer so holy, if hée sticke not fast to the worde of God onely. And therefore sayth the Prophet: Blessed is hée whose wyll and meditation is night and day (that is continually) in the law of God. Unto the which, if all your coũsels, all your fathers, all your customes, briefly, all that you bring for you, bée compared, then shall wée sée whether it bée true, and of God or not. For of themselues they haue no truth, but bée inuentions of corrupted reason, and perswasions of the deuill, to peruerte the holy church of God.

Blessed are they whose meditation is in the law of God.

But my Lordes, let vs goe to reason: Tell mée by your honour, is it reasonable that the holy Churche of God, redéemed wyth Christes precious bloud, and assoyled by hym from all her sinnes, should bée now bounde vnto you, and to your absolution? and that shée should not bée released, but thorow your power? séeyng that you bée but ministers and seruauntes ordayned of Christ vnto her profite, and not to your honour? Thys wyll I declare by an example.

An exãple.

I put this case, that there bée a prisoner bounde fast in cheynes, ouer the which you haue the custody and the kéepyng, after the kynges commaundement, now the kynges grace saith vnto you, loose that fellow, & let hym goe frée out of prison vnder this cõdition, that he shal promise to serue no Prince but mée onely. What, will you loose him or not? Cã you, or dare you kéepe hym longer if you woulde? Or can you compell him to make any other composition with you, than alonely to serue ẏ king? If you woulde kéepe him longer in prison, did you not runne in the kynges displeasure? And if hée did promise you any other composition, were hée bounde thereto? Nay doubtles. Moreouer, in loosing of him, what thyng doe you by your auctoritie? yea what thyng doe you at all, but that you are mynisters vnto the kynges commaundement, and a seruaunt to the poore fellowe. The ministration & seruice is yours, but the auctoritie is the kinges, of the which you haue neuer a crumme.

The ministration of the Church belongeth to the Byshops & other ministers but the authoritie of the same belongeth to Christ.

Take

Another example.

Take an other example. If it pleaſe the kynges grace to make any of you an Embaſſadour, and geeue you a commiſſion, and commaundement, to fetch home into his lande a baniſhed man, vnto whom the kinges grace writeth his pardon, with ſuch wordes and vnder ſuch condition as pleaſeth his grace. Now, this pardō deliuereth hée to you, for to beare and to declare vnto the baniſhed man. Here woulde I know of you, what you can doe for this baniſhed man more then is written in your cōmiſſion? Alſo what can you doe againſte hym, in theſe thinges that the kinges grace hath pardoned hym? You can neyther adde nor take away from the kinges pardon. You can no more doe but declare it vnto the partie. And if hée receaue it, then may hée as lawfully, and as freely come into the land as you may, and you can not ſay by right that you haue by your auctorite diſcharged hym, or geuen him any pardō of his baniſhmēt, but alonely you haue deliuered & declared vnto hym the kinges pardon, which when hée had receaued with the conſiderations therein, then is hée diſcharged of hys baniſhment. And if hée will not receaue the kinges pardon, then can you neyther helpe him into the land, nor yet diſcharge hym of his trāſgreſſion: but onely you leaue hym, and declare vnto him, yea and that by the kinges wordes that hée is a baniſhed man, and ſo ſhall remayne till hée receaue the kinges pardon.

So likewiſe ỹ word of God where in is pardon for all ſinners is committed vnto you to preach and to declare, which if they receiue by faith, they are free and loſed from their ſynnes, but if they doe not they are bound (not by your auctority, for you bée but miniſters and ſeruauntes, and can no further goe then your commyſſion) but by ỹ auctority of God onely. Wherefore ſée well to your conſcyence how you can diſcharge your ſelf afore God that doe ſo preſūptuouſly vſurpe his auctorite, of the which you haue neyther worde nor example in ſcripture.

The doctrine and true preaching of the worde of God is the pardon and remiſſion of our ſins.

Moreouer how can you proue this manner of abſolution. *Ego abſaluo te auctoritate mihi comiſſa*, for to bée lawfull. I pray you wiſére was there euer any auctoritie cōmitted vnto man to take away ſynne? There is no auctoritie committed vnto man, but all onely miniſtracio of the worde. Now your abſolucion maketh mencion of auctoritie, yea and that without the worde, and a great many of you vnderſtode not the worde. Duns ſayth, *Quod abſolutio ſacerdotis, eſt diſpoſitio neceſſitatis ad remiſſionem culpæ.* How thinke you, bée theſe fitte wordes for a Chriſten man?) if your abſolution bée neceſſary, then can not God take away ſinne without you, nor you without hym, but God and you togither take away ſinne. Whether will you now? Will you aſcend ſo hie, will you bée check mates with God? I thinke ſhortly you will alſo bée Gods. The Phareſies did recken much better of God then you doe, for they ſayd, that God onely did abſolue from ſinnes, & you ſay I doe alſoyle, yea and that by auctoritie, ſo that you farre paſſe the Phareſies. But let vs ſée what S. Auguſtine ſayth of ſuch mē, many ſinnes bée forgeuen thee, hée Prophecyed of men that bée to come. There weare many men to come, that would ſay, I forgeue ſinnes, I iuſtefie, I ſanctifie, I make whole ſo many as I baptiſe. Wherefore the Iewes did better vnderſtande the remiſſyon of ſynnes thē heretykes doe, for the Iewes ſayde, what mā is this, ỹ forgeueth ſynnes, & the heretyke ſaith, I forgeue, I make cleane, I ſanctifie. &c.

The auctoritie of the churche belongeth to Chriſt onely.

Luke. 7.

Aug. 4. lib. Quinquaginta homeliarum. ho. 23.

These wordes bée playne inough againſt you, for you ſay we haue auctoritie to remyt ſynnes. And. S. Auguſtine ſayth, you bée heretyckes for ſo ſaying. You can not denye, but S. Auguſtine reprœueth your owne abſolucion, where in you ſay that your abſolution is requiſite of neceſſitie to remyſſion of ſinnes, the which is nothing els, but clearly denying of chriſt, of his bleſſed blond, and alſo of his holy worde. But if wée had grace, wée might perceaue that neyther you, nor your abſolucion, nor yet any thing ỹ you doe weare of God. For all ỹ you

The popes Clergy is condemned by S. Auſten to bee heretickes.

doe

doe is clearely done for mony and for no other cause. Recken one thing that you doe, as concerning your ministration, but that you will haue money for it: As not so much as washing of a heape of stones.

Whereby haue you gotten all your great possessions, but alonely vnder the collour, that you bee Christes holy bishops. For money you make whore dome as lawfull as matrimony. For money, stollen good shall bee better the heritage. For money, you make vsury lawfull marchaundise. For money, all sinnes bee vertue. Yea and also haue great pardon to them. For money, you sell man, wife, mayde & child king, and land. For money you make as good marchaundise, of womens pri nities, as a Goldsmith doth of gilted plate. You will recken that this is a shame for me to write, but it is more shame for you to doe it. And if you did not these shamefull dedes, I shoulde haue none occasion to make this shame full writyng. Take you away the cause and I will take away the writyng. Yea you are not so content, but you sell Christ, you sel the blessed Sacrament of his flesh and blood, you sell his holy worde, you sell all other Sacramentes. Briefely you sell, all maner of thyng that euer bee left in earth to the comfort of mans soule, and all for money. Yea and not so content, but you make also more lawes, and more statutes, & dispense with them for money, and all these thynges doe you, by the authoritie of the keyes, that both open heauen and hell, and a mans coffer and also his purse yea & some time they losse the coate frō his backe. Our maister Christe sayth vnto you, you haue receiued it free, geue it free agayne, and you geue nothyng free. But I know your aūswere. You will say that you sell not your Masse, nor Sacramentes, nor the word of God, but the labour that you haue about them. O thou deuill when wilt thou bee without an excuse, whē wilt thou graunt thy selfe guilty? Tell me ye that bee without shame, if you doe sell but your labour, is it not sore and an vnlawfull price to sell it so deare? what

Money is the Popes best marchaunt.

Shamefull doynges must bee shamefully rebuked.

The Pope selleth God and all his ordinances

The Pope will not folow nor obey to Christes commaūdemēt, for hee biddeth hym loose.

Bishop can deserue by his labour a thousand pound by yeare: & yet some of them haue a great deale more, and labour nothyng at all. How deare wil these men sell their labour, if they shoulde bee tankerdebearers. They would make water dearer thē wyne. Yea tel me what labour there is with in the Realme that is halfe so deare sold as their idlenes is?

The Pope selleth hys ware very deare.

But you belly gods, did not Christes Apostles take paynes & labours about the ministration of the worde? and in fulfillyng of their office, more in one day then you doe in all your lyues: and yet was it not lawfull for them more to receiue then a lyuyng. For our maister Christ sayd, ý worke man is worthy of his meate: so ý our maister wold that they should receiue no more but that was necessarie. Also S. Paule sayth our Lord dyd ordeine that they whiche preache the Gospell should lyue on ý Gospell. Marke how hee sayth, they that preach ý Gospell. Now which of you all doth preache ý Gospel: not one: and yet will you enioye these innumerable possessions. S. Hierome sayth on this same text, you must lyue on the Gospell, but not bee riche, also Chrisostome sayth, I say boldly that the byshops and Prelates of the Churche, may haue nothyng but meate and drinke and cloth. &c.

Math. 10.

1. Cor. 9.

Hierome.

Chrisost. ad Ti. 5.

Yeare haue you playnely, that if you did labour faythfully and truely in the Gospell, you could haue but a lyuyng there on, and no Lordly possessions, but now doe you nothing in the worlde, but exercise tyranny on them that would preach the Gospell, and make lawes and statutes, to destroy them, and the holy Gospell of God, so that Chrisostome speaketh well of you. Beholde I see men that haue no trew sence of holy scripture: yea they vnderstand nothing at all thereof: & to passe ouer many things, for I am ashamed to call thē mad mē, triflers & wranglers) they bee such as know not what they say, nor of what thynge they speake, but all onely bee they mighty & bold to make lawes, & to curse & cōdemne those things, of ý which they know nothing at all. &c.

S. Chrisostome is very straight to byshops and the rest of the Clergye.

Chri. s. 6. de anathemate.

Bée not theſe your workes? who can ſay, but that theſe wordes be ſpoken of you? who maketh ſtatutes and lawes but you? who curſeth and condemneth but you? how can you lay theſe thinges from you? how can you auoyde thē? ſo long ſhall they bée layd agaynſt you tyll you can bring in one that is gylty of them, I think that will bée long. And yet will you haue theſe great poſſeſſions, and bée alſo greate Lordes, doing nothyng therefore at al but al onely play the part of a byſhop, as a Chriſtmas game player, doth of a king, and as a Popet which ſpringeth vp and downe and cryeth Pépe Pépe and goeth his way. So doe you make a coūtenaūce of great holines & of great perfectiō, but all ỹ world can teſtify what you doe in indéede. More ouer you are more bound to the Goſpell, then all other men bée in ỹ world for thereby haue you all your honour all your riches, all your Lordly poſſeſſions, and if the goſpell were not, men would no more regard you, then they doe Coblers, & yet deſerue you worſt of all men of the Goſped.

Byſhops compared to popets and ſtage players.

Wherefore I can no more ſay vnto you, but the wordes of our Maiſter Chriſt, Woe bée vnto you hypocrites the whiche ſhut heauen gates before other men, and as. S. Luke ſayth, you haue taken away ỹ key of ſcience and neyther enter in your ſelfe, nor yet ſuffer other that come to enter in. Now let mée ſée, how all your keyes, and al your power can abſoyle you frō this ſame woe ỹ our M. Chriſt doth beare laye vnto you? This worde of God byndeth you to euerlaſting damnation: let vs ſée if your pikelocke can open this locke then will I ſay that you haue the keyes of heauen or els not. I thinke you may ſéeke all your clogge with keyes and fynde not one that will open this locke.

Math. 26. Luke. 11.

Gods ſentence of Chriſt agaynſt vnpreachyng Prelates.

FINIS.

¶ Free will of man, after thé fall of Adam of hys naturall ſtrength, can doe nothyng but ſinne beefore God.

AS this article will wée not diſpute, what man may doe by the cōmon influence geuen hym of God, ouer theſe inferior and worldelye thinges, as what power hée hath in eating and drinking, in ſléeping, and ſpeaking, in buying and ſellyng, and in all other ſuch naturall thinges, that bée géeuen of God indifferently to all men, both to good and bad. But here will wée ſearch, what ſtrength is in man, of his naturall power, without the ſpirit of God, for to will, or to doe thoſe thinges that bée acceptable before God, vnto the fulfilling of the will of God: as to beléeue in God, to loue God after his commaundemēts, to loue iuſtice for it ſelfe, to take God for his father, to recken him to bée mercifull vnto him, to feare God louingly, with all other thinges that mē doe call good workes: this is the thing that wée will ſearch to knowe Now, that hée can doe nothyng in theſe cauſes, by his frée wil, our maiſter Chriſt proueth it in theſe wordes: Hé that abideth in mée, and I in him, bringeth forth much fruite, for without mée cā ye doe nothing: if a man abide not in mée, hée is caſt out as a braunch, and ſhall burne.

In what thinges we haue free-will, and in what none.

John. 15.

Here it is open, that frée will without grace, can doe nothing. I doe not ſpeake of eating, & drinking (though that bée of grace) but nothing that is fruitfull, that is meritorious, that is worthy of thanke, that is acceptable before God. For hee that hath not Chriſt in hym, is caſt out, this is the firſt fruite of freewill: than wythereth hée, that is the ſecond fruite, this wythering helpeth hym nothing to godneſſe, hée muſt wither, let him doe the beſt: than is hée gathered, and caſt

The frutes of freewill. Freewill without gods grace can doe nothyng that is good.

caſt in the fire, this is the thirde fruit. What can hée in the fire doe? nothing but burne. Hée can not lye there as a thing indifferent, but hée muſt néedes burne, hée cã not come out of ỹ fier by his owne ſtrẽgth: let hym intende as much as hée can, his intention can not helpe hym, nor yet further hym. So that all the might of frée wil, when hée is left alone, is nothyng els, but firſte to bée caſt out: and ſeconde to wyther, ſo decayeth hée: thyrdly, to be caſt into the fire. All this is worſe, and worſe. Finally, hée burneth, this is worſt of all, for here is hée paſt helpe, ſo that this is the ſtrength, that frée will hath, to bryng him ſelfe to vtter deſtruction?

Bona intentio.

Now, where will our Duns men, bryng in their *Bonum conatum?* they are ſo longe in bryngyng of it in, that frée will is brought to the fire, & there can hée neither ſaue him ſelfe frõ burning, nor yet helpe him ſelfe out. But to this my Lord of Rocheſter aunſwereth in a certaine place, that frée will can doe no good meritorious, *ſed tamẽ non omnino facit nihil.* What is this to ſay, but *nihil?* If hée doe no good, ỹ is meritorious, nor worthy of thãke beforе God, I pray you, what doth hée, but *nihil?* Our diſputation is, what goodnes that hée can doe, wout grace, and you graunt, that hée can doe no goodnes, and yet you ſay, that hée can doe ſomethyng. But let vs ſée how S. Auguſtine vnderſtandeth this tert of S. Iohn. Leſt any man ſhould ſuppoſe, that the braunche of hym ſelfe could bryng forth, at the leſt wayes, a litle frute, therfore ſayth hée, nor with out me, can you doe a litle, but without me can you doe nothyng, therfore whether it bée litle, or much, without him, can it not bée done, without whõ is nothyng done. One of two things, muſt the braunche néedes doe, either abyde in the vyne, or els burne in the fier, if it bée not in the vyne, then is it in the fire. &c.

Super Ioannem tract. lxxi.

My Lord, where will you bryng in here, your ſomethyng, that frée will doth? Saint Auguſtine ſayth, without grace, cã frée wil doe neither litle, nor much: for if hée bée not in Chriſt, hée burneth in the fire. Call you that ſomwhat? Where bée nowe M. Dunſis mẽ, with their *bonum conatum, bonum ſtudium, & applicationem ad bonum.* Here muſt they néedes lye in the fire, with all their good intẽtes, with their good preparations, and their holy diſpoſitions. Also S. Paule, we are not ſufficient, to thinke any thyng of our ſelues, but our ſufficiencie, is of God. What is this? that we are not able to thinke any thyng of our ſelues? what can bée a ſmaller thyng, thẽ to thinke? and yet this ſmall thynge can we not doe. It is alſo open, that Saint Paule meaneth not of the thinkyng, that cõmeth by naturall power, for ỹ God doth not let, but letteth procéede, after his firſt ordinaunce, as we haue open experience in infidels. But here hée ſpeaketh of ſuch a thinkyng, as is acceptable, and thankful before God, and therefore foloweth it, God hath made vs worthy miniſters of ỹ new Teſtament. Here is it open, that hée ſpeaketh of that thinking, that is a ſingular, and a ſpeciall gift of God, and not of the common gift of nature, for that were nothyng, to the miniſtratiõ of the Goſpell.

Dũces doctrine ouerthrowen.

2. Cor. 3.

We of our ſelues as of our ſelues can not doe ſo much as thinke a good thought.

But let vs ſée what S. Barnarde ſayth, of this tert. What ſhall we ſay? is this alonely all the merite of frée will, that hée doth alonely conſent? yea doubtles. Not that, the ſame conſent, in the whiche is all his merite, is not of God, whe that we can neither thinke (the whiche is leſſe, then to conſent) any thyng of our ſelues, as though we were ſufficient of our ſelues. Theſe wordes bée not myne, but the Apoſtles, the whiche geueth vnto God, and not to his frée wil, all maner of thinges, that can bée good, that is to ſay, to thinke, to will or to performe. &c. Here you not, that all thyngs, that can bée good S. Barnarde geueth to God? Now, what ſtrength hath frée will, hée can neither thinke good, nor wel, nor yet performe it? what remaineth? I know nothyng, but either it is included in thinking, in willyng, or in perforмyng, and all theſe bée geuẽ to God. Also our maiſter Chriſt ſaith, Shal men gather grapes of thornes,

Barnardꝰ lib. arbit.

Math. 7.

or figges of bromble bushes? An euill trée, can bryng forth no good frute. What meaneth our maister, whē hée sayth, that grapes bée not gathered of thornes? nothyng els, but that ẏ frute must bée lyke the manner of the trée. And therefore sayth hée, an euill trée, can not bryng forth good frute. Now, can you not denye, but that fréewill without grace, is an euill trée, *Ergo*, his frute must néedes bée euil, hée may well bryng forth frute, but it shall not bée good. Is not all fréewils power declared in these wordes, hée can not? I pray you, what meaneth our maister Christ in these wordes, hée can not? Christ sayd, hée can not, and will you say, hée can [illegible] our maister sayth.

Math. 12. You adders byrdes, howe can you speake good thynges, séeyng that you bée euill. Had not these men fréewill? and yet sayth our maister, they could not speake good thynges. You recken it but a small power, to speake good, and yet as small as it is, fréewill can not doe it, hée may well speake, but it shall not bée good. For how should hée speake good, that is euill of him selfe? how should hée doe good, that knoweth no good? but is the very enemy of goodnes, yea and asmuch as lyeth in him, hée wold there were no goodnes.

Mans free will without Goods grace can doe nothing that is good.

You haue also a commō principle, there is nothyng loued, and desired, but that, that is knowne. Now how should fréewill flée from sinne, and desire goodnes, and hée knoweth not, whiche is very sinne, and which not? As S. Paule sayth: by the law, is the knowledge of sinne, so blinde as fréewil, that hée knoweth not sinne, to bée sinne, nor vertue, to bée vertue, but iudgeth that thyng to bée good, that is euill, and that thyng, that is euill, to bée good, for hée is lost, & hath no true iudgement. As S. Augustine sayth, what goodnes can hée doe, that is lost, except that hée bée deliuered from his miserie? Can hée doe good by his fréewill? God forbyd, for man euill vsing his fréewill, did both loose him selfe, & also his fréewill, and as man being alyue, doth kill him self, & whē hée hath killed him selfe, hée cā not make him selfe aliue agayne. So likewise, whē we doe sinne by fréewill, & sinne hath the victory, then is fréewil cleane lost, for of whom a man is ouercome, vnto hym must hée bée seruaunt. Doubtles, this sentence is of Peter the Apostle, the whiche, séeyng that it is true. I pray you what maner of fréedome can a bonde seruaunt haue? except it bée, when it pleaseth him to sinne. &c.

Roma. 3.

In Enche. ca. 29.

Man by vsing of hys freewill euill, did lose both hym selfe & his freewill.

What can bée sayd to this? doth hée not clearely say, that mā hath lost his fréewil by sinne? and can no more doe vnto goodnes, then a dead man can doe, to make him selfe alyue agayne? yea, hée can doe nothyng, but delight in sinne. Call you that a fréedome? Call you that *bonum conatū*? Call you that a preparyng to grace? S. Augustine doth declare, what goodnes, that fréewill deserueth, without grace saying. O cursed fréewill, without God, we haue experience, what fréewill cā doe without God, therfore are we miserable, because we haue experience, what fréewill is able to doe, without God. Behold, man was made good, & by his fréewil, was hée made an euill mā. Whē shall an euill mā by his fréewill, forsakyng God make a mā good, hée béeyng good, could not kéepe hym selfe good, and now, that hée is euill, shall hée make hym selfe good? when that hée was good, hée kepte not him selfe good, and now, that hée is euill, shall hée say, I make my selfe good? &c.

De verbis apost. ser. 11.

Here is the very strength of fréewill, by his strength, are wée made miserable, and that doth experience learne. And yet wée boaste fréewill? S. Augustine calleth it cursed fréewil, and will wée call it blessed fréewill? Is not this a goodly fréedome, and great power to bryng vs to this euerlasting miserie? This is our *bonum conatum*, and *facere quod in ce est*, and *preparare se ad graciam*, with other dampnable dreames, that wée haue, whose conclusions are nothing els, but to bryng vs to dampnation. You sée S. Augustines words bée so plaine that no mā can auoide them Also S. Paule saith: The wisdome of the fleshe, is enemy to God, it is not subiecte vnto ẏ law, nor cā bée, for they that serue ẏ fleshe, can not please God. And hée that hath not

Mans free will cā doe nothing but sinne.

Roma. 8.

not the spirite of Christ, the same mā is none of his: for the selfe spirit beareth witnes to our spirite, that wée be the chileren of God. Here haue you plainely that the wisdome of ẏ fleshe, is the very enemy against God. It cā not bée saide, but by wisedome he vnderstandeth the best thyng that is in man, for better thē wisdome, cā there nothing bée: and yet that is enemy to God, for it is but fleshe, and all that is in man without the spirite of God. And that S. Paule declareth, when hée sayth: hée that hath not the spirite of Christ, the same man is not Christes. Here is playne, that will, reasō, wisdome, hart, or whatsoeuer thing ẏ is in man (without the spirit of God) is but fleshe, and can not bée obedient. Hée sayth not, he wyll not, but he can not, hée hath no might, hée hath no power, let hym intende his best, doe all ẏ lyeth in hym, with all his might, & all his power, & yet can it not please God, for it is but all fleshe.

Mās fleshly wisdome is enemy to God.

Duns.

But here M. Duns will make a distinction, and say, that fleshe is takē here for fleshely desires onely: and voluptuousnes, & not for the desires of the soule, nor for the electiō of ẏ will. I woulde know, what part of man it is that desireth? or that coueteth thys voluptuousnes? It is not the bones, nor the sinowes, nor the fleshe that hangeth thereon, but it is the highest parte of man, the very soule of man, hée is the grounde and auctor of all conscupisence: take away hym, and there remayneth no voluptuousnes. Therefore S. Paule declareth hym, and hys operation, when hée caulleth it the wisdome of the fleshe. But I woulde gladly know what hée vnderstandeth by vncleane desires, and by voluptuousnes? If hée vnderstand, euill cogitations, as aduoutry, fornications, manslaughter, thefte, couetousnes, deceite, vncleanes, blasphemy, pride, and foolishnes. If hée call these volupousnes, these bée they that come from the hart of man, and bée chosen by the election of the will, as our M. Christ doth clearely declare Mark. vij. Yea, and that from the very bottome of the hart. Can they inuent any other vncleanely desires thē these? And these come not from the bones, nor from the sinowes, but frō the very ground of the hart, and these bée all hys desires, and other hath hée none of hym selfe. Wherefore these dreamers dreame, they wot not what, and speake, that they vnderstand not. For all that is in man, harte, soule, fleshe, and bone. &c. wyth all theyr workes, is but fleshe, excepte the spirite of God bée there. Euery man hath a soule, but by that is hée not Christes, for thē Infidels were Christes, but the spirite of Christ, maketh hym Christes, and the spirite of God géeueth witnes to our spirite, that we bée the children of God. Our spirite géeueth no witnes to himself, that hée is Christes, for then were the spirite of God frustrate.

Marke. 7.

Roma. 8.

Wherefore let our spirite as well as hée can, studye hys beste, to apply hymselfe to goodnes after the vttermost of his power: and yet is it but wisdome of the fleshe, and hath no witnes of God: yea, it is but an enemy, and it must néedes bée sinne. For S. Augustine sayth: Hée that féedeth without mée, féedeth agaynst mée. &c. Marke how hée sayth, agaynst mée. Wherefore all that fréewill can doe without grace, is but sinne. Marke also, that Paule did write vnto the Iewes: yea, and to the best of them, which did studye to doe good workes: yea, and that the best workes, that were the workes of the lawe, and yet all these hée caulleth but fleshe, and declareth openly, that all these good workes coulde not helpe them, & yet no doubt but that the Iewes dyd as much as lay in theyr fréewyll to doe, to come to the fauour of God, & yet it helped not, for all was but wisedome of the fleshe, and enemy to God.

De Verbis Domini ser. xv.

Freewill without grace is sinne.

Also S. Paule sayth: If you mortifie the déedes of the fleshe, by the spirite, you shall liue. You will not recken, that S. Paule doth iudge the spirite of God necessary, to kyll the desires of the fleshe, that is, of the synowes, or of the bones, or of any other thyng that is in man, beside the spirite of man, for that were but a

Roma. 8.

ſmall thyng, yea it were but fruſtrate to ſet the ſpirite of God to kylle theſe thynges, for the ſpirite of man can kill them, yea and alſo rule them. For after your owne Philoſophers, the ſpirite of man, is the ruler and the guider of all the workes, that bee done by the body. Wherefore the ſpirite of God muſt bee hee that ſhall kyll the diſeaſe of our ſpirite, the whiche is the moſt ſpirituall thyng in vs: and yet is it but fleſhe afore God. For if there were any power in hym, hye, or lowe, to kyll hys deſires, then were it but boyde to call the ſpirite of God to helpe. But let vs heare what S. Auguſtine ſayth on this terte, if you mortifie your &c. &c. Thou wylte ſay, that can my wyll doe, that can my freewill doe. What wyll? what maner of freewill? except that hee guide thee, thou falleſt: except hee lyfte thee vp, thou lyeſt ſtyll. How canſt thou then doe it by thy ſpirite, ſeeing that ỹ Apoſtle ſayth: As many as bee ledde by the ſpirite of God, bee the children of God. Wilte thou doe of thy ſelfe? Wilte thou bee ledde of thyne owne ſelfe to mortifie the deedes of the fleſhe? what will it profite thee? For if thou bee not an Epicure, thou ſhalt bee a Stoicke? Whether thou bee bee an Epicure, or a Stoicke, thou ſhalte not bee amonge the children of God. For they that bee guided of the ſpirit of God, bee the childrẽ of God: not they that lyue after their owne fleſhe: not they that lyue after theyr owne ſpirite: not they that bee ledde of their owne ſpiritẽ: but as many as bee led of the ſpirite of God, they bee the children of God.

De verbis Apoſt. ſ. xij.

We can doe nothyng that is good without the ſpirite of God

Who are ỹ children of God?

But heare a man will ſay, *Ergo*, then are wee well ruled, and we doe not rule. I aunſwere. Thou both ruleſt, and art ruled, but then doeſt thou well rule, if thou bee ruled of the good ſpirite. Utterly, if thou want the ſpirite of God, thou canſt doe no good. Thou doeſt truely without his helpe, by thy freewyll: but it is but euill done. Unto ỹ is thy will apte, which is cauled free, and by euell doeing, is thee made a damnanable bonde ſeruant. When I ſay without the helpe of God, thou doeſt nothing, I vnderſtand by it no good thing, for to doe euell, thou haſt freewyll, without the helpe of God, though that bee no freedome. Wherefore you ſhall knowe, that ſo doe you goodnes, if the helping ſpirite bee your guider, the whiche if it bee abſent, you can doe no good at all. &c. We thinke this ſaying is ſufficient, if men would beleeue S. Auguſtine. Marke how hee ſayth, without the ſpite of God we lye in ſynne, let our ſpirit doe ỹ beſt hee can. For they bee not the children of God, ỹ are guided after their owne ſpirite but after the ſpirit of God. For our ſpirite can doe no good at all, but euell, if the ſpirite doe not leade hym. Where is now our *bonum ſtudium*? our *bonus conatus* and *applicacio ad bonum*? For our ſpirite can doe nothing but euell, and is of hym ſelfe, but a damnable ſeruant. What good can a damnable ſeruant doe of hym ſelfe? So that here it is openly proued, that the free will of man, of his owne ſtrength, and of his owne power, can doe nothing but ſynne.

Bonus conatus Veritum de congruo.

But now commeth the damnable reaſon, and fleſhly wiſedome, & will diſpute, and ſay: if our freewill cã doe no goodnes, what neede God to commaunde ſo many good thinges? what neede God to geue thoſe cõmaundementes, that he knoweth well bee impoſſible for vs? And if they bee impoſſible, what right is in hym that damneth vs for that thyng, that is impoſſible, for vs to doe? I aunſwere.

Fleſhly & carnall reaſon, reaſoneth frowardly and crookedly.

O thou blinde and preſumptuous and damnable reaſõ, where haſt thou learned of any other creature, to enquire a cauſe of thy makers will? or els to murmour, agaynſt the ordinãce of thy lyuyng God? What haſt thou to doe to require a cauſe of his actes? Hee hath made thee without thy cõſẽt and counſell, & may hee not ſet lawes, and commaundementes to rule thee by, at his pleaſure, without thy counſel? thou art worthy of none aũſwere, thou art ſo preſumptuous: nor there is no godly annſwere, that will ſatiſfie thee. Neuertheles, I will ſtoppe thy blaſpheming mouth, by thine own

wiſedome

wiſedome, to thy great ſhame.

As God is nothynge but goodnes, ſo can hee commaunde no thyng but that which is good.

Fyrſt, this thing muſt thou graunt mée, that thy God is eſſenciall goodneſſe, and is nothyng but goodneſſe. Wherefore hée can commaunde nothyng but that is good, iuſte, and righteous. Which thynges, if thou doe not, or hée not able to doe, thy maker may not let his goodnes vndone, becauſe of thy naughtines, or for thyne vnablenes. And if thou hée not able to doe thoſe good thynges, that hée cõmaundeth thée, there is no faulte in the commaunder, nor yet in the commaundementes. Wherfore then dooſt thou grudge agaynſt hym wythout a cauſe? But yet wilte thou murmure, and ſay, how that hée knoweth, how they bée impoſſible for thée. Truth that is, hée knoweth it. Then wylte thou ſay, wherfore doth hée cõmaũde them to mée? O thou preſumptuous creature, it were ſufficiently aunſwered to thée, to ſay, that it is his pleaſure ſo to commaunde. What couldeſt thou ſay more? what occaſiõ haddeſt thou to murmure? what wronge haſt thou?

But I wil goe farther. Thy maker knoweth that they bée impoſſible for for thée: hée knoweth alſo thy damnable & preſumptuous pryde, that reckeneſt, how thou canſt doe all thynges that bée good of thyne owne ſtrength, wythout any other helpe. And to ſubdue this preſũptuous pryde of thine, & to bring thée to knowledge of thyne owne ſelfe, hée hath géeuen thée hys commaundementes, of the whiche thou canſt not complayne, for they bée both righteous and good. And if thou complaine becauſe they bée impoſſible for thée, then conſider thy dampnable pryde, that thoughteſt thy ſelfe ſo ſtronge, that thou couldeſt doe all goodneſſe.

Why God hath geueu vs his commaundementes to bee kept.

But what wilt ỹ now doe? Theſe commaundementes bée géeuen, and can not, nor ſhall not bée chaunged, to ſatiſfie thy preſũptuous pryde. Wherof wylte thou now complayne? Gods commaundementes bée reaſonable, they be good, they bée righteous, and they bée laudable, ſhal all theſe things bée deſtroyed, to ſatiſfie thy pryde? nay not ſo. But thou ſhalt rather remaine wyth all thy pryde, vnder the damnation of theſe commaundementes. What ſayeſt thou thereto? Cãſt thou auoyde this? Cãſt thou ſay but this is right? Canſt thou ſaue thy ſelfe from daunger? Canſt thou auoyde thy dãpnation, by all thy carnall wyſdome? Nay verely. For hée that is thy aduerſary is omnipotent. Wherefore, ſay what thou wilte, ſo muſt it bée, for it is Gods ordinaunce, which may not bée chaunged. But now, wilte thou aſke what remedye? no remedy but this onely, to confeſſe thy weakenes, to confeſſe thy pryde, to knowledge thy vnablenes, to graunt, ỹ theſe cõmaundementes bée moſt full, holy, and good, & how thou art bounde to kéepe them, and to geue laude, and prayſe to God for them, & to goe to thy merciefull maker with thy confeſſion, and to deſire hym, that hée will helpe thée, that hée will bée mercyfull vnto thée, that hée will ſtrengthen thée, for thou art to weake, that hée will geue thée his ſpirite: for thy ſpirite is to fleſhly, to fulfill theſe ſpirituall commaundementes, and doubt thou not, but thou ſhalt finde hym both mercyfull, and alſo gracious, for hée gaue thée theſe cõmaundements for that intent, ſecretly declaryng, both thy pryde, & alſo thy weakenes, that thou mighteſt ſéeke, and call vnto hym for helpe.

This doth S. Auguſtine declare well in theſe wordes: If man doe perceiue, that in the commaundements, is any thing impoſſible, or els to hard let hym not remaine in hym ſelfe, but let hym runne vnto God, his helper the which hath geuen his commaundementes for that intent, that our deſire might bée ſtyred vp, and that hée might geue helpe. &c. Marke S. Auguſtine ſayth, that the commaundemẽts bée impoſſible vnto our ſtrength, but we muſt call to God for ſtrength. *De temp. ſer. lxxij.*

The Pelagians dyd recken, that they had got a great victory, whẽ they had made this carnall reaſon, ỹ God would commaũde nothyng, that was impoſſible. Of this reaſõ did they glory, and triumphe, and thought, that they muſt nédes haue ſome naturall

ſtrength, and power to fulfill the commaundementes of God, ſeyng that God would commaunde nothing impoſſible to man. Of this ſame reaſon, doth my Lorde of Rocheſter, and all his ſcholers glory vnto this ſame day.

De lib. arb. cap. xvi.

But let vs ſée how S. Auguſtine aunſwereth them. The Pelagians (ſayth hée) thinke, that they know a wõderous thing, when they ſay, God will not commaunde that thyng, the whiche hée knoweth is impoſſible for man to doe. Euery mã knoweth this, but therfore doth hée commaunde certeine thyngs, that we can not doe, becauſe we might know, what thyng we ought to aſke of him, Fayth is ſhée, which by prayer, obtaineth that thyng, that the law commaundeth.

Eccl. 12. Gods commaundementes bee impoſſible to our nature.

Briefely, hée that ſayeth · If thou wilt, thou mayeſt kéepe my commãdementes. In éhe ſame booke, a litle after ſayth. Hée ſhall geue me kéeping in my mouth. Playne it is, that we may kéepe the commaundementes, if we will, but becauſe our will is prepared of God, of him it muſt bée aſked, that we may ſo much wil, as wil ſuffice vs to doe thẽ. Truth it is, that we will whẽ we will, but hée maketh vs to will that thyng, that is good. &c.

Here haue you playne, that my Lord of Rocheſters opinion, and the Pelagiãs, is all one, for they both doe agrée, that the commaundementes of God, bée not impoſſible to our naturall ſtrength. But S. Auguſtine ſayth, they bée impoſſible. And therefore bée they geuen, that we ſhould know our weakednes, & alſo aſke ſtrẽgth to fulfill them. For fayth by prayer, doth obteine ſtrength, to fulfil, the impoſſible commaundementes of the law. Here haue you alſo, that God moueth vs, and cauſeth vs to bée good willers, & geueth vs a good will, for els we wold neuer will, but euill.

whereof our good will commeth.

Here is alſo to bée noted, that ỹ Pelagians, & our Duns mẽ, agrée all in one, for they both ſay, that ỹ grace of God doth helpe mãs good purpoſe, ſo that man doth firſt intende, & purpoſe well. And as Duns ſayth, diſpoſeth hym ſelfe by attriciõ to receiue grace, & thẽ God doth helpeth hym. But the truth is contrary, for there is no good purpoſe in man, no good diſpoſition, nor good intent, but all is agaynſt goodnes, & cleane cõtrary againſt all thing that agréeth with grace, bytill that God of hys mére mercy commeth & geueth grace, & chaungéth a mãs will vnto grace, and geueth hym will, to will goodnes, yea, and that when hée thought nothing of goodnes, but doth clearely reſiſt all goodnes.

De cõgrua.

This doth S. Auguſtine proue in theſe wordes. The Pelagians ſay, ỹ they graunt how that grace doth help enery mans good purpoſe, but not ỹ hée geueth the loue of vertue to hym, that ſtriueth agaynſt it. This thyng doe they ſay, as though man of hym ſelfe, without the helpe of God, hath a good purpoſe, and a good mynde vnto vertue, by the whiche merite procedyng afore, hée is worthy to bée holpen of the grace of God, that foloweth after. Doubtles, that grace that foloweth, doth helpe the good purpoſe of man, but the good purpoſe ſhould neuer haue bene, if grace had not precedee. And though that ỹ good ſtudy of man, when it begynneth, is holpen of grace, yet dyd it neuer begyn without grace. &c.

De lib. arb. cap. xvi.

The Pelagians ſayth that God giueth good lawes & man may keepe them of his naturall ſtrength or els the cõmaundemẽts were fruſtrate.

Here it is open, that the Pelagiãs graunt as much of grace, as my Lord of Rocheſter doth, and all his Duns men, whiche learneth, that man may haue a good purpoſe, *bonum ſtudium*, and a good mynde, & a loue ỹ grace, of his owne naturall ſtrẽgth. The Pelagians graunt euen the ſame. But here you ſée, how Saint Auguſtine is cleare agaynſt them. But now let vs here Ỹ. Duns wordes. A ſinner may by the naturall, and by the commõ influence of God, conſider his ſinnes, as a thyng that hath offended God, & as a thing cõtrary to the law of God, and letteth hym from reward, & bringeth hym to payne, & by this meanes may hée hate, and abhorre his ſinne: this calleth hée attriciõ, wherby there is a diſpoſition (ſayth hée) or a merite in a man of congruence, to take away mortal ſinne, and this attrition is ſufficient for a man, that ſhall receiue the Sacramentes, *& quod non ponat obicem.*

iiij. ſen. diſt. xiiij. queſt. 9.

cem, that is, that hée haue no mortall ſinne actually in his will, this is ſufficient, and alſo a neceſſary way to receiue grace. &c.

This is ten tymes worſe then the Pelagians opinges, for they graunt, that man muſt néedes haue a ſpeciall grace, to performe his good purpoſe. And M. Duns ſayth, that man may performe his attrition, of his naturall power, yea, and this attrition of congruence, is a diſpoſition to take away mortall ſinne, without any ſpeciall grace.

I pray you M. Duns, of what congruence is it? What hath attrition deſerued, that mortall ſinne ſhould bée taken away for his pleaſure? what hath hée deſerued, that grace muſt folow hym? Infidels may haue this attrition (for you graunt, that it cōmeth of naturall ſtrength) and yet ſhall it not folowe of congruence, that they muſt receiue grace, and alſo remiſſiō of their ſinnes? Alſo had not Iudas this attrition, when hée ſayd, I haue ſinned? and was ſory for his ſinne, & alſo repēted him? and knew well, that hée had offended God, and alſo deſerued payne? and was no more willyng (I thinke) ſo to doe, and had all ỳ properties, that belongeth to your attrition, and yet ſée how hée dyd deſerue of congruence grace, and remiſſion of his ſinnes. Yea, dyd not this attritiō, bryng hym to extreme deſperation? Howe can a man without a ſpeciall grace, abhorre his ſinne? It is not poſſible, but hée muſt loue ſinne, ſo longe as hée is the enemy of God, yea hée woulde there were no God, to punithe ſinne, ſuch a pleaſure hath hée vnto ſinne.

Yee that hath not ỳ grace of God cānot abhorre ſin.

This is the nature of our hartes, and that doth euery one of vs féele, though theſe men teacheth the contrary, but I ſay to them the wordes of the Prophete, *redite ad cor preuaricatores*, grope in your boſomes, & there finde you the mortal enemy of God, which neither careth for Gods diſpleaſure, nor yet for his ſinne. And you ſay that hée may haue a good attritiō, of his naturall ſtrēgth, and if this attrition bée good, then may hée doe good before grace, ſo that we ſhall gather grapes of thornes, and figges of briers.

But what ſayth S. Paule to your good attrition? He ſayth, that all thing without fayth is nothyng. Is not this man a fleſhly man? and hath nothyng of the ſpirit of God (for by your own learnyng, hée hath but the commō influence) and yet ſhall hée bée ſory, that hée hath offended God? Shall hée abhorre his ſinne? Shall hée depoſe hym ſelfe of congruence to grace? S. Paul ſayth. The fleſh lufteth cōtrary to the ſpirite, and the workes of the fleſhe, bée aduoultry fornication, vnclennes, idolatry, witchcraft, hatred, wrath, zeale, ſedition, enuying, with ſuch other. I pray you, how agrée theſe workes with your attrition? Call you this abhorryng of ſinne? Call you this heauines, for offēdyng God? Bée theſe good diſpoſitions? Bée theſe our good preparatiōs vnto God? Thinke you, that theſe workes, doe deſerue of congruence remiſſiō of mortal ſinne? Theſe bée the beſt workes, that a ſinner hath in his hart, or els S. Paule lyeth. Wherfore it is not poſſible, but hée muſt haue in his wil, actual ſinne, for hée cā will nothyng but ſinne. And therefore, if hée receiue the Sacramentes with this attrition, hée receiueth them to his damnation. For before grace, hée is an bitter enempe to God, and to all his Sacramentes. Wherefore God muſt of his mere mercy, mollifie his hart, and geue him grace to will goodnes, or els hée cā neuer doe it, nor yet deſire it. As S. Auguſtine doth declare in theſe wordes. The grace, which is geuē of the large nes of God, priuely into mens harts, can not bée deſpiſed of no maner of hard hart. For therfore it is geuē, that the hardnes of the hart ſhould bée taken away. Wherfore whē the father is hard within, and doth learne, that we muſt come to his ſonne. Then taketh hée away our ſtony hart, and geueth vs a fleſhely harte. And by this meanes, hée maketh vs the children of promiſe, & the veſſels of mercy, which hée hath prepared to glory. But wherfore doth hée not learne all men to come to Chriſte? Becauſe that thoſe,

De gredeſti. cap. 8.

Grace finneth our hartes ſtony.

that hée learneth, hée learneth of mercy, and thoſe, that hée learneth not, of hys iudgement doth hée not learne them. &c. Marke, that S. Auguſtine ſayth. That there is no hardneſſe of hart, that can reſiſt grace. And Duns ſayth, that there may bée an obſtacle in más hart. S. Auguſtine ſaith, that grace findeth the harte in hardnes, & obſtinacie. And Dús ſaith, that there is a mollifieng, that precedeth grace, whiche hée calleth attrition. S. Auguſtine ſayth, when the father learneth vs within, then taketh hée away our ſtony hartes. And Duns ſayth, that we can doe it by the common natural influence, that is, we can diſpoſe our ſelues of cõgruitie. Marke alſo, how all men, bée not taught to come to Chriſt, but alonely they, ỹ bée taught, of mercy bée taught: and if it bée of mercy, then it is not of congruence by attrition.

Meritum de congruo.

Briefely, a greater hereſie, more contrary to Chriſte, and his bleſſed word, cã no man learne, and yet muſt hée bée taken for a great clarke, and a ſubtile Doctour, bicauſe hée pleaſeth the fleſhe. But ſhortly, haue I openly proued by inuincible Scriptures, and by Doctours of great authoritie, that frée will of his naturall ſtrength, with out a ſpeciall grace, can doe nothyng, but abyde in ſinne. Fayne inuent, excogitate, and dreame, as many holy purpoſes as we can, as many ſubtile diſtinctions, as many good attritions, as many good applicatiõs, and all they bée but ſinne, till grace come: yea our ſléepyng, our eatyng, our drynkyng, our almeſſes, our prayers, our ſingyng, our ryngyng, our confeſſyng, our mumblyng, our mournyng, our waylyng. Briefely, all that we cã doe, is but hypocriſie, and double ſinne afore God, till the tyme, that hée of hys mercy choſeth vs. For as hée ſayth. You haue not choſen me, but I haue choſen you.

Sine fide impoſſibile eſt placere Deo

Now will I declare a ſcripture or two, that men bring to proue our *conatum* and our *bonum ſtudium*. The firſt place is this. God, from the bégynnyng dyd ordayne man, and left hym in the handes of his owne counſell, hée did geue hym his commaundementes, and his preceptes, if thou wilt kéepe the commaundementes, & alſo kéepe peaſably fayth, for euer they ſhall kéepe thée. I haue ſet before thée water, and fyre, ſtretch thy hand to which thou wilt.

Of this place is gathered, that mã may haue a good intent, a good mynde, to apply hym ſelfe to God of his naturall power. But this can not be proued of this text. For there is neuer a worde of entending, of ſtudying, or of applying will. For if we will take the wordes of the text, as they ſound, they rather proue, that we may kéepe the Commaundementes of God, yea, and alſo beléeue in God, then any other thing, the which, I am ſure no man will graunt. For then howe could men auoyde, but that the Philoſophers be ſaued? For no man can denye, but that they dyd aſmuch, as lay in their naturall power to come to God? Moreouer the Pelagians bring this text, to proue, that man may doe good of his naturall ſtrength. Nowe how will we auoyde them? For if we denye, that it proueth their opinion (for the which ỹ wordes ſound moſt) then will they denye, that it proueth our *conatum*, and our *bonum ſtudium*, of the which, the text ſpeaketh neuer a worde. Wherefore this text maketh neither for thẽ, nor yet for you. Plaine it is, that the wordes of the text ſoũde of kéeping, and of beléeuing, if we will, and not of intending, nor of ſtudying. Wherefore it maketh not for your purpoſe.

But let vs goe to the text, God frõ the bégynning dyd make man. Theſe wordes bée open of the creation, of ỹ firſt man. Hée left hym in the handes of his owne counſell. Theſe wordes make nothing for frée will, for heare is nothing commaunded hym to doe, but all onely heare is ſignifyed, that man is made Lorde ouer all inferiour creatures, to vſe them, at hys pleaſure, as it is opẽ. Geneſis. 2. Where that all thinges were brought afore Adam, to receyue their names, ſignifying, that they were all left vnto his vſe, and to hys will, & hée was Lorde ouer

Eccl. 16.

Mans Lordſhyp ouer all creatures of God.

ouer them all, and none ouer hym. This was hys kingdome, in ẏ which hæ dyd raigne, and gouerne all things after his commaundementes, but yet was it by generall influence, geuen him firſt of God: Hæ did adde his cõmaundementes, and his preceptes. In theſe wordes is there no power geuen vnto hym, but heare hæ geuen hym commaundementes, Whereby hæ muſt bæ ordered, and ruled, And not rule after his owne counſell, but after the counſell, and commaundementes of God. Wherefore by theſe commaundementes, was their parte of hys frée domination, and lordſhip, that hæ had ouer the inferior thinges taken away, as where God commaũded hym. that hæ ſhould not eate of ẏ Træ of knowledge, both of good and euyll. Now was it not frée for hym to vſe this træ after his owne will, but after the commaundement of God, and what power hæ had, by his frée will to kæpe this commaundement, ẏ effect did declare. If thou wilt kæpe ẏ commaundementes. Here beginneth the doubt. But yet of theſe wordes can you not gather, that hæ hath power to kepe them, nor yet ẏ hæ might intend to kepe them. For it followeth not, if thou wilt, *Ergo*, thou mayſt, or thou mayſt entend, As it followeth not, if I would, *Ergo*, I could depoſe you, for you will let this conſequent.

Mans dominion reſtreined.

Also you haue a generall rule, *Condicionalis nihil ponit*. Wherefore theſe wordes, if thou wilt kæpe the commaundementes, geueth no power, nor ſtrength to frée will. But this all onely followeth of this texte, if man will kæpe the commaundementes, then they ſhall kæpe hym. But now, where ſhall hæ haue this will? that is not in hys power: but loke of S. Auguſtine aboue recited, and there ſhall ſhall you fynde, how man commeth by this will. Also the wordes of ẏ text bæ not, if thou wilt, thou mayſt kæpe them, or intende to kæpe them. Nor they bæ not, Man may kæpe them, or intende, if hæ will. But if thou wilte kæpe them, then they ſhall kæpe thæ. Wherefore of theſe wordes, can you not conclude any power in man. For it followeth not, when God ſayth, doe this, heare this, heare that, kæpe this, kæpe that, if thou wilte doe this, if ẏ wilt doe that, That we can doe theſe thinges, or can intende to doe them. For God commaundeth vs to doe all good thinges. *Ergo*, we bæ able of our naturall ſtrength to doe them? Then were the ſpirite of God fruſtrate, for the ſpirite of God is not geuen vs, to geue commaundementes, but for to geue vs ſtrength, to fulfill, and righteouſly to vnderſtand thoſe thinges, ẏ bæ commaunded vs.

Aug. de lib. arb. cap. xvi.

By the commaundementes, is declared that thynge, that we ought to doe and alſo they ſhew our weakeneſſe, and imbecillitie, that we might learne to ſæke for a greater ſtrength, and greater helpe, then is in vs. As Saincte Auguſtine ſayeth, in theſe wordes. The lawe was geuen that man myght fynde hym ſelfe, and not to make hys ſickenes whole, but by his preaching, the ſickneſs increaſed ẏ the phiſition might bæ ſought. Wherfore the lawe threatning, and not fulfilling that thing, that hæ commaundeth, maketh a man to be vnderneath hym, but the law is good, if a man doe vſe it well. What is that, vſe the law well? By the law, to know our ſinnes and to ſæke Gods helpe, to helpe our health. &c.

Auguſt. de Verb. Apoſt. ſent. xiij.

Wherefore the lawe is giuen.

Heare is it playne, that the commaundementes of God, geue vs no ſtrength, nor yet declare any ſtrength to bæ in vs, but ſheweth vs our dutye, and alſo our weakenes, and alſo moueth vs, and cauſeth vs to ſæke further for ſtrength? So that theſe wordes, *ſi volueris, ſi feceris, ſi audieris, ſi emundaueris, ſi vis*, with all other ſuch, that bæ wordes of commaundementes, or wordes vnder a condition, doe nothing declare, but what we are bounde to doe, and what ſhall followe, if we doe them. And as the wordes of the lawe doe threaten an euyll ende for ſynne, all onelye for to feare euel doers, and wicked perſons from euell, ſo doe the wordes of promyſe ſtyre vp and quicken good mẽs hartes, for to doe well, and alſo comfort thẽ, that they ſhould not diſpayre

in aduerſities: But neither theſe, nor thoſe geue vs any ſtrēgth, to doe that that is commaunded: but aloncly they doe declare what paines and what reward ſhall folow to the breakers and the kēpers of them.

Math.23. An other ſcripture haue you, where as our Maiſter Chriſt ſayth: How often woulde I haue gathered thy children, and you woulde not? Here cry you, *liberum arbitrium, lib.arb*. For if they had no frēwyll, what nēde our Maiſter Chriſt to ſay, thou wouldeſt not? Firſt muſt wee conſider, ỹ there are two maner of wils in God: One is called hys godly wyll, or hys ſecrete or vnſcrutable wyll, whereby that all thinges be made and ordered, and all things bē done. Of this will no creature hath knowledge what hē ought thereby to doe, or not to doe, for as S. Paule ſayth, it is inſcrutable, & therefore it is ſufficient for vs, to knowe therof aloncly, that there is an inſcrutable will. The other will in God, is called a declared, and a manifeſt will, the which is declared and geuen to vs in holy Scriptures.

Two wils in God.

Gene.2. This will was ſhewed vnto the vttermoſt by our M. Chriſt the ſonne of God, and therefore is it lawfull. And alſo, men are bound to ſearch, & to know thys wyll, and for that conſideration, was it manifeſted vnto vs. This wyll doth declare what euery man is bounde to doe, and what euery man is bounde to flie. And by thys wyll is offered vnto euery man, thoſe thynges that bē of ſaluation: And by this will GOD will haue no man damned, for hē letteth his worde to bē preached indifferently to all men.

Nowe, hē that wyll knowe this wyll, muſt goe to our Maiſter Chriſt, in whome as S. Paule ſayth, is all treaſures of wiſedome and ſcience. So that hē will ſhew vs as much as is neceſſarye for vs to knowe, and as much as the father of heauen woulde wee ſhoulde know. Now to the texte, here ſpeaketh God, that is incarnated, that was ſent to will, to ſpeake, to doe, to preach, to bē familiar with vs, to doe myracles, yea, and alſo to ſuffer death for our ſaluation.

Howe Chriſt willed to ſaue the Iewes

Now, ſayth hē, I woulde haue gathered thy children, that is to ſay, I dyd preach, I did labour wyth all diligence to conuerte thē, I did myracles afore thē, yea, I wepte, I wailed for thy ſake: all theſe thynges did I, with all other thinges that myght bē to thy conuerſion, and that belōged to God incarnate to doe. But all theſe things did not profite them. And why? Becauſe they woulde not. In hym was there no faulte. For there was nothyng vndone, that belonged to hym to doe, ſo that hē was wyllyng, and yet did it not profite Ieruſalem. And why? Becauſe they woulde not. But now, why woulde they not? Becauſe it was in theyr power to wyll, to conſent? and to wyll, not to conſent? May truely, but becauſe as Iohn ſayth: Iohn.11. They coulde not beleeue, for hē had blinded their eyes, & hardened their hartes, that they ſhoulde not ſee with theyr eyes, nor vnderſtand with their hartes. So that they muſt nēdes aloncly wyll, not to conſent, and coulde no otherwyſe doe, but not conſent: and yet were they neyther conſtrayned, nor compelled, nor wrunge to it wyth violence, but freely they woulde not conſēt, and yet had they the libertie of their frēwill, that was to bē agaynſt Chriſte, and not to bē wyth hym. For the libertie of frēwill ſtandeth not in this, that he may wil this thing, and alſo will the contrary therof. But it ſtandeth in that, that all thyng that hē wyll, or wyll not, is at his owne wyll, and is not therto conſtrayned, but wylleth it freely wythout compulſion, and yet hē can not chooſe, no nor will not chooſe, but ſo to wyll, or ſo not to wyll. So that there is a neceſſitie immutable, but not a neceſſitie of compulſion, or coaction.

Wherin the libertie of freewill conſiſteth.

Magiſt. ſen. in.ij.

Nowe is it open, that this place maketh not for you, for there was no power, nor none entente in their frēwyll, to conſent vnto Chriſt, but to wyll the contrary, and not to wyl vnto hym: and all was becauſe they were blynded, and their hartes were hardened. And therefore of their naturall ſtrēgth coulde they none other-

It was not in their handes to chaunge their will.

wyſe

wyſe doe, but vary from Chriſt: no, they would not deſired no otherwiſe, but to ſwarue from hym: that was all their will and delyte. But wherefore they were blynded, and wherefore they were hardened, that muſt you inquire of the inſcrutable wyll, that pleaſed hym ſo to leaue thē. The cauſe therof, I am ſure hē cā tel you, if hē woulde. I am ſure it is rightteouſly done, that is inough for mē.

We may not bee to inquiſitiue of Gods ſecretes.

But now commeth the blynde and fleſhlye reaſon, and murmureth at thys, and aſketh, why āre wē cōdemned for this? why doth God punithe vs for this? ſeing wē can wyll no otherwyſe? Alſo hē blyndeth vs, hē maketh our harts harde, that wē can not amende vs, and it lieth not in our power wythout his will. Nowe, why complayneth hē of vs? why layeth hē it to our charge? Here is nothynge done but hys will: wē bē but inſtrumentes of hys will. And if wē doe not well, why geeueth hē vs not ſtrength to doe better? Thou damnable reaſon, who can ſatiſfie thē? which reckoneſt nothyng to bē well done, but that thou doſte, and that is done wyth thy counſell? Thynkeſt thou not, that thou art good and perfecte in thyne owne nature? and all that is in thē, is both wel and righteouſly made?

To this, thou wilte anſwere yea, for thou wilt not condemne thy ſelfe, nor any thing that is thine. But now aunſwere mē to this. What hath made thē ſo well? and geuen thē all thy righteouſnes? and all thys goodnes that thou haſt? Thou muſt nēdes ſay God.

But what was the cauſe that thou art ſo well? ſo righteous? and ſo good made? ſeyng that thou deſerueſt nothyng? Yea, and all theſe thynges bē done ſo well, and ſo righteouſly, that thou canſt not complayne, nor amēde them: no, nor yet deuiſe which way to amende them.

Now, why doeſt thou not murmur agaynſt God? ſeyng, that all thynges is done without thy knowledge? and alſo without thy deſeruing? why dorſt thou not inquire a cauſe of hym? why murmureſt thou not, that hē hath made thē ſo good, and ſo rightfull? ſeyng thou hadeſt nothyng deſerued? But here wilt thou graunt, that God dyd all thyng for the beſt. Why doeſt thou not lykewiſe in other thynges?

Furthermore, thou muſt nēdes graunt, that God thy maker, and the gouernour of all thyngs, is moſt wiſe moſt righteous, and moſt mercyfull: & ſo wiſe that nothyng that hē doth, can bē amended: ſo righteous, that there can bē no ſuſpition in hym, of vnrighteouſnes: ſo mercyfull is hē, that hē cā doe nothyng without mercy. Howe thinkeſt thou? wilt thou graunt theſe thynges of thy maker? Thou muſt nēdes graunt them.

Nothyng that God doth cā bee amended.

Now compare vnto this rule, thy blindnes that is within thē, thy induratiō, that is in thē, thy peruers will toward goodnes, and what cauſe haſt thou to complayne? Thou haſt graunted, that hē doth all thynges righteouſly: *Ergo*, thou haſt no wrong. Hē doth all things mercyfully: *Ergo*, thou art in thy blyndnes, and in thy hardnes, better intreated thē thou haſt deſerued. Moreouer, thou beleueſt, that God is righteous, that God is wiſe, and that God is mercyful. Now fayth is of thoſe thynges, that doe not appeare, nor that can bē proued by exteriour cauſes. Hold thē faſt to this fayth, then all thy fleſhely reaſons bē aſſoiled. For whē God ſaueth ſo few men, and damneth ſo many, and thou knoweſt no cauſe why, yet muſt thou beleeue, that hē is mercyful, and righteous. This is fayth, which if it could bē proued by exteriour cauſes, then were it no nēde to beleeue it.

Note here the wicked and ſinneſull ſtate of man.

Fayth doth not come of exteriour cauſes, but is the mere gift of God

Now, if thou beleeue, that hē is mercyfull, good, & righteous vnto thē. wherefore murmureſt thou? But yet wouldeſt thou know wherfore hē indurateth thē, and blyndeth thē, and geueth thē no grace to amende, and vnto thy brother, that hath no better deſerued then thou haſt: yea, hē hath likewiſe euill deſerued as thou haſt, and yet hē geueth hym grace, and taketh away his hardnes, & geueth him a will, to will all goodnes. This is not indifferently done as thou thinkeſt.

God disposeth hys mercy to whom it pleaseth hym.

First, I say to thée, thou hast no cause to complayne, for thou hast no wrong, thou hast all thyng, that is thyne, and nothyng is taken frō thée, that belōgeth to thée. Why doest thou complayne of this right? Yea, but yet sayest thou, that hée geueth the one mercy, and geueth the other none. I aunswere, what is that to thée? is not his mercy his owne? Is it not lawfull for him to geue it to whom hée will? is thy eye euil, because hée is good? Take that, that is thyne, and goe thy way. For if it bée his wil to shew his wrath and to make his power knowne, ouer the vessels of wrath, ordeined to damnation, and to declare the riches of his glory, vnto the vessels of mercy which hée had prepared, & elected vnto glory. What hast thou therewith to doe? what cause hast thou therof to cōplayne? it is the will of God, which can not bée, but well, & righteous, the which (as thou sayest) thou beléeuest.

Math. 20.

Roma. 9.

God hath no delight in our damnation.

Wherefore leaue of thy murmuryng, & thy disputation agaynst God, and recken, that hée is of his nature mercyfull, and hath no delite, nor no pleasure in thy damnatiō, but beléeue thou stedfastly, that if hée shewe hys mercy but vnto one man in all the worlde, that thou shalt bée that same one man, & though an aungell would make thée beléeue, that all the world should bée damned, yet sticke thou fast to his mercy, and to his iustice, that iustifieth thée, and beléeue, that the sweete bloud of his blessed sonne, can not bée shedde in vayne, but it must néedes iustifie sinners, and so many as sticke fast vnto it, though they bée neuer so blynded, and neuer so hardned, for it was shed alonely for them.

A comfortable and wholesome doctrine.

If thou canst thus satisfie thy selfe, then doest thou wel, & thou art doubtles out of ieoperdie. If thou wilt not bée content, but wilt dispute, and inquire causes of Gods inscrutable will, then will I stand by, and looke on, and sée what victordome thou shalt get I doubt not, but it will repēt thée, and that hée will conclude with thée, on this maner. May not I doe what I will? Now here haue I aūswered, to an intricable doubt, that our schoole men are wrapped in, whiche would know, what is the cause of predestination, and of reprobatiō. Duns bée yng wrapped betwéene carnall reason, and the inuincible Scriptures of S. Paule, can not tell, whether hée may graunt, that the will of God is alonely the cause of election, or els any merites of man precedyng afore: hée concludeth, that both ẏ opinions may bée defended. Bonauenture blyndly concludeth, that there may bée a cause preceding grace to deserue it. So that in these vnfrutefull questions, which ingender nothing but contētion, haue they spent all their liues, and for these thinges bée geuen vnto them peculiar names, as subtile and seraphicall, and irrefrigable Doctours. But agaynst them all, I set S. Paule, whiche tooke intollerable labours, to proue by inuincible Scriptures, and examples therof, that there was no cause but alonely the will of God. And to proue this, hée bryngeth in an euident example of Jacob, & Esau, how Jacob was elected, & Esau reproued, afore they were borne, and afore they had done, either good, or bad.

Scotus. 1. s. dist. xli.

Bonauenture.

Iacob, Esau.

Can there bée a playner example? what meaneth Paule in these words when they weare neyther borne, nor had done neyther good nor bad, but that the election of God myght stand? Doth hée not clearely take away all manner of merites, both *de congruo*, & also *de condigno*? and declare the wyll of God to bée the cause onely? But heare will subtyll blyndnes say, that God sawe béefore, that Jacob should doe good, and therefore dyd hée chuse hym. Hée sawe also, that Esau should doe no good, and therefore hée repelled hym. Alas for blindenes, what will you iudge of that, that God saw. How know we that God sawe that? And if hée sawe it, yet how know we that that was the cause of Jacobs election? These children bée vnborne, and they haue done neyther good nor bad, and yet one of them is chosen, & the other is refused, S. Paule knoweth none other cause, but the will of God, and will you discuse an other.

Meritum de congruo.

Jacob is elected and Esau reiected.

And where you say, that God did

sée

ſée afore, that one of them ſhould doe good, I praye you what was the cauſe or whereby ſaw hée, that hée ſhould doe good? you muſt néedes ſay by that that hée would geue hym his grace, *Ergo*, the will of God is yet the cauſe of election, for becauſe ỳ God would geue hym his grace. Therefore God ſaw, that hée ſhould doe good, and ſo ſhould alſo ỳ other haue done, if God woulde haue geuen hym that ſame grace. Wherefore you gyauntes, that will ſubdue heauen and earth, leaue your ſearching of this cauſe, and bée content with the will of God, & doubt not, but the will of God, is as righteous, and as lawfull a cauſe, as your merites can bée. And doubt you not, but S. Paule (that toke ſo great labours in this matter) dyd ſée as farre in mans deſeruing, as we can doe: & yet hée concluded with theſe wordes of ſcriptures, I will ſhew mercy: to whom I ſhew mercy: I will haue cõpaſſion, of whom I haue compaſſion. So lyeth it not in mans will, or cunnyng, but in the mercy of God. Hée ſayth not, I will haue mercy on hym, that I ſée ſhall doe good: but I will ſhew mercy to whom I wil. Hée ſaith not, I will haue compaſſion of hym ỳ ſhall deſerue it *de congruo?* But of him of whom I will haue cõpaſſion. This doth S. Auguſtine well proue in theſe words: The diſputatiõ of thẽ is vain ỳ which doe defend ỳ preſẽce of God, agayn? the grace of God, and therfore ſay, that we were choſen afore ỳ making of the world, becauſe ỳ God knew afore that we ſhould bée good, not bécauſe hée ſhould make hs good. But hée that ſayth, You haue not choſen mée, ſayth not that. For if hée dyd therefore chooſe vs, bécauſe that hée knew before, that wée ſhould bée good, thẽ muſt hee alſo knowe béefore, that wée ſhould? fyrſt haue choſen hym? &c.

Rom. 9.

Gods mercy is ỳ cauſe onely of our ſaluation.

Auguſt. ſuper Ioannem tract. lxxxvij.

Here is it playne, that the election of God is not, becauſe hée ſawe afore, that we ſhould doe well, but all onely the cauſe of election, is his mere mercy, and the cauſe of our doing well, is his election. And therefore S. Paule ſayth, not of workes, but of callynge.

Now goe to you ſubtill Duns men, with all your carnall reaſons, & ſearch out a cauſe of his ſecrete will. If you dyd beléeue, that hée were good, righteous, and mercyfull, it were a great comfort for you, that the electiõ ſtode all onely by hys will, for ſo were you ſure, that it ſhould bée both righteouſly done, and mercifully, but you haue no fayth, & therfore muſt you nedes myſtruſt God, and of that, fall you to inuent cauſes of election of your own ſtrength. As one ſhould ſay, bécauſe God will not of his righteouſnes, or of his mercy chooſe vs, we will be ſure that we ſhall bée elected. For fyrſt will we inuent, that the election commeth of deſeruyng, and then will we alſo dreame certayne workes, that ſhall thereunto bée appoynted of vs, and thoſe will we doe at our pleaſure, ſo that the election, and reprobacion, ſhall ſtande all in your hands, let God doe what that pleaſeth him. But now bécauſe there bée certayne open places of ſcripture, that geue onely the cauſe to God, all onely of election, & alſo of reprobation, therefore are theſe men ſore troubled, and can not tell no other remedy, but all onely to ſtudye, how they may wring, & wreſt the open ſcriptures, to the fortifying of their errour, and to the ſatisfyinge of their carnall reaſon: ſo that where the holy Ghoſt ſayth, I will obdurate the hart of Pharao, they will take vpon them to learne and to teach the holy Ghoſt to ſpeake better, and to ſay of this maner: I will ſuffer Pharao to bée indurated, but I will not doe it, but my eaſynes, my ſoftnes, whereby that I ſhall ſuffer him, ſhall bring other men to repentaunce, but Pharo ſhal it make more obſtinate in malice. So that God doth indurate (as you ſay) when hée doth not chaſtice a ſynner, but ſheweth ſoftnes, and eaſynes and ſufferaunce to hym. Hée is mercifull, when hée doth call a ſinner to repentaunce by affliction and ſcourging. So that induration after your expoſition, is nothing els but for to ſuffer euyll by ſoftnes, and by goodnes. To haue mercy, is nothing els but to correcte, to ſcourge, and to punyſhe

God is mercyfull.

Was good intent to ſaue hym ſelfe.

men for their synnes.

Origine in periarcon. Glos. Rom. 5. Hiero. super Esaiam.

This is the exposition of induration, after S. Hierome and after your common glose. S. Hieromes wordes bée these: God doth indurate, when hée doth not by and by castigate a synner. Hé hath mercy, when hée doth call a synner by and by vnto repentáce by afflictions. &c. This is auctoritie inough, as you thinke, what shoulde you search any farther? Dyd not these men vnderstand scripture? Is not this exposition playne? This taketh away all inconueniẽces? By this exposition God is not the auctor of euell? This is a darkely exposition? Briefly, this this must nédes bee the true expositiõ Wherfore it weare better for you, to erre with S. Hierome, and with our oulde schoolemen, then for to say true with these newe heretykes, so call you all them, that will reproue oulde errours.

Which bee newe men.

Now haue you well defended the matter. Now is your cause well proued. Now must the holy Ghost chang his wordes. For hée hath new schoolemaysters. And wheare hée was wont to say, I haue hardened Pharos hart. Now must hée say. Pharao hath hardened hym selfe, by my softnes, and by my easines, but I haue not done it.

But yet I pray you, how woulde you satisfie a weake conscience? that stickes fast to the worde of God, and reckeneth that the holy Ghost knoweth well what hée shall speake, and will speake nothing without a great cause but that that hée speaketh, shall bée so well spoken, that you can not amende it?

How thynke you? is it sufficient to say to this poore man, S. Hierome, and all schole men say so? holde thou thy peace, bée thou content with their expositions, serch thou no further, it doth not become thée to know it?

But now, if hée wyll laye to your charge, that this thyng is opẽly writin in scripture, and the wordes of Moyses and of Paule bée playne, therfore you must aunswere to them. And it shall bée as lawful and as necessary for hym to know the minde of holy scripture, as the expositiõ of S. Hierome, or of M. Duns. Scripture saith plainly, that God doth indurate Pharaos hart, and not Pharao his owne hart. It is a new exposition, to say, I will indurate Pharaos hart, that shall bée as much, as Pharao shall indurate himselfe thorough my softnes and patience. By this rule shal Anaragoras Philosophy come in place, that shall make of euery thing what hée wyll. And where as scripture sayth, Saul, Saul, why dostte thou persecute mée? Shall bée as much to say, as why sufferest thou mée, to bée persecuted. Also the father of heauen, sent hys onely sonne into the worlde, shall bée as much to say, as hée suffered his sonne to bée sent. So that wé shal expounde all places of Scripture, to our owne purpose, and not to loke what is the sentence of holy Scripture, nor yet what the mynde of the holy ghost is: but what expositiõ will please vs best, and what will best serue to our carnall minde. Furthermore, if God doe harden mens hartes, when hée sufferreth, and when hée is softe and sheweth mercy: then did hée harden the hartes of the Iewes, whẽ he brought them out of Egypt into wildernesse: then did hée harden them, when hée brought them out of the captiuitie of Babylon, then hardeneth hée all the worlde, whom hée suffereth in great softnes and mercy. Also after your exposition, hée was mercifull to Israell, when hée sent them into Babylõ. For there dyd hée chasten them, and by afflictions prouoked them to repentaunce.

Howe the Papistes & schoolemen peruert the holy scriptures.

Likewise the father of heauen had no mercy on the worlde, whẽ hée sent his sonne, for of that hée gaue men an occasion of induratiõ. But when hée hée damneth the sinners, then by your rule hath he mercy on them, for he chasteneth and punisheth them for their sinnes. This is your rule of induration, and no mã may say against it. *Miserere* may not signifie to geeue grace, nor to remitte sinne, but to chastice and to scourge, and by paines prouoke to repentaunce. And *indurare*, shall not signifie to harden, but to suffer, and to bée patient, and to bée mer-

mercifull, and not to chaſtice.

But maiſters, how was God mercifull vnto Pharao, by ſoftenes, & by ſufferaunce, whome hee chaſtened ſo ſore with ten plagues, and wyth ſuch plagues as Moyſes marueyled of? Call you that ſoftnes? was that ſuffering of Pharao? was that an occaſion of induratiō? by patience? eaſines, & by ſufferaūce? God ſend his aduerſaries of that patience, and of that ſufferaunce. I pray you, how coulde God chaſtice hym more? and yet at euery plague, he ſayth: I will indurate Pharaos hart. Wherefore Pharao had none occaſion of induration by ſufferaunce, and patience of God, but rather by his ſcourging. Wherfore there muſt bee an other ſence in theſe wordes then you doe make, and wee muſt ſeeke out an other waye to know, how God doth worke induration in mens hartes (ſuch wordes doth the holy ghoſt vſe, therfore dare wee ſpeake them.) And how hee is ỹ doer both of good and euil: and yet all thynges that hee doth, is well done. Fyrſt, you muſt needes graunt, that after the fall of Adam, the pure nature of man was corrupted by ſinne, whereby wee bee all wicked, and borne (as S. Paule ſayth) by nature the children of wrath, and as Dauid ſayth, wee are all conceiued in ſinne. Notwithſtanding, of this corrupt nature, doth God make all mē, both good and bad. Thoſe that bee good, be good by hys grace. Thoſe that bee badde, bee badde of corrupted nature, and yet God hath made them. Neuertheleſſe, by nature they are of the ſame goodnes, and no better thē nature is, that is to ſay, euill: but yet the creation of God, and his workemanſhip is good, thouth the thyng bee euill in it ſelfe, yet is Gods worke before hym, ſelfe good; though all the worlde ſay naye.

How God indurateth.

Ephe. 2.

Nowe God of hys infinite power doth rule, and guide all maner of men both good and badde, and all mē by his infinite power, are moued vnto operations, but euery man after his nature. As after your owne philoſophy, *Primum mobile*, by the realō of his ſwifte motiō, caryeth all the inferiour thinges with him, & ſuffereth nothing to bee vnmoued: notwithſtāding, hee moueth all thynges after their owne naturall courſe.

All thynges are ſubiect to the will of God.

So likewiſe God of his infinite power, letteth nothyng to bee exempted from hym, but all thynges to bee ſubiecte vnto his action, and nothing can be done by them, but by his principall motion: ſo that hee worketh in all maner of thynges that bee eyther good or bad, not chaunging their nature, but mouinge them alonely to worke after their nature: ſo that god worketh good, and euill worketh euill, and God vſeth them both as inſtrumentes, and yet doth hee nothynge euill, but euill is done alonely thorowe the euill man, God working by hym (but not euill) as by an inſtrument. Take an example. A man doth ſawe a blocke with an euil ſawe. The which is nothyng apte for to cut wel, and yet muſt it needes cut at the mouing of the man, though it bee neuer ſo euill, for the man in mouing, doth not chaunge the nature of the ſawe. Neuertheleſſe, the action of ỹ man is good and cunningly done, but the cutting of the ſawe is after his nature. So likewiſe God moueth theſe euyll inſtrumentes to working, and by his comō influence geuen to all creatures, ſuffereth them not to bee idle, but he chaungeth not their nature. Wherfore their operation, is a fruite conuenient for their corrupted nature, but yet there is no faulte in Gods mouinge.

Gods actiō is good.

Here haue you now, howe God workes all thynges, in all men both good and bad. But now let vs goe to the induration of them, that bee euill. Thus is it. Firſt, they bee euill by nature, and can abyde nothyng that is good, nor yet ſuffer any good to bee done. Wherefore when God the author of goodneſſe, doth any thyng, or ſayth any thyng vnto them, then are they more, and more, ſorer, and ſorer contrary vnto God, and to all hys workes, for of their nature they are ſo corrupted, and can not agree to the will of God, nor to any thynge that

is good, but when it is offered them either in word, or deede, thē blaspheme they, then withstād they with all their might, with all their power, then are they prouoked of their corrupted nature to more mischief, and more, and alwayes harder and harder: As for an example, when the blessed word of God is preached vnto them, that bee wicked, to whom God hath geuen no grace to receiue it, then are they nothyng amended, but more indurated, and alwayes harder and harder. And the more ỹ word of God is preached, the more obstinate are they, and the more mischief intende they.

As ỹ faithfull take profite by the hearing of the word of God, so the wicked and vnfaithfull take hurt thereby.

Then all their study, then all their wisedome, then all their labour, then all their might, then all their power, then all their craft, and subtiltie, then all their frendes, that they can make in heauen and in earth is nothyng els but to oppresse the word of God: yea and they thinke all to litle, for ỹ more it is preached the more they grudge, and the wodder bee they. After this maner was the hart of Pharao indurated, whē that the word of God was declared vnto hym by Moyses, & hee had no grace to receiue it: then the more that Moyses laboured in the worde, the more sturdyer was hee in withstandyng of it, and alwayes harder and harder.

This is also euidently seene in the corrupt nature of man, for the more a thyng is forbydden hym, the more desireth hee to doe it. But what nēde me to goe into Egypt to fetch an exāple to proue this? Loke of mine own countreymen, if they bee not openly indurated and so blynded, that no mā is able to defend them by any reason, or law, and therefore they take them selues to violence and oppression, as Pharao dyd, whiche bee the right signes, and tokens of induration. For the more ỹ word of God is preached, and the veritie is declared vnto them the more sturdyer, and obstinate bee they agaynst it. And all their study, all their wyttes, all their counsels, all their craft, and mischief with all glosinges and lyinges, and with blasphemyng of God & hys preachers, is nothyng els but to kepe ỹ word of God vnder, and to withstand that veritie, which they know in their conscience must nedes goe forth, though all the world say nay. And therfore will they heare no man, nor reason with any man but euen say as Pharao dyd, I will not let the people goe.

But if they were not indurated, & the verye enemyes vnto the veritie, they woulde at the lest wayes heare their poore brethrē of charitie, & know what they coulde say, & if they coulde proue their saying to bee true: then if they had ỹ loue of ỹ veritie, as they haue but ỹ shadow, they would geue immortall thākes to god, & with great mekenes, and with a low spirite, receiue the heauenly verity, and thanke their brethren hartely, that they warned them of such a damnable way, now in good tyme & season. But there is no loue to the veritie, nor yet feare of God, nor regarde to the daunger of their soules. And why? For they be children of induration and of blasphemy. And therfore the more it is preached, the more are they obstinate. This is the verye induration, that God worketh in mens hartes, wherby they bee the children of darkenes.

Therefore let vs pray instantly to God, to mollifie our hard harts, for Christes deare bloud sake. Amen.

That it is lawfull for all maner of men to read the holy Scripture.

How can Antichrist bee better knowen, then by thys token, that hee condemneth Scriptures, and maketh it heresie and high treason against the kynges grace for lay men to reade holy scripture. As though it were alonely a possession and an heritage of certayne men that bee marked alonely with exteriour signes, and the truth

The Pope and his clergie will not allow ỹ scripture to bee in ỹ mother & vulgar tongue of ỹ people.

to say with the token of the beaste: as with shauē crownes, long gownes and banes about their neckes. They that haue these tokens bē the heyres of holy Scriptures, and may reade it at their pleasure, though they vnderstand as much as a Popingaye. But holy Scripture, that is sent vs from heauen, yea and that by the sonne of God, to destroy all heresies: this holy scripture shall ingender in lay men heresie: If this bē not the doctrine of Antichrist, I know not hys doctrine. Tell mē what can bē more contrary to Christ, then by violence to oppresse the scriptures, and to cōdemne them as vnlawfull, yea and as heresie, for certaine men to reade, and to say that there bē certayne secrettes in them that belonge not for lay mē to know. And that this thing shall not bē denyde (for I know they bē slipper that I haue so doe with, and there is no holde of them) therefore wyll I recite an open acte that all the worlde doth remember.

This was Bysshoppe Stokesley.

A common practise of Prelates to deface the scriptures.

My Lord of Londō openly at Pauls crosse was not ashamed with intollerable blasphemes to condemne the holy testament of Christ Jesus hauing for hym, but a damnable collour and ayd a deadly reason of the deuill, that was; how there were in the translation so many heresyes, that all ỹ world knoweth that it was abhominable & and a deadly lye, though it were a lord sayde. But such probations doth God all wayes let them haue, that bē agaynst hys holy veretye. But let vs graunt that that translation was so false. Why dyd not you therefore take vpon you openly for to amend it and to set forth truely the holy testament of Christ. You must nēdes graunt that there is an holy testament, of his in earth (except you will denye Christ, as I doubt not but that you will in effect) Wheare is it? Why haue we it not? If that weare not it? Why doe not you set ỹ very true testament out.

The clergie were more willing to finde faulte with the translating of the Scripture then to amende it.

W. Tyndal

You were ready to condemne an other mans faythfull labour and diligence: but you had no charytie to amende it. You thinke alwayes to disceaue the world with your holy hypocrisy. Men bē not so blinde but that they can well indge, If you had condemned that testament all onely bēcause of errours, yet at ỹ least wayes you should both of charitie, and also of dutye haue set forth the trew text, and then would men haue thought, ỹ you condemned the other by the reason of errours. But men may now evydently sēe, ỹ you dyd not condemne it for errours sakes, (For how sholde they indge errours that bē so vnlearned) but all onely bēcause that the veritie was there in, ỹ which you could not abyde that men should knowe: & that dyd the processe of your sermon and also your tyranny that doth folow wil proue. But my Lord I say to you, and to all yours if you doē not amend it shall bē to your euerlasting damnacyon: for God will not take this rebuke at your hand. Remember that hē hath sworne (by the mouth of hys Prophet) by hys right hand, and by the myght of his strength, that hē wil defende this cause. Bē not these lordly wordes, of the eternall God, think you to make hym forsworne? Remember how the holy ghost threatyneth you in an other place saying, if a man dyd dispise the lawe of Moses, hē must without any mercy dye. Howe much more are they worthy of punishment ỹ that doe treade the sonne of God vnderneath their fēte, and despise the bloud of his testament. How thinke you is not this openly agaynst you, that condemne not all onely Christ, but also his blessed worde, & all that longeth to hym, Take awaye Christes word, and what remayneth bēhynde of Christ? nothing at all. I pray you my Lorde to whome was this worde fyrst preached? to whome was this written? all onely to priestes and not vnto lay men? yea was it not written to all the worlde? yes truely. Wherby will you conuerte a Turke or an Infidell, not by holy Scripture? When they bē conuerted, what wil you learne them? what wyll you gēue them to reade, any other thing then holy Scripture? I thinke nay. Now will you make your owne countreymen, your owne citizens,

The onely cause why the Scriptures were condemned by the Byshops.

Esay. 62.

Hebr. 10.

The wordes of God was firste written to all nations and people, and not to priestes onely.

your owne subiectes, yea your owne brethren, redemed with Christes blessed bloud, worse then Iewes and Infidels: But there is no reason, nor no brotherhod, nor no Christen charitie that can moue you, or that can helpe you, for you are so blynded and so obstinate against Christ, that you had rather all the worlde shoulde perishe, then his doctrine shoulde bee brought to light: but I doe promyse you, if God doe spare mee lyfe, and geue mee grace, I shall so set it out, if you dog not reuoke it, that it shall bee to your vtter shame and confusion: finde the best remedye that you can. I doe beleeue stedfastly, that god is mightier then you: and I doe reckon and faythfully beleeue, that you are ten tymes worse then the greate Turke: for hee regardeth no more but rule and dominiõ in this worlde: and you are not therewyth content, but you will also rule ouer mẽs consciences, yea and oppresse Christ and his holy worde, and blaspheme and condemne his worde. Was it not a holy counsell of the Chauncelor of London, to counsell a certaine marchaunt to buye Robyn hode for his seruauntes to reade? What should they doe wyth *vitas patrum*, and with bookes of holy Scripture? Also the same Chauncelour sayde to an other man: what findest thou in the Gospell but a storye? what good canst thou take there out.

The Bysshoppes worse then the great Turke.

A worshypfull counsell of an vnpreachyng Prelate.

O Lord God where art thou? why sleepest thou? why sufferest thou this blaspheny. Thou hast defended thy Prophetes with wild fire from heauen, and wilt thou suffer thy onely sonne and thy heauenly worde, thus to bee despised, and to bee reckened but as a storye of Robin hode. Rise vp good Lorde. Rise vp, thy enemyes doe preuayle. Thy enemyes doe multiplye, shew thy power, defend thy glory. It is thy contumely and not ours, what haue we to doe with it but alonely to thy glory. Reuenge this cause or thy enemyes shall recken it not to bee thy cause. O thou eternall God thoughe our sinnes haue deserued this, yet looke on thy name, yet looke on thy veritie. See howe thou art mocked. See how thou art blasphemed, yea & that by them, that haue taken on them to defend thy glory. But now heauenly father, seeyng that thou hast, so suffered it: yet for the glory of thy name, geue some man strength to defend it, or els shalt thou bee clearely taken out of the hartes of all men. Wherefore most gracious Lord, of thy mercy and grace I beseech thee, that I may haue the strength to defend thy godly worde to thy glory and honour, and to the vtter confusion of thy mortall enemyes. Helpe good Lorde helpe, and I shall not feare a thousande of thyne enemyes. In thy name will I begyn to defend this cause.

The earnest zeale of Doctour Barnes.

First commeth thy faythfull seruaunt Moses, true and iust in all thy workes, and he commaundeth faithfully & truely, with great threatnings that man, woman and child shoulde diligently read thy holy worde: saying. Set your harts on all my wordes the which that I doe testifie vnto you this day, that you may commaunde them vnto your children, to keepe, to doe, & to fulfill all thynges that bee written in the booke of this law. Marke how hee commaũded them, to learne their children all thynges that bee written in this booke, and so to learne that they might keepe and fulfill all things that were written in ỹ booke: Moses made nothing of secretnes, & will you make secretes therin? how shall men fulfill those wordes that they knowe not. How can men knowe the very true way of God & haue not the word of God? is not all our knowledge therin? The Prophet sayth, thy word is a lanterne vnto my fete and a light vnto my pathes. Hee calleth it a lanterne and light, yea and that vnto all men: and you call it but a storye, darknes, and a thyng of secretnes, yea and occasion of heresie, how can the occasion of darknes geue light, how can a lanterne bee a thing of secretnes, how can the veritie of God bee occasion of heresie? The holy Prophet sayth, blessed is the man that setteth his delectation in the will of God, and his meditation in Gods law night and day.

Doctour Barnes most earnestly defendeth Christes cause.

Deut. 32.

Psal. 118.

Psal. 1.

The Pope and Christ are contrary.

Here

Here sayeth the spirite of God, that men bee blessed, that study the word of God: and you say that men bee heretickes for studying of it. How doth the spirite of God and you agree?

Ephes. 6. Also S. Paule commaundeth vs to receiue the helmet of health, and the sword of the spirite, the whiche is the worde of God. I pray you to whom doth hee here speake? to Priestes onely? How many of your Priestes dyd hee knowe? yea was not this Epistle written to the whole Churche of the Ephesians? And dyd not they reade it? were not they lay men? and why shall not our lay men reade, that they red? Moreouer doth not Paule call it the sword of the spirite: is it not lawfull for lay men to haue the spirit of God? Or is the spirite of God not free but bound alonely to you. Also S. John sayth, if any man come to you & bring not this doctrine, receiue him not into your house nor yet salute hym. Here the holy ghost would we should haue no other doctrine, but holy scripture: and you will take it alonely from vs. Furthermore this was written vnto a woman and to her children and you will ỹ no other man, wyfe nor childe shall reade it. But if we should receiue your Priestes into our houses, after this rule: I thinke we should not bee greatly cõbered with them, for their are few of them that haue this worde. Also our M. Christ saith vnto the pharisies, search you scriptures, for in them you thinke to haue eternall life. Our Master sent the Pharisies to scriptures, and you forbyd Christen men to reade them: who had worse spite then they? and yet they iudged better of holy scriptures thẽ you doe. For they iudged to haue lyfe in thẽ, & you iudge to haue heresyes in thẽ: so that you bee ten tymes worse to scriptures, thẽ euer were they. Also Paule saith, all scripture geuen by inspiration of God is profitable to teach, to improue, to enforme, to instruct in righteousnes, that the man of God may bee perfect, and prepared vnto all good workes. You will not denye but but scripture is geuẽ vs of God? *Ergo* it foloweth. &c. S. Paul saith it is profitable to learne with: and you say that it is dawnable & good to learn heresies with. S. Paule sayth it is good to improue heresyes, and you say it engendereth heresyes. S. Paule sayth it is good to informe, and to instruct righteousnes: and you say to enforme heresies. S. Paule sayth that the man of God may be perfect by it, and you say that the Priestes al onely shal haue it, so that you play ouerthwart with S. Paule in all thinges. Also S. Paule sayth, you may all interpretate scripture, one by one, that all men may learne, and all men may haue comfort, but let your wyues kẽpe silence in the congregation. Marke how that all men may prophesye: which S. Augustine doth declare, for interpretating Scriptures. Therefore, it belongeth not all onely to priestes. Also hee sayth that women must hold their peace, which hee nede not to cõmaund if they were vnlearned.

Furthermore hee will that womẽ shall learne of their husbãds at home: How shall their husbandes learne them if they bee vnlearned thẽselues? Also S. Paule geueth testimony of Tymothy that hee was learned in holy scriptures, from his childhode, the which were able to instruct hym vnto saluatiõ, by fayth that is in Christ Iesu. Here ye not how Tymothe was learned in holy scriptures before hee was eyther priest or byshop, yea being but a childe? the which as S. Paule sayth, weare able to enstruct hym, and you say they bee able to condemne mẽ. Is not this cleane cõtrary against S. Paule: are you not ashamed? What workes shall Antichrist doe more cõtrary to Christ thẽ these bee? let all christẽ men write the dedes of Antechrist & they must all agree in this that hee shal condemne scripture. But that shall he not doe, without some colour of right and of holynes: and you condemne it hauyng no colour, nor no shadow of holynes, but all onely reason of fleshlynes, and of starke madnes. Thinke you if the great Turk would receaue such reasons as yours bee, yea and a great deale better agaynst hys Mahomet, that hee coulde raigne so

Papistes & S. Paule are contrarye.

2. Tim. 3.

A godly saying of S. Jhon.

The Pharisies iudged better of the scriptures of God, then our Byshops dyd.

2. Tim. 3.

One of the chiefest workes of Antichrist is to condemne the scriptures of God.

long as hée hath done.

Nay doubtles, and yet you loke to bée alowed agaynst Christ, the ryght sonne of God (yea and that of Christen men) which coulde not bée hard agaynst mahomet.

Mar.vlt. Mat.vlt. Also our M. Christ commaundeth his Apostles that they should preach ỹ Gospell vnto all creatures, & as Mathew sayth, that they should teach mẽ to kéepe all manner of things that hée hath cõmaunded them: Marke that the Gospell, must bée preached to all manner of men not to priestes onely, the Apostles must also learne to kéepe all thinges of the Gospell, which they can not doe without they know them no if these thinges that the Apostles: dyd learne should ingender or be any occasion of heresies, then the holy Apostles were occasion (by theyr doctrine) of heresies. Yea and that at the commaundement of our M. Christe, what néede the Apostles to learne vs any thing that might bée occasion of heresie: were wée not in heresie béfore they came: were wée not all disposed of our nature vnto all maner of mischiefe: and yet after your learning they come and learne that thing that is occasion of heresie. But of your conscience, are you not ashamed, thus damnably to blaspheme the heauenly worde of God: thus shamefully to cõdemne Gods worde: thus presumptuously to vndertreade the gifte of ỹ holy ghost: yea and thunder the prétéce of holynes, & of Christẽdome, as though you dyd fauour Christ. Will you make Christ an auctor of heresy, and that vnder the name of holynes: will you by your holynes, and your damnable hipocresye, condemne our M. Christ, the auctor of all godnes: But briefly if you woulde teach nothing, but that which our M. Christ hath left to bée taught, we should not haue so many heretykes as we haue. For nowe men bée no heretykes for speking agaynst Scripture (for you graunt that men speak scripture) but for speaking agaynst your law: for ỹ cause bée they made heretykes, and by ỹ bée they proued heretykes. Now let euery Christen man Judge in hys conscience if this bée right or lawfull. Is not this a merueilous thing, let a man liue in fornicatiõ, in whoredome in theft, in murther, drunkennes, in extortyon, in bribery, briefly in all mãner of mischyfe, and you will haue nothing to doe with thẽ, you will scarsly reproue hym: yea hée shall bée a great officer vnderneath you, & greatly in your fauour. But let a man come and preach ỹ very true Gospell of Christ, and thereby reproue your damnable lyuyng, and thẽ begynneth hée to bée an heretycke, & it shall cost you great labour, if you make hym not an heretyke in déede. And yet haue you nothing that you can reproue in hym as concerning hys lyuyng, but all onely that hée preacheth the Gospell. Is not thys a merueilous heretyke: whose lyuyng you must néedes graunt to bée good. And also you can not proue, but that his learning is of Christ: but all onely that it pleaseth you not: no you dare not take in hand to proue it false but all onely by violence you will condemne it. Thinke you that God will thus suffer: remember what hée sayth by the holy Prophet: Thou hast reproued the vnfaythfull people, & hast destroyed the wicked, and take away their name for euer. The Lorde hath prepared his throne of Judgmẽt, doubt you not but hée shall shortly reproue you. His trone is set, & to the Judgemẽt must you come, where you shall neuer bée able to defẽd this cause, but you must perishe for euer. But here will you say that you preach the Gospell to the people, and that is inough: for they néede not to haue it in Englyshe. I aunswere, I pray you when was there any lawe that euer men were bounde to kéepe, but that it was geuen them in wrighting: I will not say that you doe not teach them the right Gospell, for you know it not. But how are they able to beare away that thing ỹ they doe but heare: And if they may heare it of you, why may they not also reade it: But loke on S. Luke that wrot his Gospell that men might know for a certayne, those thinges that they were informed of.

Papistes abyde the true preachers of the Gospell.

Psal.9.

The Papistes are blaspheamers of Gods heauely word.

The euangelistes and Apostles did not onely preache, but also wrote the Scripture that all mẽ might read it.

Moreouer why did ỹ Apostle write

yea

yea and that vnto lay men, seyng that they were so diligent in preachyng I dare boldly say as you bee: But let vs see howe lay men were forbydden to
Actes. 17. read holy Scripture in the Apostles tyme? The noblest of Thessalonia, whiche receiued the worde, searched the Scriptures daily, whether those thinges that Paule preached were so or not, here haue you playne that lay men searched Scriptures to knowe whether Paules doctrine were true or not, and also how they read daily Scriptures. And now come you and
Papistes preach lyes. say that lay men shall read no Scriptures but alonely receiue thē of your preaching? What if you preache lyes (as it will be proued to your face that you doe) shall it not be lawfull for them to search Scriptures, but to learne your lyes?

Here will I recite how a great prelate of Christ Churche (the first letter
Doct. Allen expounded Scripture. of his name is Doct. Allen) did interpretate and declare certaine places of Scripture, to the ghostly instruction of Christes Churche as all men may iudge.

The first place was this a threfold cable is hard to breake, by this threfold cable, he vnderstode, the Reuerend father in God my Lorde Cardinall. The first fold was, that he was
A Popish Doctors interpretation. an Englishmā borne, the which was a strong thing and hard to withstand. The second fold was that he was Legate, that not after the common maner, but *Legatus a latere*, this is sprōg out of the blessed side of our holy father the pope. This was a strong fold and could not be lightly broken. The thyrd fold, he was a Lord and that of
A foolish tale of a tubbe. the kinges counsel. This was a strōg fold, and all these three together dyd make so strong a cable that no man within the Realme might breake it or withstand it. I was sore afrayde that he should haue reckened the noble & the royall bloud, that this threfolde cable dyd spryng out of, then had it been so strong, that the strongest Dre in the butchers stall could not breake it. This exposition dyd I here and fat by hym, therefore I can testifie it the better.

The seconde Scripture was this from Syon shall come out a law, and the word of God frō Jerusalem. This did he expounde on this maner. The commaundement of the most reuerēt father in God Lord Legate, is come from his highe Palace, and from his noble grace hither vnto you.
The Papisticall and playne doctrine of Papistes.

The thyrde Scripture, was this *Sumite Psalmum & date tympanū*, this dyd he expounde on this maner, I haue done my visitatiō, now geue me my money. How thinke you by this holy Doctour, and this Prelate of Christes Church hath he not wel declared holy Scripture, is he not worthy to be beleeued? What reasō were it that lay men shoulde searche Scriptures, then might they reproue this noble prelate? what other ware that? It were right if he were well serued ỳ he had a threfolo halter to stretche him in. But by such doctours as these be, must the poore people be ruled & if they wil search for the veritie themselues, then must they be heretickes bycause they will not beleeue these holy fathers. But let vs proceede in our matter agaynst these blasphemers of Gods word: Priscila & Aquila dyd expound vnto Apollo which was a great learned man ỳ perfite vnderstanding of scriptures. These were lay persōs and yet were they so learned in scriptures ỳ they wer able to teach a great Doctour. And now lay men may not read Scriptures? This was alowed by Peter, and Paul. But their successours will condemne it as heresie.
Authorities to proue that the scriptures ought to bee in the mother tounge.

Actes. 18.

Also Eunuches that was the treasurer vnto the Quene of the Ethiopians dyd read Esay the Prophete. The whiche he vnderstode not, till God sent him Philip to declare it vnto him. This was a lay man, and also an infidell and yet was not forbidden of God to read Scriptures. But rather holpen to the vnderstandyng of them and now will you forbid Christen mē, to read holy Scriptures, that are sworne vnto them, yea and also to defende them vnto death.
Actes. 8.

Also S. Paule sayth. Let the word of God dwell in you plenteously. S. Paule woulde that lay men shoulde
Colos. 3.

learne

learne the worde of God, yea & that plenteously. And you commaunde that they shall haue nothinge of it. How standeth your nothing wyth Saint Paules aboundaunce. Aboundantly, and nothing, bée farre a sunder. But thus doe you allwayes agrée with S. Paule and with holy Scripture. And if you woulde say playnely in wordes that your déedes doe declare openly, then were wée in no doubt of you: for all ỳ worlde woulde take you, as you bée taken before God, that is, for the Antichrystes that the worlde loketh for. Neuertheleſſe, doubt you not, but God shall declare it openly at his time, to your bitter confusion and damnation. For doubt lesse you neither holde with Christ, with his holy doctours, nor yet with your owne layne, where they bée agaínst you: but all these must bée expounded and wronge vnto your carnall purpose, or els you make it herese. But thinke you that the father of heauen (which for the great tender loue, that hée had to mans soule, sent hys onely sonne to redéeme it, and also to géeue it a lawe to liue by, out of his owne mouth) shall thus suffer it lolle thorough your hypocrisie: and his godly worde to bée ouer trodden for the mayntaynyng of your worldly glory? Nay doubtles, for if it were possible that hée coulde more regarde your pompe and pryde, then mans soule and his godly word: yet were it vnpossible that euer hée should so dispise the swéete bloude of his blessed sonne swéete Iesus. Wherefore loke vppon your charge.

The Pope and hys Clergy are the very Antechristes.

August. ad fratres. ſ. 38.

But to our purpose, S. Augustine is openly agaínst you in these wordes. My brethren, reade holy Scripture in the which you shall finde what you ought to holde, and what you ought to flye. What is a man reputed without learning? what is hée? Is hée not a shéepe or a Goate? Is hée not an Oxe or an Asse? Is hée any better thẽ an Horsse or a Mule, the which hath no vnderstandyng. &c.

Here S. Augustine moueth men to reade holy Scripture: and you commaunde them not to reade it. S. Augustine sayth: they shal know in them what to doe, and what not to doe, & you say they shal learne nothing therout but hereſies, S. Augustine sayth, a mã without learning & scriptures, is no better then a brute beast: are not you good fathers that will make all your childrẽ no better thẽ beastes? Also Athanasius: If thou wilte that thy children shall bée obedient vnto thee, vse them to the wordes of God. But thou shalt not saye that it belongeth alonely to religious men to study Scriptures: but rather it belongeth to euery Christen man, and specially vnto hym that is wrapped in the businesses of this worlde; and so much the more, because hée hath more nede of helpe, for hée is wrapped in ỳ troubles of this worlde: therefore it is greatly to thy profite that thy children should both heare and also reade holy Scriptures, for of them shall they learne thys commaundement: Honour thy father and thy mother. &c.

In epist ad Epheſ. c. 6.

Scriptures teache the commaundementes of God.

These wordes bée playne inough agaínst you, they néede no exposition: And the doctour is of auctority, wherfore answere you to hym. Also Chrisostome that was a Bysshop as well as you bée, cõdemneth your sentence openly, saying: I beséeche you that you will oftentimes come hither, and that you will diligently heare the lesson of holy Scripture, and not alonely when you bée here, but also take in your hándes when you are at home the godly Bibles, and learne thè thyng therein with great study, for thereby shall you haue great aduantage. &c.

In Gen. c. 9. ho 28.

A notable saying of S. Chrisostome.

These wordes bée so plaine, that I can adde nothyng to them, woulde you that wée should take you for bysshops, and for holy fathers, that bée so openly agaynst Scripture, and so contrary to holy doctours? That will I neuer doe while I liue. I will neuer loke to sée other Antichristes then you, and so will I take you, till I sée almighty God conuerte you. Also the same doctour saith. Which of you all that bée here, (if it were required) coulde say one Psalme without the booke, or any other part of holy scripture,

In Mat. c. 1 hom. 2.

ſure, not one doubtles. But this is not alonely the worſte, but that you bée ſo ſlow and ſo remiſſe vnto ſpirituall thinges, and vnto deuilliſhneſſe you are héter then any fier, but men will defende this miſchief with this excuſe, I am no religious mã, I haue a wife and children, and a houſe to care for. This is ỳ excuſe wherewith you doe (as it were with a peſtilence) corrupt all thinges: for you doe reckon that the ſtudye of holy Scripture belongeth alonely vnto religious men, when they bée much more neceſſary vnto you then vnto them. &c.

The ſcripture is meete to bee knowen of all ſtates and ſortes of people.

Here may you ſée that your damnable inſtitution was in the hartes of men in Chriſoſtomes dayes, & howe they woulde reade no ſcriptures: but you ſée hée condemneth it, and calleth it a peſtilẽce, and will you now bring it in agayne? If you had but a louſie ſtatute of your owne againſt mée, or an other man, you woulde call vs hetikes. But you neither regarde Chriſtes holy worde, nor holy Doctours, nor yet any other thinge ỳ is agaynſt you. But let vs ſée what your owne lawe ſaith to this: If Chriſt (as Paul ſayth) bée the power and the wiſdome of God, thẽ to bée ignorannt in ſcriptures, is as much as to bée ignorannt of Chriſt. &c. Here haue you playnely that to take away ſcriptures from lay men, is as much as to take away Chriſt fro̅ them, the which no doubt but that you doe intẽde in your harts to doe, and that thing God knoweth, and your workes doe declare it, the which God ſhall aduenge full ſtraitly ouer you. Alſo in an other place. I will ſet my meditation in thy iuſtifications, and I will not forgette thy wordes, the which thing is exceeding good for all Chriſten men tõ obſerue and kéepe. &c.

Di. 38. Si iuxta.

7. Sinod. c. Omnes et. di. 38.

Here is a counſell of your owne that hath admitted that all Chriſten men ſhall ſtudy Scripture. And will you now condemne it? Is there neither Scripture of God, nor practiſe of Chriſtẽ men, nor expoſition of Doctours, nor your owne law, nor yet any ſtatute of counſels that will hold agaynſt you? You bée marueilous giantes. how ſhal a mã behaue him ſelfe to handle with you? it is not poſſible to ouercome you, for you wil admitte nothyng that is againſt you. But yet will I not ſo leue you, but I will firſt declare it manifeſtly, ỳ you bée cõtrary to Chriſt, and to all holy doctours. S. Hierome, reprouyth you very ſore in theſe wordes. O Paula and Euſtochium, if there bée any thyng in this life that doth preſerue a wiſe mã and doth perſuade him to abide with a good will in the oppreſſions and the thraldomes of the world, I doe recke̅ that ſpecially it is the meditations and the ſtudy of holy ſcripture, ſeeyng that we doe differre from other creatures ſpecially in that that we bée reaſonable & in that that we can ſpeake: now is reaſon and all maner of wordes cõteined in godly Scripture, whereby that we may learne to knowe God & alſo the cauſe wherefore we bée created. Wherfore I doe ſore marueile, ỳ there bée certein men the which geue thẽ ſelues, to ſlouthfulnes, & ſluggiſhnes and will not learne thoſe things, that bée good, but recken thoſe men worthy to bée reproued, that haue that good mynde. &c.

In prohe. In Epiſt. ad Epheſ. Li. 1.

What benefites we may receaue by readyng of Scripture.

Marke how that this was written to two women that were learned. Alſo hée reckeneth nothyng better, then to ſtudy holy ſcriptures, hée alſo marueileth, that certaine will neither ſtudy Scriptures them ſelues nor yet let other mẽ ſtudy thẽ. It is well knowẽ, that theſe wordes pricke no men but you, and ye bée ſo ſlouthfull & ſo geuen to voluptuouſnes, that you your ſelues will not ſtudy Scriptures nor yet ſuffer other mẽ to ſtudy them: but if you doe ſtudy them, it is to deceiue your ſimple and poore brother thereby, and to maintaine your abhominable liuing, with wreſtyng and wrynging of them: other profite commeth there none of your ſtudy, as all the worlde knoweth. For you may not preach, but when you haue damnably condemned Chriſtes bleſſed word or els by violence, made ſome of your poore brethren hetickes: then come you with all your gorgious eſtate, pompe and pride, to out face Chriſt

The readyng of the Scripture allowed by a counſell.

The great arrogancy, pryde & tyranny that is in Papistes.

and your simple brother, with your outward dánable pryde afore the face of the world. But my Lordes, leue of your fasting and your brasing: for our Lord whose cause we defend agaynst you, will at length not bée out faced. Remẽber how the holy ghost prayeth

Psal. 5. against you saying: iudge them Lord, that they may fall from their cogitations: expell them Lord for they haue prouoked thée: doubte you not but this holy spirite will preuaile agaynst you, though God suffer you for a season, yet hath hée till this day defended him selfe & his godly wordes agaynst all the proude crakyngs of the world: and thinke you that hée wil now take a fall at your hand? nay nay, hée shall first thrust you out headlonge that all the world shall take example by you: this is my beléefe. For that word that you haue cõdemned doth thus learne me. Wherfore if you doe not reuoke the condemnation of the new Testament, and ordeine that all Christen men may read holy Scripture, you shal haue the greatest shame that euer men had in this world: for you are neuer able to defend it by any meanes, nor by any power ỳ is in earth. And if all power in earth wil withstand it, hée shall rather bryng them all to dust and raise vp of stones newe rulers.

Doctour Barnes is behement. You wormes meate, you stinking carrion, you nourishmẽt of hell fire, how dare, you thus presume against your God omnipotent? whether will you flie to auoyde his daunger. Heauen & earth, water and fire, sunne, moone, and starres, saintes and angels, man and child, bée against you and holde you accursed. What though the deuill laugh on you for a season. Remember the ende, but God geue you hys grace, that I lose not my labour about you.

The Papistes first reason to prooue that lay men ought not to read Scriptures. But now let mée assoyle your carnall reasons that you bring for you. The first is this, euyll men doe take an occasion of heresy out of scriptures Wherfore it is best they haue it not. I aunswere lykewise, good men doe take an occasion of goodnes there of *Ergo*, the people ought to haue it: but will you condemne all thinges where by men doe take occasion of euill? Thẽ must you first put out your own eyes for by them, take you occasiõ to sée many idle thinges: you must also destroy your handes, your féete, your tongue, and al that you haue for these doe you mysuse very often, you must also destroy your own harts whereby you haue not alonely occasion of euil, but you doe thinke euil in very déede: you must also destroy all fayre womẽ, for of them take you sore occasions of euyll: you must also burne all your goodes and destroy all your riches, for of thẽ men take occasion to be théeues and you to bée proud: you must also destroy all wynes, for of thẽ men take occasiõ to bée drõkẽ, you must destroy all meates, for they géeue mẽ occasiõ of gluttony, yea you muste destroye the mercy of God, of the which euell men take boldenes in their mischief. Briefly what is there so good a thing but that euell mẽ can take an occasion of euill, yea and that of Christ hym selfe, as Saint Paule saith which vnto the Iewes is offence, and vnto the Gentyls occasion of folysshnes: & yet for al this you may not destroy Christ but hée must remayne still, and so likewise the Gospell: for though that the euell men (which will neuer bée good) receiue of it occasion of euyll: yet ther bée many thousandes ỳ receaue there by their saluation.

Euill men will take occasion of euill of euery good thyng.

1. Cor. 1.

Now bécause the spider gathereth poyso̅ of ỳ good herbes, it were no reason therfore to destroy al good herbes.

Another of your reasõs: thére bée certayne sẽtences in scripture ỳ doe not belõg for euery man to know, as our M. Christ sayth, vnto you it is geuẽ to know the misteries of the kingdome of heauen, vnto them it is not geuen. I aunswere, whom meane you when you say, vnto you it is geuen: if you meane that Apostles & all onely there successors, then may not you reade holy scripture, for you bée not the successors of ỳ Apostles, by my Lord of Rochesters auctorytie, but if you meane the Christẽ people, that haue ỳ spirite of God, as our M. Christ ment, then bée you excluded, for you haue not the spirite of God as ỳ effect doth declare,

Math. 13.

Another reason of the Papistes.

therfore

therfore you may not read scriptures. Marke also that our mayster saith, vnto you it is geuen, as who sayth if it were not geuen you, you shoulde no more haue it then other men.

Now how can you proue that the vnderstanding of scripture is geuen to you: but now to ỳ text: our Master Christ speaketh heare of the spirituall, and the right vnderstanding of holy scriptures, which is the gift of God onely, and hee speaketh not of studying or reading of holy scripture: for you haue in the same place, how that many dyd followe him, and heare his preaching, but yet they vnderstode him not. Therefore this text maketh directly against you, and your workes doe declare that you bee the hearers & readers of the worde of God, but the vnderstanding is not geuen you. But now will my Lord of Rochester saye that you haue the very vnderstanding as holy doctors had it, for though that scriptures in themselues and of their owne nature bee plaine & best to bee knowen, yet bee ỳ holy doctors playne vnto vs: wherefore hee that will vnderstand scripture must fyrst learne to vnderstand the doctours, & they shal bring hym to the true vnderstanding of holy scripture, or els hee must erre. I aunswere: O my Lorde doe you wryte this with a safe conscyence? thinke you ỳ you can discharge your conscience before the dreadfull face of Christ with this trifling distynction, *Quedam sunt notiora nobis, et quedam notiora naturæ*, I pray you if you will proue that God were wise, would you begin to proue it at your wisedome? if you would proue that God were alyue, woulde you proue it by that ỳ you bee alyue? if you would perswade a man to beleeue that there is a God, would you learne hym, that hee must needes beleeue it, because ỳ there bee creatures? These thinges bee best knowen vnto you, and if you woulde proue that a man hath a true sence of Scriptures, will you proue it, by that that hee hath the sence of the doctours? What if ỳ doctours had taken a false and a contrary sence, (this case is possible) would you therefore say that the sence which the mã hath take out of scripture is false. But I pray you my Lorde, after this this rule, how could men vnderstand scriptures, in Peter & Paules dayes when there weare no doctours. But after your owne learning, that same science which must proue the principelles of other sciences is fyrst knowē actualiter, & distinctly. Now bee all the principels of all other doctours proued trew by holy scripture: therefore there is no saying nor exposition of holy doctours ỳ can bee perfectly knowē except that scripture bee fyrst knowen this is your owne dyuynitie you can not denye it, wherefore if you will proue that you haue the verytie you must proue it, because you haue the sence of holy scripture, and not the sēce of holy doctours. But doubtles I haue great meruell, that my Lord of Rochester, is neyther ashamed of mã, nor yet afrayde of the vengeance of God ỳ thus trifleth wt holy scripture.

Scotus. 11. Sent. di. 3. q. 3.

Besides this you haue an other bauld reason, the Citie of London hath certeine priuileges and secrete counsels, it were no reason that all men should know them, this was my Lorde of Londons reason at Paules crosse, when hee condemned the new Testamēt. I aunswere my Lord: say of your cōscience, did you not speake these wordes to please my Lorde the Maior of London and his brethren? But I pray you is this a like similitude of ỳ certeine counsels of mē, the whiche must bee kept secrete bycause they bee coūseis: and of the holy scriptures the whiche were brought into this world not to bee kept secrete, but to bee preached openly, as our maister Christ commaundeth, preach the Gospell to all creatures, heare you to all creatures, let these mē haue it (for all these bee of ỳ counsell) & keepe you it from the resdue. Furthermore our maister Christ saith in an other place, that I haue shewed you in secretnes, preach it on the tope of the house.

Also S. Paule sayth, the Gospell is declared openly through preachyng & in an other place God haue brought life and immortalitie, vnto light thorough

Mar. vlt.

Ti. 1. 2. Tim. 1.

What is meant by this saying, to you, is geuen the true vnderstyng and interpretation of scriptures.

Scriptures must bee first knowen & then by you may iudge the opinion of the Doctours, whether they say right or not.

A third reason of the Papistes.

Counsailes are to bee kept secret, but the Scripture must bee made knowen to all men.

Iohn.3. Math.5.

rough the Gospell. Also our maister calleth it the light of the world: nowe who will set (as he saith) a light vnder a bushell, and not rather openly that all mē there by may be lightned. Wherfore my lord your similitude is very far vnlike: and if you were not a Lord, it were worthy to be despised.

A foolishe similitude made by Stokesley Bysshop of London.

But doubtles it may wel thought that you were at a sore exigent, when you were compelled to proue this thynge with so bauld a reason. Who would haue loked for so simple a reason in so earnest a matter of so wise a man, of so great a Doctour, of so worshipfull a father, and of the Bishop of London, yea and of him that is called an other Salomon, notwithstanding such an halting similitude dyd he neuer learne in the Prouerbes of Salomon: but it had beene a better similitude, of the kings proclamatiō, which is proclaimed ỹ all men might know it and also kepe it, no man is bound to kepe it, till it be proclaimed: likewise the Gospel was geuen for to be proclaimed, and euery man is bound to kepe it. Wherfore it must needes be proclaimed to euery man, and vnto you my Lorde. I beseche God that you may be one of them of whom it is spokē, To you is it geuē to know the misteryes of God. Amen.

¶ That mens constitutions, which are not grounded in Scripture, bynde not the conscience of man vnder the payne of deadly sinne.

There are two maner of powers.

TO this article we must note that there be two maner of ministers or powers: one is a temporal power, the other is called a spiritual power:

A temporal power.

the tēporall power is cōmitted of God to Kinges, Dukes, Earles, Lordes, Barons, Iudges, Maiors, Shriues, & to all other ministers vnder thē, these be they that haue onely the tēporall sword, wherby they must order al ỹ cōmō wealth with all worldly thinges lōgyng thereunto, as ỹ disposition of these worldly goodes, who shal be right owner and who not, the probation of mens testamentes, the ordering of payments and customes, the settyng of all maner of taskes and forfaites, the correction of all transgressions, wherby the cōmon wealth, or any priuate person, is disquieted or wronged: as correction of theues, murderers, harlotes, baudes, slanderers, wranglers, extortioners, brybers, sherers, false buyers and sellers, and of all other thynges whereunto belongeth any outwarde orderyng, or any corporall payne. In thys power is the kyng chiefe and full ruler: all other be ministers and seruauntes, as Paule doth declare, saying: let euery soule be subiect and obedient vnto the hye powers. &c.

The description of the temporall power.

Also S. Peter: be subiect vnto the kyng as vnto the chiefe heade, eyther vnto rulers as vnto thē that are sent of the kyng for the punishmēt of euil doers. Vnto this power must we be obedient in all thynges that pertaine to the ministration of this present life and of the commō wealth, not alonely (as Paule sayth) for auoydyng of punishment, but also for discharging of our consciences: for this is ỹ wyll of God. So that if this power commaunde any thing of tyranny against right and law (alwayes prouided that it repugne not agaynst the Gospell, nor destroye our fayth) our charitie must needes suffer it: For as Paule sayth, charitie suffereth all thyng. Also our maister Christ: If a man strike thee on the one cheeke, turne hym the other, for he doth exercise tyranny. But ouer these worldly goods, & these present thynges, and ouer thy corporall bodye, which Christen men doe not alonely not regarde, but dispise it. Neuertheles, if he commaunde thee any thyng agaynst ryght, or doe thee any wronge. (As for an example cast

Roma.13. 1.Pet.2.

Roma.13.

1.Cor.13. Math.6.

A man wrongfully imprisoned by a tyraunt may in quyet maner make his escape.

cast thée in prison wrongfully) if thou canst by any reasonable and quyet meanes, without seditiõ, insurrectiõ, or breakyng of the commõ peace saue thy selfe, & auoyde hys tyranny, thou mayst doe it wyth good conscience. As if thou were in prison, if thou couldest auoyde without any sedition, thou mayst lawfully doe it, & thy cõscience is frée so doyng, and thou dooste not sinne, nor offende the lawe of God, as Paule sayth: If thou mayste bée frée vse it: but in no wise (bée it ryght or wrong) mayst thou make any resistaunce wyth swoorde or wyth hand, but obey, except thou canst auoyde, as I haue shewed thée. But if ỳ cause bée ryght, iust, profitable to the cõmon wealth, thou must obey, and thou mayst not flye wout sinne. That men haue fled from the tyranny and the wrong of thys power, wée haue it openly in diuers places of scriptures.

1.Cor.7.

Such as haue made offices to the common weale ought not to breake prison.

4.Kyng.6. As of Elezy, that fled from the tyranny of the kyng of Siria. Also Helyas fled from the tyranny of kyng Achas.

3.King.89.

Actes.12. Also S. Peter fled out of prison: And

idem.9. and.14. S. Paule out of the Citie of Damascum, and out of Iconium, as it is open in the Actes of the Apostles. So that agaynst this power (though thou haue wrong) mayst thou not make any corporall resistaunce: but alonely auoyde by flying, or els kéepe ỳ thing that is commaunded thée. But if it bée ryght, and to the profite of the cõmon wealth, thou must both fulfill it and also abyde.

But here wil it bée inquired of mée of this case: if it please ỳ kinges grace to condemne the newe testament in Englishe, and to commaunde that none of his subiectes shall haue it vnder displeasure, whether they bée bounde to obey thys cõmaundement or no? To this will I aũswere: That I doe beléeue, that our most noble Prince hath not forbidden that Christen men may haue Christes Testamẽt, whether it bée in latyne or Englishe, French, Douche, Greeke, or Hebrue, for Christes veritie, is all one in all tonges. And as his grace knoweth, it were very vnreasonable that any man should eyther counsell,

What were to bee done if the kyng should forbyd vs the readyng of the Scripture.

or forbid his grace that bée shoulde know or reade the Testament of the most noble Prince hys father, in the which is alonely gœuẽ and promised worldly goods, which as sone as they bée gœuen, bée ready to decay and to perishe: and if (I say) this bée vnreasonable and vnright: how much more were it vnreasonable to take awaye from vs our father of heauens testament, whose legacy and promises doe as farre excell the legacies of the noble Prince his father, as God doth excell man. But what should I make many reasons, to proue vnto hys grace that thyng to bée lawfull, that the father of heauen hath sent vs, frõ whom cõmeth nothyng but goodnes. Yea, and it was not sent by man, by Angell, or by Saint, but by the onely sonne of God both God and mã, and diligently declared by hym to all the worlde. Not vnto the Pharesies alone, but vnto all maner of people, and that to the houre of death, and also thereof toke his death, and not yet so content, but sent his glorious Apostles to declare and to learne thys godly worde thorough all the worlde. And bécause the ministration of thys worde, required a greater strength then was in any naturall man, therefore also gaue hée them his eternall spirite, to establishe them, to confirme them, and to make them strong in all thinges, that there might bée nothing desired, to the declaration and setting out of his worde.

Now, who coulde finde in his hart that is a true subiecte, and regardeth the honour of our noble Prince, and the saluation of his soule, eyther to thinke that his grace would condẽne it, or els to moue hym to condemne that thyng, that cõmeth from heauen, yea, and that frõ the father of heauen, and sent and learned by his eternall sonne, which hath sealed it wyth hys most precious bloude, and also commaunded his glorious Apostles to preach it, and confirmed it wyth so many myracles, and did also gœue to the confirming and the writing of it, the glorious consolatour of the holy Ghost. So that it is open, that the fa-

ther of heauen did not send this godly worde with a small diligence, or as though hee cared not whether it shoulde remayne in earth or not. But so hath hee declared this holy worde, wyth such a processe, that heauē, earth & hell, should know ý it is his worde, and that it is his will, that all men shoulde haue it, and that hee woulde defende it, and bee enemy vnto all thē that woulde ouerpresse it. Wherfore let them that bee cappitall enemies vnto his grace, both in hart and in deede, suspect that of his grace and moue him vnto it, for doubtles I will neuer doe it. For I dare boldely say, that the deuill of hell which is enemy vnto his grace, both of body and soule will moue hym vnto no other thing but alonely so to condemne Gods worde: and this thing doth his grace know well, and therefore I doubte not but that hee hath and also will auoyde the daunger thereof. Neuertheless, it may please God to take so great vēgeaūce for our abhominable sinnes that after hys graces dayes, hee may sende vs such a tyraunt, that shall not alonely forbid the Newe Testament: but also all thynges that may bee to the honour of God: yea, and that paraduenture vnder such a coullour of Gods name, that all men shall recken none other, but that hee is Gods frende.

This will bee a great scourge, and an intollerable plague, the father of heauen of hys infinite mercy defende vs from such a terrible vengeaunce. For it is the greatest plague that can come in earth (as S. Paule doth declare to the Romaynes) when that Gods veritie is condemned in Gods name, and mē bee so blynde that they can not perceaue it, for they bee gone into a peruerse sēce. This plague neuer cōmeth, but it is a token of euerlasting reprobatiō. Our most merciful redeemer Christ Jesus, defende vs frō it, Amē. But if it come that wee must needes suffer this plague, howe shall Christen men bee themselues to this Prince, that will so condemne Gods worde? My Lordes the Byshoppes woulde depose hym with shorte deliberation, and make no conscience of it. They haue deposed Princes for lesser causes thē this is a great deale. But against them will I alwayes lay Christes facte, and his holy Apostles, and the worde of God, whom Christen men must alonely follow. Therfore, the kynges commanndement, must bee considered on this maner: If the kyng forbid the newe Testament, or any of Christes Sacramēts, or the preaching of the worde of God, or any other thynge that is agaynst Christ vnder a temporall payne, or els vnder ý payne of death: men shall first make faythfull prayers to God, and then diligent intercession vnto ý kynges grace with all due subiection, that hys grace woulde release that commaundement. If hee will not doe it, they shall kéepe their Testament, with all other ordinaunce of Christ, and let the kyng exercise his tyranny (if they can not flée) & in no wise, vnder the payne of damnation shall they withstand him with violence, but suffer patiently all the tyranny that hee layeth on them both in their bodyes & goodes, and leaue the vengeaunce of it vnto their heauenly father whiche hath a scourge to tame those bedlames with, when hee seeth hys tyme. But in no wise shall they resiste violētly, neither shall they deny Christes veritie, nor yet forsake it beefore the Prince, lest they runne in the daūger of these wordes: hee that denyeth me and my worde beefore men, I shall deny hym beefore my father in heauen. And let not men regarde this matter lightly, and thinke that they may geeue vp their testamentes, and yet not denye Christ. For what so euer hee bee that geeueth vp his Testament, as a thyng worthye to bee condemned, hee doth beefore God denye Christ, though his testamēt bee peraduenture (hee not knowyng) false and vntruly Printed, or vntruly trāslated: yet vnto him is it a true testament, and therfore shall hee not deliuer it to any that will condemne it as vnlawfull. But this shall hee doe. If any man that is learned doe finde any faulte there in hee shall bee glad to amende that faulte,

but

Note here what is to bee done if the kyng doe forbid the Scripture to bee read of his subiectes.

Subiectes must obey, but here is shewed in what sorte and maner.

Roma. 1.

Note here how a Christian subiecte must shewe himselfe obedient.

but not to suffer in any wise for that or for those faultes the whole testament to bee condemned as vnlawfull. For if that should bee suffered, then should we haue no testamēt: for there is no testament ỳ is so true, but either there bee faultes in deede, or els men by cauilations may inuent ỳ there bee defaultes. For this dare I say boldly, that the new testament in Englishe, is ten tymes truer, then the old translation in Latin is, in the which bee many places that doe want whole sentēces, and many places, that no man cā defend without heresie, as this texte. 1.Cor.15. *Non omnes immutabimur*. Also this. Math.20. *Sedere ad dexteram meam vel sinistram* Act 20. *non est meum dare vobis*. Also these places want. 1.Tim.6. *Commorati sumus trogilij. Seiungere ab is qui huiusmodi sunt*, with many other places more, that no man can say but they bee euidently false: & yet we may not burne our bookes for all that, but kepe them and amende them. Neither shall they goe about, to depose their Prince, as my Lordes the Bysshops were wont to doe, but they shall boldely confesse, that they haue the veritie, and will there by abyde: and alonely shall they praye to their heauenly father to chaunge the hart of their Prince, that they may lyue vnderneth hym, after Christes worde, & in quietnes, as Paul exhorteth vs saying. I exhorte that prayers supplications, petitions, and geuyng of thankes, bee had for all men: for Kynges, & for all that are in prehemi- 1.Tim.2. nence, that wē may lyue a quyet and a peaceable lyfe in all godnesse and honesty.

This shal men behaue them selues towarde their Prince and in no wise shall they denye Christes worde, or graunt to the burning of their testamentes: but if the kyng will doe it by violence they must suffer it but not obey to it by agreement. This may bee proued by ỳ examples of the Apostles when the hie Priestes of the temple commaunded Peter and John, that Act 4.&5. they should no more preach and teach in the name of Iesus. But they made them answere it was more right to God is to bee obeyed before mē. obey God then man. Also the Pharyses came and commaunded our M. Christ, in Herodes name, That hee should depart frō thence, or hee would kyll hym: but hee would not obey, but made them answere to Herode with a great threatning: Goe tell the wolfe beehold I cast out deuils and I make Luke. 13. men whole this day and to morrow, and the third day am I consumed: neuertheless I must continew this day to morrow and the next day &c. So ỳ hee left not the ministration of ỳ word neyther for the kinges pleasure nor yet for feare of death.

Also we haue openly, that the three children would not obey to the com- Daniell. 3. maundement of king Nabuchodonosor, but because it was against ỳ word of God. Lykewise we haue an exāple where as the king Darius commaun- Dan.6. ded that no man should aske any petytyon, eyther of God or of man within the space of 30. dayes but of hym onely. Notwithstanding Daniell wēt into his house, & thrise in a day made his prayers to God of Ierusalem, for the which thyng hee was put into the denne of Lyons, the which hee dyd obey as in suffering of the payne, but not in consenting to the vnright commaundement, So that Christen men are bounde to obey in suffering the kinges tyrānye, but not in consenting to his vnlawfull commaundement: alwayes hauing before their eyes the comfortable saying of our M. Christ: Feare not them ỳ kill the body, which Math. 10. when they had done they can no more doe. Also S. Peter, happy are yee if 1.Pet.3. you suffer for righteousnes sake, neuertheless, feare not, though they seeme terrible vnto you, neither bee troubled, but sanctifie the Lord God in your hart. And let them not feare, but God doth wōderfully worke to saue and defend hys poore flock. ỳ their father of heauen hath care for them, and shall deliuer them, and also bryngе his godly worde vnto lyght when it shall please his eternall will, agaynst the which no tyraunt is able to withstand. But when the tyrants thinke themselues most sure of the victory, and bee all ready prouided to burne Susanna, then shall hee rayse Dan.13. vp a Daniell that shall caule agayne the sentēce of the lecherous priestes:

and when Joseph is solde into Egipt, and there cast in prison, then will hee
Gene. 37. and. 39. make him Lord ouer all Egipt, yea, and also ouer them that solde him. He bringeth also to passe that proude Haman (hee hee neuer so great in the kinges fauour) shalbee hanged on his owne gallowes, that hee made for Mardocheus the Israelite. Also when Pharao hath cõmaũded vnder payne of death to destroy all ỹ mẽ childrẽ of Israell. Then cã hee finde the meanes
Exod. 2. to saue Moses, yea & that on ỹ water: where as all ỹ power of Egypt could not saue the kyng, yea and hee nourished him in the kynges house, at the kynges cost yea, and by the kynges daughter. Did Pharao suppose this? or was there any coũsell of Pharaos that could preuaile agaynst this? was there any wisedome or tyranny in the earth that was able to extinct Moses? nay verely. Furthermore when Israel hath beene in Egypt iiij. C. yeres in great captiuitie and thraldome, yet agaynst Pharaos will keepeth hee his promise and deliuereth them, and maketh water, fire, & earth to serue thẽ: and when all Israell was in despayre and Pharao the tyraunt was ready to sucke bloud, then shewed our God his mighty power. What can Israell thinke when hee hath the read Sea before him? And Pharao with all his might and power after him, and of euery side a great mountaine? what hope hath hee by mans might, by mãs power, by mans wisedome, by mans pollicie, for to bee deliuered? none at all. But before Israels carnalitye all thyng is in extreme desperation.

Psal. 2. But now you Princes that Judge the earth learne and take heede: here commeth the God of Israell, whom all Egypt hath despised, scorned mocked and condemned, and sheweth his might where as nothyng cã helpe but hee onely, and where the tyrauntes recken to bee most sure of victorydom, there bryngeth hee all their malice to
Actes. 12. an end. And when Herode hath Peter in prison fast bound in cheynes, & of euery side of him a souldier, & keepers set at the prison dore euery man in his office watching that Peter shal not escape (for Herode intendeth the day folowyng to bryng hym forth to wonderyng and also to death.) Then agaynst Herodes will, aboue all his might, aboue all his wisedome & pollicie, notwithstandyng all the souldiers and gaylers of the prison, cõmeth the power of our eternall God and leadeth Peter through the first and the second ward, yea and the brasen gate must wilfully opẽ, and let Peter out, whom our Lord God would deliuer.

Shortly, what should I bring many examples to proue Gods power & to declare how the truth of God and his childrẽ bee alwayes in persecutiõ, but the ende is alwayes glory vnto them. Wherfore this one example of our master Christ shall bee sufficiẽt to stablish & to confirme all feeble harts, & also to mollifie all stony harts, and finally to cõfound, the violẽt tyranny of mortall tyraũtes which [illegible] hape and dust, & in a momẽt bee brought to a lumpe of stynkyng carryon. Cõsider our maister Christ which is the very Math. 27. and. 28.
true sonne of God, & God him selfe & yet is hee crucified and put to death, as a seditious persõ, as a malefactor, as a theefe, as a traytor, yea and as an hereticke: hee is layd also in the graue and a great stone before the dore, & souldiours that were not of the common sort, but of the Romaines, hee set diligently to keepe the graue with all the pollicie and wisedome that the byshoppes could deuise, and all that hee should not rise by agayne according to his worde: but all this could not helpe, for the power of God woulde not bee set, his veritie could not bee proued false, his worde could not bee oppressed: but when the tyrauntes thought to make their triumphe of victory, thẽ were they most ouercõmed. For it is neither water nor fire, Sea nor land, heauen nor earth, death nor hell, that cã let God to defend his children, or to bring forth his godly word to light, and to keepe his eternall promises. Therfore let Christen mẽ not feare to keepe the worde of God, and fast there by to abyde, and not to deny it for any tyranny: for the day shall come when it shall bee greatly to their

Christ is for euer to bee set beefore vs for an example to comforte vs in our persecutiõ.

glory.

glory. And Sodome, and Gomorra shall bee more easely handled, thē such Princes, that doe persecute the holy word of God.

Now is it cleare made that we can not resist this temporall power in no wise by violēce: but if we haue wrong eyther we must doe the thing that is commaunded vs, or els flie, but if any thing bee commaunded vs that is against the word of God whereby our fayth is hurt, that we should not doe in any wise: but rather suffer persecution and also death. But against this power goeth not our article, for it cōmaundeth nothing as concerning the conscience, but all onely as concerning the ordering of worldly thinges, and therefore, it ministreth a temporall payne ouer the body onely and therwith is cōtent. Wherfore we will now speake of the other power which men call spirituall.

wee must rather suffer persecution, then in any wise resiste.

A spirituall power.

First here is to be noted that this is no power, nor none auctoritie worldly, but all onely a minist*r*ation of the word of God and a spirituall regiment, preaching the gouerning of the soule and the mynistration of ỹ spirit, hauing nothing to doe with the exterior Justice or righteousnes of the worlde, and therfore hath it no power by right and law to make any statutes or lawes to order the worlde by, but all onely faithfully & truely to preach, and to minister the word of God thee by instructing the conscience of man, nothing addyng there to, nor taking there from: but as S. Paule sayth, to abyde in those thinges that they haue learned, and that bee commytted vnto them, for. S. Paule (as hee hym selfe sayth) durst speake no other thing but those things which christ had wrought by him. For hee curseth him bee he mā or Angel that preacheth any other gospell, then hee had preached. Therefore the Prophet commaundeth vs that we should not heare the wordes of those prophetes which disceaue vs, for they speake visions of their owne hartes and not out of ỹ mouth of god, and yet speake they in the name of God. Wherefore these men so long as they speake onely ỹ worde of God, so long are they to be heard, as Christ himself, after ỹ saying, hee ỹ heareth you hereth mee: also what soeuer they say vnto you sytting in the chayre of Moses do it. On ỹ which text speketh S. Augustine, By sytting in ỹ chayre is to vnderstand the learning of the lawe of God, and therefore God doth teach by them, but if they will teache their owne doctrine heare it not, doe it not, for such men seeke that is theirs and not Christes. &c.

The Spirituall power hath no auctoritie to make lawes to rule the worlde by.

2. Tim. 3.

Roma. 16.

Gala. 1.

Ierem. 23.

Luke. 10. Math. 23.

Super Ioan. Trac. 46.

By the chayre of Moses is vnderstand the lawe of God which Moses deliuered to the Iewes.

These wordes bee playne agaynst all them that preach any thing but the law of God onely. Wherfore if these mynysters will of tyranny, aboue the worde of God, make any lawe or statute, it must bee considered after two maner of wayes: first whether it bee openly and directly agaynst the word of God and to ỹ destructiō of ỹ faith, as that statute is wherby they haue condemned the new testament, & also forbydden certayne men to preach the worde of God, hauing no trew cause agaynst them, but all onely their malicious suspectiō: also ỹ learning wherby they learne, that workes doe iustifye: moreouer that statute whereby they bynde men vnder the payne of damnation to bee assoyled of them. These statutes I say with other lyke men are not bound for to obey neither of charitie (for here is faith hurt which geueth no place to charitie) nor yet for auoyding of sclaunder, for the worde of God may not bee auoyded, nor yet geue place vnto sclaūder, for then shoulde it neuer bee preached, but it must bee facte stucke vnto: and the more that men be offended withall, and the stiffer that they bee against it, the more openly and playnely, yea and that to their faces, that make such statutes, must wee resiste them wyth these wordes: wee are more bounde to obey God then man.

Act. 5.

This is well prooued by Hilarius wordes: All maner of plantes that bee not planted of the father of heauen, must bee plucked vp by the rootes, that is to say, the traditions of men, by whose meanes, the cōmaundementes of the lawe bee broken, must bee destroyed, and therefore cauilleth hee thē

Hylarius in Mat. cano. 14.

blynde guides of the waye to euerlasting life, bécause they sée not that thyng they promise: and for that cause bée sayth, that both the blynde guides, and they that bée led, shall fall into the dyke. &c.

All traditions of men that are agaynst God, must bee rooted vp by the rootes.

Marke that all traditions of men, which are agaynst Gods lawe, must be destroyed. Therfore let euery man take héede, for it longeth to their charge: for both the blynde guides, and also they that bée led shall fall in the dyke. It shall bée none excuse for hym that is led, to say that hys guyde was blynde: but let them heare the worde of God by his holy prophetes,

Ezechi. 20. walke not in the preceptes of your fathers, nor kéepe not their iudgemẽts, but walke in my preceptes, and kéepe my iudgementes. The other maner of statutes bée, when certaine thinges that bée caulled indifferent, bée commaunded as thinges to bée done of necessitie, and vnder the paynes of

Thynges that are indifferent to bee done or not done, are to bee obeyed, so that ỹ same bee not commaũded vnder the peine of deadly sinne.

deadly sinne. As for an example: To eate fleshe or fishe, this day or that day is indifferent and frée: also to goe in this rayment, of this colour or that colour: to shaue our heades or not: a priest to wear a lõg gowne or a short: a gray Fryer to weare a gray coate or a russet: a whyte Fryer to weare a white or a blacke: a Priest to marry or not to marry: an Heremyt to haue a beарde or not. These with all other such outwarde workes, bée thinges indifferent, and may bée vsed and also left. Now if the Bysshoppes will make any lawe or statute, that these thynges shall bée determinately vsed, so that it shall not bée lawful for vs to leaue it vndone, but that wée must precisely doe them, and not the contrary vnder the payne of deadly sinne: here must they bée withstanded, and in no wise obeyed, for in this is hurt our fayth and libertie of Christendome, whereby wée are frée and not bounde to any exteriour worke, but frée in all things, and vnto all men at all tymes, and in all maner, except it bée in such a cause where as brotherly charitie, or the common peace should bée offended. Therefore in all these thynges bée wée frée, and wée must withstand them that will take this libertie from vs, with thys texte of Scripture: Wée are bought 1. Cor. 7. with the price of Christes bloud, wée will not bée the seruaunts of men. This texte is open against them that will bynde mennes conscience vnto sinne, in those things that Christ hath lefte them frée in. Of this wée haue an euident example of Saint Paule, the whiche would not circumcise Ti- Galat. 2. tus when the false brethren woulde haue compelled hym thereunto as a thynge of necessitie, vnto whom. S. Paule gaue no roome as cõcernyng to bée brought into subiectiõ. S. Paul dyd not withstand them, bycause that Note here that thynges that of the selues are indifferent and yet are commaunded to bée of necessitie obserued, those are to bee disobeyed. Circumcisiõ was vnlaufull or might not bée vsed of Christen men, but bycause that they would haue compelled hym vnto it as vnto a thyng of necessitie, that thyng woulde not Saint Paule suffer, for that was agaynst the libertie that we haue in Christ Iesus as hée sayth here playnely. Wherfore we bée not alonely by Christe made frée from sinne, but also made frée in vsing all maner of thynges that bée indifferent, and vnto them we can not bée bounde as vnto thynges of necessitie, as on the Friday to eate fish, and thereunto bée bounde in conscience vnder the payne of deadly sinne. In this we may not obey for it is against the worde of God, not bécause it is euill to eate fishe (for in tyme conuenient and when thou art disposed it is good) but bycause that they will in this thyng bynde our consciences and make that thynge of necessitie, that God hath left frée.

Therfore speaketh Paule agaynst them in these wordes. In the latter 1. Tim. 4. dayes certeine men shal swarue from the fayth applying them selues to the spirites of errours, and doctrines of the deuill, forbidyng Mariage, and to abstaine from meates, that God hath created to bée receiued of faythfull mẽ with thanks: for all creatures of God bée good, and nothyng to bée refused that is receiued with thãkes. Marke how Paule sayth, nothyng is to bée refused that may bée receiued with thankes this is openly agaynst

them

thē that will forbid either fish, or flesh, this day or that day, as a thynge vnright for a Christē man to eate: for as S. Paule sayth, meate doth not commende vs vnto God. Also in an other place the kyngdome of heauen is neither meate nor drinke. Therfore they doe vnright to bynde our conscience in such thynges, and to thinke vs vnfaythfull because we obserue thē not.

1.Cor.8.

Rom.2.15.

Superstition of the Monkes of the Charterhouse.

Now let our holy hypocrites of the Charter house loke on their cōsciēce, whiche recken to buy and to sell heauē, for a pēce of fish or flesh: but they recken it no vice to lyue in hatred, rāncour, and malice, & neither to serue God nor their neighbour, but with such an hypocrites seruice as they haue inuēted of their own hypocrisie, & not receiued of God. They thinke it a great perfection to abstaine from beefe and mutton, and to eate pike, tenche gurnarde and all other costly fishes, and that of the dentiest fashion dressed: but a pēce of grosse beefe may they not touche, may they not smell: for them they lose heauen and all the merites of Christes bloud. Is not here a godly fayned hypocrisie, before the world it shynneth bryght, but compare it vnto Christes Scripture and there can not be a greater blasphemy. For here in they clearely damned Christ and his ordinaunce & make that of necessitie, ỳ Christ left as indifferent. Agaynst these holy hypocrites writeth S. Paule saying, we ought not to be led with the traditiōs of men, that say touche not, taste not, handle not, which thynges perish with vsing of them, and are after the commaundements and doctrine of men: whiche thynges haue the similitude of wisedome in superstitious holynes and hūblenes, in that they spare not the body and doe the flesh no worshyp vnto his nēede.

Coll.2.

A notable saying of S. Paule.

Here is clearely condemned all superstitiousnes, and fayned holines, that men haue inuented in eating or drinking, in touching or in handling, or in any other such, thinges not that we may not doe them, but that we doe them as thinges of necessitie and recken our selfe holy why we doe thē, and to synne deadly when we doe thē not. This is by the dānable institutions of men, The which S. Augustine condemneth in these wordes, The Apostle sayth, Touche not, handell not &c. Because that those men by such obseruations were led from the veritie, by ỳ which they were made frē, whereof it is spoken, the veritie shall deliuer you. It is a shame (sayth he) and vnconuenient and farre from the noblenes of your libertie (seeing you bē the body of Christ) to bē diseased with shadowes and to bē iudged as sinners if you dispise to obserue these things. Wherfore let no mā ouercom you (seing you are the body of Christ) that will seeme to be meeke in hart in the holynes of Aungels and bringing in thinges which he hath not seene &c.

Ad Paul. Epi. 59.

Here haue we playnely that those thynges which be of the inuention of man doe not bynde our conscience, though they seeme to bee of neuer so great holynes and of humblenes and holynes of Angels, as Paule sayth. Wherefore, let them make what statutes they will, and as much holynes as they can deuise, Inuent as much Gods seruice as they can thinke, and lye that they haue receaued it frō heauen, and that it is no lesse holynesse then Angels haue, and set thereunto all their *mandamus, remandamus, excōmunicamus, sub pena excommunicationis maioris, & minoris, Precipimus, Interdicimus, & sub indignatione dei omnipotentis, & Apostolorū Petri & Pauli ligamus*, with all other such blasphemies that they haue (for doubtles, if their bellies were ripped, there should bee nothing found but blasphemes of God and of his holy word, detractions, oppressions, Confusyons, damnations of their poore brethren, Other good haue we none of them, let all Christen men aunswere to this of their conscience if it be not trew) And yet are we frē in our conscience, and all these can neyther bynd, nor damne our conscience, for we are frē made thorow Christ, And in conscience not bound vnder ỳ paine of deadly sinne, to nothing that mā can order or set, except it be conteined in holy scripture.

Coloss.2.

But

Epi. ad ro propo. 72.

But in body we are bound to euery man. This doth S. Augustine proue in these wordes. Seing that we bee made of soule and of body, as long as we doe liue in this temporall lyfe we must vse to the norysshing of this lyfe, these temporall goodes. Therefore must we of that part that belongeth to this lyfe bee subiect vnto powers, that is vnto men that doe ministre worldly things with some honour, but as concerning that part, wherby we beleeue in God and bee cauled vnto hys kingdome, we ought not to bee subiect vnto any mã that will peruert that same thing in vs that hath pleased God to geue vs to eternall lyfe. &c.

Our bodyes are subiect to princes, but our soules to God.

Here is it playne, that we in conscience by Christ bee made free, & nothyng can hynd vs vnto sinne but his word onely. Now is it clearely open, that if any power of heauen, or earth, commaunde any thyng against Gods worde, or to the destruction or minishing of the same, no mã may obey in any case vnder the payne of damnation: for Gods veritie is not indifferent, to bee lefte or not to bee lefte. Agayne, if man commaunde any thyng to bee done that may bee done in time and place conuenient, if hee will binde vs vnto indifferent thinges, as vnto a thing of necessitie, then shall wee not doe it, not because it is euill to doe, but that it is damnable to bee done as a thyng of necessitie. Neuertheless, if any of these thynges bee commaunded of the Bysshops, as burdens, and as thinges indifferent, then shall wee keepe them in tyme and place conuenient, as where I may by them serue my brother, or edifie hym, or doe hym any good, or that it may bee vnto hym any meanes to come to the verity: neuertheless, at an other tyme, when I am in place conuenient, where I shall not offende my brother, nor ingender no sclaunder, nor any disquietnes in the common wealth: There may I freely, without any charge of conscience, and without all maner of sinne, breake the Bysshops commaundement. For it is but as a burden of a tyraunt, that is layde on vs, and neither helpeth to the increasing of gods honour, nor to the edifyng of our brethẽ, & they them selues kepe thẽ not. Of these speaketh our master Christ: they binde greeuous and vntollerable burdens, & lay them on mens neckes, but they themselues will not once set their litle finger to them. As for an example: To eate flesshe on the Fryday is forbidden by the Bysshoppes, now if they compell thee to it as vnto a thyng necessary, and without the which thou canst not bee saued, then shalt thou not doe it vnder the payne of sinne: but if they will haue thee kepe this as a thyng of congruence, and as a thyng that may bee an exterior meane to mortifie the bodie, or an outwarde shyne of holynes, and vnto this he will compell thee by outwarde paynes, this thyng shalte thou doe of thy charitie, because thou wilt not breake the outwarde order, nor make any disquietnesse for those thinges that neyther make thee good nor yet condemne thee before God: for as S. Paule sayth, if wee eate neither are wee the better, nor if wee eate not, are wee the worse. Allwayes prouided, that in these indifferent thynges, thou neyther set confidence nor holynesse, nor yet offende thy weake brothers charitie: for therein though thou bee free in thy selfe, & the thyng is also indifferẽt to thee, yet of charitie freely makest thou thy selfe seruaunt to all mẽ, as S. Paule saith: When I was free from all thynges, yet dyd I make my selfe a seruaunte, that I might winne many men. Note that hee allwayes speaketh of weake brethren, and not of obstinate and indurate persons, agaynst whome thou shalt allwayes withstand and defende thy libertye as hee dyd: hee is thy weake brother that hath a good minde and beleeueth the worde of God, neuercheleese, hee hath not that gifte to perceaue as yet this libertie to vse indifferent thynges freely wyth thankes. Therfore fayth and charitie must bee thy guide in all these thynges, and folowing them thou canst not erre.

Math. 23.

1. Cor. 8.

2. Cor. 9.

When things that are indifferent are cõmaunded to bee done of necessitie then are not the same to obeyed, because the same destroyeth our freedome in Christ.

FINIS.

That

That all men are bounde to receiue the holy Communion vnder both kyndes vnder the payne of deadly sinne.

IF men had stucke to the opē scriptures of God, & to ẏ practise of Chriſtes holy church, and to ẏ exposition of olde doctours as it did bēcome Chriſten men to doe: then had it not bēne nēdefull for mē to haue taken these paynes & labours in this cause, nor yet to haue layd to their charges those thinges ẏ Antechriſt doth onely. But now seyng that they will doe the open dēdes of Antechriſt, they muſt bē contēt that I may also geue them his name. And that all the worlde may openly know ẏ Antechriſt doth raine in the worlde (yea and that vnder the name of Chriſt) I will heare set you forth an act of his which whē it is cōpared to our Ma. Chriſtes wordes I doe not doubt but all trew Chriſten men will iudge it to bē of the deuyll, as it is in very dēde, though that the childrē of the worlde doe iudge it otherwyse.

Hee that doth the workes of Antechriſt, the same is Antechriſt.

This doe I say of an acte, that the Councell of Conſtance dyd make agaynſt the moſt holy and glorious sacrament of our eternall God Jeſus Chriſt. Where in, the one kynde of this moſt bleſſed ſacrament was condēmned as vnlawfull for lay men to receiue: and ẏ euery man may know, by what auctoritie they dyd ẏ, & what thing did moue them to condemne so bleſſed and so glorious an ordinance of our Lord Jeſus Chriſt, here will I wryte their owne wordes which be these. As this custome for auoyding certayne ſclaunders and perils was reſonably brought in, notwithſtāding in the bēginning of the Church this ſacrament was receiued of Chriſten men vnder both kindes, & afterward it was receiued al onely vnder ẏ kind of bread, wherefore ſeing that ſuch a cuſtome of the Church, and of holy fathers reaſonably brought in & long obſerued muſt bē taken for a lawe ẏ which ſhall not bē lawfull to repreue nor without auctoritie of the Church to chaūge it at a mās pleaſure. Wherfore to ſay ẏ it is ſacrilege, or vnlawfull to obſerue this cōſuetude or law, muſt bē iudged erronius, and they that doe *pertinaciter* defende the contrary of theſe premiſſis, muſt bē reſtrayned as heretikes, and greuouſly puniſhed by the Biſhops or their officials, or by them that bē *inquiſitores hereticæ prauitatis*, which that bē in kyngdomes or in prouinces, in theſe men that doe attempt or preſume any thyng agaynſt thys decrē, ſhall men procēde agaynſt them, after the holy and lawfull decrees that bē inuented agaynſt heretickes and their fauters, into the fauoure of the Catholicall fayth. &c.

Councell of Cōſtāce forbad the Sacramēt to bee receaued of the lay people in both kyndes.

The wordes of the councell and determination of Antechriſt.

Now wyll I exhorte all Chriſten men in ẏ glorious name of our mighty Lord Jeſus Chriſt (which is both their redēmer & ſhall bē their iudge) that they wyll indifferently heare this article diſcuſſed, by the bleſſed wordes of our Maiſter Chriſt Jeſus, whiche was not alonely of God, but alſo very God himſelfe: and all that hē dyd was done by the counſel of the whole trinitie, and not alonely by his, by whoſe counſell all counſelles both in heauen and earth muſt bē ordered, and that counſell that is contrary to it whether it bē of Sainte, Angel, or of man, muſt bē accurſed, and iudged to bē of the deuil, though they bē neuer ſo mighty, neuer ſo well learned, and neuer ſo many in multitude, for there is no power, no learning, nor yet no multitude, neither in heauen, nor in earth, nor no ieoperdies, nor no ſclaūders that may iudge Chriſt and hys holy worde, nor that they may gēue place vnto. Wherfore if I can prouue by open Scriptures, of our Maiſter Chriſt, and alſo by the practiſe of holy Church, that this counſell is falſe and damnable, then let all Chriſten men iudge which of vs muſt bē heard and bēlēued, eyther the counſell hauyng no ſcripture, yea contrary to all ſcripture, or els I that haue the opē worde

Who ſoeuer doth alter ẏ worde of God & ſet vp theyr owne inuentions the ſame are of the deuill.

of God, and the very vse and practise of the holy Apostles, & of holy church. Christ is of God, & that no mā doubteth, but ẏ holy counsell though there were fiue thousādes of bysshops, therin must proue thēselues to bē of God by the worde of God, and by theyr workes, the which they can not doe if they bē contrary to Christ and hys blessed worde.

Moreouer Christ is not true vnder a condition bycause that men doe alow hym, for though all the worlde were agaynst hym, yet were hē neuertheles true, but the coūsell is not true but alonely vnder this condition bycause it doth agrē with Christes holy worde, and of it selfe it hath no veritie, but is of the deuill if it varye from Christ. Before the dreadfull trone of God shall ẏ counsell bē iudged by Christes holy worde, & Christ shal not bē iudged by the decrē of the counsell, but hē shall bē the counsels iudge: and if Christes worde condemne the coūsell, who shal appruue it, who shall 'prayse it, who shall defende it? The temporall sworde, nor the multitude of Bysshops, nor interdiction, excommunication, nor cursing, can then helpe. Wherefore, let euery true Christē man loke on this matter indifferently: it is no trifling wyth God, nor with his holy worde, for God will remayne for euer, & his holy word must bē fulfilled: and if we wil not fulfill it, hē shall vs down to the dēpe pit of hell, and make of stones mē in our stede that shall kēpe his worde. It is no light thyng, for it lyeth on the salvation and damnation both of body and soule, frō the which we can not bē deliuered, with these glorious wordes, *Concilium, Concilii, Patres, Patres, Episcopi, Episcopi:* for all these may bē the ministers of the deuill, yea though they were aungels. Therfore ones agayne, I doe monish and exhorte in the glorious name of the lyuing God, and in ẏ swēt bloud of Christ Iesus all true Christē men, to take hēde what they doe agaynste Christes holy word, whiche is their eternal God, their mercyfull redemer, and shall bē also their mighty and glorious iudge.

All counsailes are of the deuill if they varye frō Christe.

Gods worde is the iudge of Councels and not Councels iudges of Gods worde.

Now let vs examine the wordes of the Councell. First of all the Councell graunteth that in the begynning of the church, all Christen men were houseled vnder both kyndes, nowe would I knowe of the Councell of whom the Church had receiued this maner: of Christ or his holy Apostles (as doubtles shē dyd) then what authoritye had the Councell to chaunge the institution of Christ, and of his holy Apostles, and also the vse and practise of holy Church? was not the first Churche of God? Dyd shē not kēpe Christes institution? did shē not fulfill Christes word? Did not ẏ holy Apostles learne here so? And now shall the Councell of Constance first condemne Christ and his blessed word, & then the learnyng of Christes holy Apostles? and also the long vse and practise of Christes blessed Church, without any Scripture, without authoritie, or without any speciall reuelation frō God, but alonely for auoydyng of certeine perils? Yea and not content alonely to cōdemne these thinges but vnder the paine of heresie to cōdemne them. This is to sore a cōdemnation of Christes open worde, and of that thyng whiche they graunt that the Church dyd vse at the begynnyng.

Note here what the Councell hath graunted.

Furthermore the Councell sayth that holy fathers and the Church dyd bryng in this custome to housell laye men vnder one kinde. Are you not ashamed of these wordes? Doth not your conscience prike you thus openly to lye? yea of Christ and of his holy Church? Christes worde is openly agaynste you, and you graunt that the vse of the church was also otherwise. And as for holy fathers here may you sē what they say to it, but you are the children of the kyngdome of lyes: and doubtlesse if you bryng not forth the holy fathers that make for you, you shall not alonely bē taken for abhominable and open lyers, but also for shameful and detestable sclaunderers both of holy Church, and also of holy fathers.

The Councell doth shamefully bee lye both the fathers and the Scriptures.

But it is no wonder, for Antichrist must declare him selfe openly to bē agaynst

Antichrist doth at all tymes declare hym selfe to bee agaynste Christ.

gaynst Christ, & yet is hée neuer without an excuse, and a shaddow of holynes, wherby hée may blynd the poore people. But what excuse had hée here in the Councell to cõdemne Christes worde? That they might auoyde certaine sclaũders and perrils, & bécause that there is no body without blood. Bée not these lawfull causes to condemne Christes open worde, yea and that vnder the payne of heresie? Is not this a new maner of law to make that hée that will not obeye a statute made agaynst Gods worde, which hée is boũde to obey vnder payne of euerlastyng damnation, alonely for auoydyng perrils to bée condemned for an heretick?

New doctrine made by Antichrist.

Briefely by this reason may they condemne all holy Scripture, by layeng ieoperdies & perrils thereto, they may condemne all the creatures of God, for there may hée peril in vsing of them all. But what néede many wordes to proue this Councell to bée of the deuill? for if that bée not of the deuill that is contrary to Christ, and hath no excuse for it but alonely to auoyde perrils, I cã not tell what is of the deuill? I am sure Antichrist shall neuer bée without some carnall excuse, for if hée will deny Christ to bée both God & man, hée shall haue stronger carnall reasons for him then the Councell hath for this: but this matter must not bée iudged by carnal reasons. It is Gods worde that is aboue all creatures: wherefore let vs goe to the Scriptures as a sure ancore to ouercome Antichrist with all his carnall reasons.

What soeuer is contrary to Christ, the same is of the deuill.

First our maister Christ when hée dyd institute this blessed Sacrament did vse these wordes, take it and eate it, this is my body. &c. Likewise takyng the challice hée gaue thankes & gaue it vnto them saying, drinke all of this, this is my bloud of the newe testament the which shall bée shed for many into remission of sinnes. These bée playne wordes drinke of it all: hée that sayth all excepteth no man. Furthermore hée knewe that there might bée ieoperdies in the receiuyng of it & yet hée sayth drinke of it all, for it is my bloud that shall bée shed for the remission of sinnes.

Math. 26. Marke. 14. Luke. 22.

Christes institution of the Sacrament of his body and bloud.

Now was it not shed for lay mens sinnes? why shal they not then drinke of it? The maister and the Lord sayth drinke therof: and shall the miserable seruaunt withstand his commaundemẽt? yea commaunde the playne contrary and say drinke not therof?

But now commeth my Lord of Rochester (which perceiueth that the Councel is conuict in that, that it consenteth that the whole Church in the begynnyng did receiue this Sacrament vnder both kyndes, and yet forbideth that same thyng, and sayth to mainteine this errour, that Christe spake these wordes, drinke of it all, alonely to his Apostles (for there were no other men there but the Apostles) and therfore they must alonely drinke therof.

Rochesters glose vpon Christes wordes.

I aunswere: My Lord if this thing were alonely lawfull vnto the Apostles, how will you discharge the primatiue Churche, in the whiche were those men that Christ ministred this Sacrament vnto? yea & the selfe men did minister it vnder both kyndes to the whole congregation accordyng to this commaundement drinke of it all. Dout not but they vnderstode Christes will as well as you in this commaundement.

But in the way of communication let vs graũt you, that to the Apostles this was onely sayd, how will you thẽ discharge your owne Priestes from deadly sinne, the which receiue it vnder both kindes, and yet bée they neither Apostles nor successours of thẽ, but after your own learnyng the Bishops alonely bée their successours, & the Priestes doe represent vrty. Disciples. Shal they in this thyng represẽt the Apostles, and in absolueyng from sinne but the Disciples? But let vs sée farther in your forfetched reason: tel vs how and by what authoritie (your highe pollitike rule saued) that you dare geue either of these kindes to the laye men, seyng they were both alonely geuen to the Apostles, for euẽ by that authoritie that you haue power to take away the one kynd, by that

The Pope may alwell forbid all lay men to eate of Chriſtes body, as to forbid them to drinke of Chriſtes bloud.

ſelfe ſame haue you power to take away the other, for they were both geuen at once and indifferently to the receiuers, ſo that as many as receiued the one, receiued alſo the other, and to them that hee ſayd take and eate this, this is my body, to them hee ſayd, drinke all of this. &c.

Now if you may thus take away ỹ partes of ỹ ſacramentes at your pleaſure, ỹ cõſequent ſhall bee, ỹ incontinuance all the ſacramentes ſhalbe deſtroyed, and Chriſtes word ſet at naught. Wherefore my Lord this blaſphemous euation will not helpe you: but ſuch ſhamfull ſolutions muſt they vſe that will be agaynſt the open worde of God. Amend your conſcience my Lorde, for if you doe not remẽber the terrible wordes of ỹ Prophet: hee ſhall ſhake his ſword & bend his bowe & make it al ready & therein hath hee prepared the ſhot of death, & his arrowes for to burne. This is no ſmal threatning nor lightly to auoide.

D. Barnes is playne with the Byſhop of Rocheſter.

But let vs ſee what the ſcriptures ſay, that which I gaue vnto you I receaued of ỹ Lord. Marke. S. Paules wordes how hee receaued this thyng of the Lorde. &c.

The Lord Jeſus the ſame night in ỹ which hee was betraied, toke bread and thanked, and brake it, and ſayde. Take ye and eate, this is my body which is broken for you: this doe yee in the remembraunce of mee. After ỹ ſame manner, hee toke ỹ cup & ſaid, this cup is the New teſtament in my bloud: this doe, as oft as you drinke in the remembraunce of mee: for as often as you ſhall eate this bread and drinke this cup, you ſhall ſhew the Lordes death tyll hee come. Marke diligently how S. Paule declareth, how the Lord Jeſus Chriſt dyd inſtitute this bleſſed and comfortable ſacramẽt in both kindes, and in both kindes dyd myniſter it hymſelfe, and not that all onely, but alſo enacted this cõmaũdement to all Chriſten people which muſt receiue it. This doe as often. &c. Yea and this commaũdement is geuẽ after the Sacrament is miniſtred in both kindes, Teaching vs that in both kindes the Lord hath inſtituted this Sacrament to bee receiued, and alſo that they ỹ ſo receaue it not, breake this commaundement of the Lorde. This doe as often. &c.

S. Paule ſetteth forth the inſtitution of Chriſt.

This commaundement, S. Paule did not lightly let ſlyp, but hee knew that it was the ordinaunce and ỹ commaundement of the Lord: and alſo knew ỹ one iot or tytle of his wordes ſhould not, nor ought, nor can not bee let ſlip, without perrell of the ſoules of them ỹ ſo littell makes of his word. And therfore hee durſt not, nor would not (and yet hee had as great auctorite as the counſell of conſtance) let ſlip or tranſpoſe the inſtitution and commaundement of the Lord, but wholy and fully with all diligence hee wrote thoſe wordes vnto all the whole congregation of the Corinthians, not to the miniſters or prieſtes all onely, but to the whole congregation, that is as well to the myniſters of the Lord as to lay men: and alſo the contrary, for hee ſayth when you come togither: & that you may perceaue ỹ hee ſpeakes indifferently, hee there reproueth thẽ that tarryed not for ỹe men. And alſo theſe wordes bee playne, who ſo euer ſhall eate of this bread and drink of this cup worthely. &c. Now vnto this whole congregatiõ (I doubt not but by ỹ ſpirit of the Lord which ſawe beefore this damnable errour to bee inſtituted of antichriſt and his bery & all onely myniſters) hee ſayd drinke you, yea and to reprone and manifeſtly to declare this open errour, hee adeth this worde, Cuppe, ſignifying and teaching that Chriſtes ordinaunce is not to receaue the bloud in the body onely, but to receaue the bloud after his inſtitution) by it ſelfe out of the cup, leſt they ſhould bee found correctours and blaſphemers of the holy inſtitution and commaundement of the Lord, Of whom S. Paule receaued this cõmaundemẽt, and of no coũſels.

Chriſtes bloud is not to bee receaued in his body onely, but in the cup.

Now what Chriſtẽ man can doubt but our M. Chriſt (to whom all thing is bare and open both things preſent & alſo to come) knew that there was bloud in his owne body. Alſo Sayne Paule his ſcholer which learned this leſſon of hym was not ignorant that

there

there was bloud in his body. And yet firſte our maiſter Chriſt gæueth his bloud alone by it ſelfe out of the cup. and his diligent ſcholer knowyng the doctrine of his maiſter dyd the ſame, regardyng his maiſters doctrine and preferring it before his carnall reaſō, which knew that there was bloud in euery body, but his maiſters doctrine taught him that his maiſter kept not his bloud in his body, but for vs loſt and damned perſons for our innumerable deteſtable (and aboue all capacitie to declare) damnable and abhominable ſinnes, brake his body & ſhed his bloude thereout plenteouſly, and therewith made ſacrifice and ſatisfactiō for all our ſinnes, as Saint Iohn ſayth. The bloud of Ieſus Chriſt cleanſeth vs from all ſinne, also we are ſanctified by the offeryng of the body of Ieſus Chriſt once for all. Now that all Chriſten men which bée ſanctified by the offeryng of this body, and by ſheadyng the bloud out of this body, ſhoulde alwayes haue both thoſe partes in remembraunce, bée according as the bloud was deuided frō the body for all ſinners indifferētly that will come vnto Chriſte, and accordyng to his maiſters inſtitution & commaūdement, miniſtred this Sacrament, and also ordeined it to bée miniſtred to all men. The body by it ſelfe & the bloud by it ſelfe. That they might alway not remember alonely that our Sauiour Chriſt offered his body for vs, but also ſhed out of that ſame body his moſt precious bloud and therfore ſayth S. Paule (as his maiſter Chriſt taught him.) As often as you ſhall eate this bread and drinke this cup, you ſhall ſhew the Lordes death till hée come.

1. Iohn. 1.

Hebr. 10.

Paule miniſtred Chriſtes body by it ſelfe, and the cup of his bloud by it ſelfe to the lay and commō people.

Now my Lordes come to your counſelles. Chriſt and S. Paule defendeth thys thyng *partinaciter*, (as you call it) that is, ſtiffly and ſtrongly wyll they abide by it and will not reuoke it. Wherfore after the decrée of your Counſell, they bée condemned for heretickes. I can no more ſay, but God helpe them, for there is no remedy with them, but they muſt nédes to the fier, for they will not bée abiured in no wiſe. It is a piteous caſe, that two, ſo good men as theſe bée, will bée thus openly againſt the decrée of the holy counſell, yea and againſt ſo many and ſo noble fathers, and ſo great clarkes, the which knew this matter (as ye ſay) as well as they, and it is not to bée thought that the holy Ghoſt would leaue ſo many excellent and holy fathers, and great Doctours of Diuinitie, and ſo many noble Princes and wiſe men of the worlde, and bée with theſe two poore men which bée of no reputation in this worlde.

Wherefore my Lordes, procéede againſt them after the holy decrées that bée inuented againſt heretickes, ſticke not for their names, for it is neither Chriſt nor Paule that hath hurt you, you haue also condemned their learning and preuailed againſt them: why ſhould you not condemne them as well? you bée Lordes, and you haue the ſtrength and the wiſdome of the worlde with you, and as a certayne Doctour of the law ſayde: they haue no man to holde with them but a ſorte of beggers, and deſpiſed perſons of the worlde, wherfore ſpare them not, bée bolde, *Implete numerum patrum veſtrorum*, All tyrantes bée not yet dead.

Councell of Conſtance condemne Chriſt and Paule for heretickes.

But now, when you haue condemned them, yet haue you as muche to doe as euer you had: for your owne lawe is openly againſt you, in theſe wordes. We vnderſtand that certayne men receaning alonely the portion of the bleſſed body, doe abſtaine from the chalice of the holy bloud, the which doubtles (ſéeing I can not tell by what ſuperſtition they are learned to abſtayne) let them eyther receaue the whole Sacrament, or els let them bée forbidden from the whole Sacrament, for the diuiſion of one and of ỹ ſame miſtery can not bée done wythput great ſacrilege. &c.

De conſecra. di. 2. c. cōperimus.

The popes own lawes againſte both hym ſelfe & his Clergie.

How thynke you by theſe wordes? bée they not playne that all men ſhall eyther receaue both kyndes or none? Here haue you an other hereticke, for hée iudgeth, and ſayth that it is a ſacrilege (which is openly againſt your Counſell) to receaue it in one kynde. But paraduenture you wyll

say this law was written to prieſtes: I aunſwere, to whomſoeuer it was writtē, it maketh no matter, for theſe wordes bée plaine: the diuiſion of one miſterye can not bée done without great ſacrilege. Theſe wordes bée not ſpoken of the perſons that ſhall receaue it, but of the deuiding of the ſacrament, whoſoeuer ſhall receaue it, it is ſacrilege to deuide this thynge, aunſwere you to that. Marke alſo, that your owne lawe cauleth it ſuperſtition to receaue but one kynde, and no doubt they that did receaue it ſo, were blynded by this damnable reaſon of yours, that there is no body without bloude, and yet hée calleth it ſuperſtitiō.

The popes owne lawe ſayth it is ſuperſtition to receaue but the one kinde onely.

But let vs ſée what your gloſe ſaith on this texte, it is not ſuperfluouſly (ſayth hée) receaued vnder both kindes, for the kynde of bread is referred vnto the fleſhe, and the kynde of wyne vnto the bloude. The wyne is the Sacrament of bloude, in the which is the ſeate of the ſoule, & therfore it is receiued vnder both kindes, to ſignifie that Chriſt did receiue both body and ſoule, and that the partaking thereof, doth profite both bodye and ſoule. Wherefore if it were receiued alonely vnder one kynde, it ſhoulde ſignifie that it did profite alonely but one part. &c.

The gloſer agaynſt the counſell.

Howe thinke you, doth this gloſe vnderſtand it of prieſtes onely? haue lay men no ſoules? May not this Sacrament profite them both bodye and ſoule? Marke alſo that hée ſayth it is not ſuperfluouſly nor without a cauſe receiued vnder both kyndes. Alſo an other lawe: When the hoſt is brokē, and the bloude ſhed out of the chalys into the mouthes of faythfull men, what other thyng is there ſignified, but the immolation of our Lordes body on the croſſe, and the ſhedding of hys bloud out of his ſide. &c.

De conſecr. di. 2. c. cum frangimus.

Here is it plaine, that the bloud is gēuen out of the chalys, and not out of the body, and into faythfull mens mouthes, and not alonely into prieſts mouthes. Alſo an other lawe: If that the bloud of Chriſt bée ſhed for remiſſion of ſinnes (as oftē as it is ſhedde) then ought I lawfully for to receaue it. I which doe alwayes ſinne, muſt alwayes receaue a medecyne. &c.

De conſecr. di. 2. c. Si quocienſcunq;

Here your owne lawe ſayth, that the receiuing of the bloude is a medycinall way to bée receiued of thē that ſinne: you will not denie but that lay men ſinne. Wherefore ſhoulde they not then receiue a medicyne for their ſinne? you may perceiue that thys is not alonely ſpoken of Prieſtes, but of ſinners. &c.

Popes lawe ſaith the receauing of Chriſtes bloud is medicinable

Furthermore, S. Cipzian ſayth: How doe wée [illegible] how can wée prouoke men to ſhed their bloude for the cōfeſſion of Chriſtes name, if wée doe denye them the bloude of Chriſt when they ſhall goe to battayle? Or how dare wée able them vnto the victorium of martyrdome, if wée doe not firſte by right admitte them to drincke the cuppe of our Lorde in the congregation. &c. Here is Cyprian openly againſt you which will that as many ſhall receiue ỹ bloud of Chriſt, as doe confeſſe the name of Chriſt, yea and that out of the cuppe and not out of the body.

Ad Cornelium Papam.

A goodly ſaying of Cyprian.

Alſo S. Ambroſe ſayth to the Emperour Theodoſius, how ſhalt thou lift vp thy handes out of ỹ which doth yet droppe vnrighteous bloud? how ſhalt thou with thoſe handes receaue the body of God? with what boldnes wilt thou receaue into thy mouth the Cup of the precious bloud, ſeeing that through the wodnes of thy wordes, ſo great bloud is ſhed wrongfully. &c. Marke that the manner was in Saint Ambroſe tyme that lay men ſhould receiue ỹ bleſſed bloud of Chriſt, yea and that out of the cup ſeuerally, and not out of the body onely: wherefore my Lords ſee to your conſcience, how you can diſcharge your ſelf before the dreadfull trone of Chriſt Jeſus, for making this deteſtable & dānable ſtatute agaynſt ỹ beauēly word of God, and agaynſt the vſe of holy Church, & contrary to the expoſition of all holy dōctours. It were to great a thing for you ſo preſumptuouſly to breake the ſtatute of your mortall prince, howe much more of your immortall God, which will not bée auoyded with a carnall

Ecclesiaſtica hiſt.

Saint Ambroſe willeth all men to receaue the cup of the bloud of Chriſt.

The Pope and hys clergie feare not to breake Chriſtes inſtitution and ordinaunce.

nall reason, nor with condemnation of heresye, nor yet with saying there bee ieoperdies, perils, and sclaūders, for these proud crakes can not there excuse you, nor yet helpe you. For I doubt not but the great Turke hath as good reasons for hym as these bee, & also as proude crakes as you haue, though peraduenture hee vseth them not so hipocritely agaynst God omnipotent as you doe, but yet it will not helpe hym. Wherefore now most excellent and gracious Prince, I doe with all meekenes, with all due subiection admonyth & exhorte your most noble grace, yea and the father of heauen doth openly commaund you vnder the payne of his displeasure, and as you will auoyde the daunger of eternall damnation, and also by the vertue of Christes blessed bloud, and as you will receiue remission from all your sinnes thorow the merites of his glorious bloud, that you doe defēd with all your might Christes blessed worde and his swete bloud, and his holy ordinaunce, and suffer them not so lightly to bee oppressed and troden vnder the fote. Your grace may not consyder in this cause the multitude nor the dignitie of men, for you bee as good as the best of thē, but your grace must consider that it is God omnipotentes cause, it is Christes cause, it is the worde of God, it is the blessed bloud of Christ that is ouer troden, it is the ordinaunce that commeth out of heauen, and not out of counsels, yea and geuen by God hymselfe, and not by mans auctorite: And now shall your grace suffer thys thynge so lightly to bee broken, because men doe inuent carnall reason agaynst it? the deuill was neuer without a reason, but that proueth not the cause against Gods worde. King Saul had no smale reasō for hym, whē hee shuld saue kyng Agag & the best shepe and Dre to offer to God, was not this a resonable cause, to saue the beastes to Gods honour, and to offer thē vp vnto God? was it not a godly thinge to saue the kyng rather then to kill hym. What man will reken it euill to saue a mā? what man can iudge it euill to saue beastes, and that the best to offer them to God? Was not God best worthy? was not this a good consideration? was not this a good intent?

Barnes exhorteth K. Henry the viij. to restore the sincerite of Christes holy word.

1. Reg. 15.

Finally it is ten tymes better then the reason of the counsell is, and yet Saul with all his good reason, with all his good deuotion, with all his good purpose, with all his fatte beastes, is repelled of God for euer & all because hee stucke to his good intention & left the commaundement of God. Some men will thinke it but a light thynge whether they receiue the blessed bloud by it selfe, or els with the body: but as light as they thinke it, yet is it Gods word, yet is it Christes ordinaūce, yet did the Apostles obserue it, yet did the holy Church so fulfill it. And if the word of God were away, by reason it were but a light thyng to Baptise in water or in wyne, but the worde of God is open that it must be done with water and not in wyne, and yet there is no cause why, but the worde of God.

Reason and deuotion, being contrary to Gods will, is mere blyndnes & impietie.

Moreouer, by reason it was but a light thyng to say: Bee glad the daughter of Sion, behold thy kyng cōmeth to thee sittyng on an Asse & on her fole. This saying by reason is not alonely simple, but also folishe, to say that a kyng shal come riding on an Asse, yea and on a borowed Asse, and therof to make so much a doe as though it wer a notable thyng: who would not now mocke a kyng if hee dyd so ryde, notwithstandyng all this, these bee the wordes of God, yea and also fulfilled in very deede of our maister Christ in his owne proper person.

Zacharie. 9 Math. 20.

Moreouer by reason, it was but a madde token that the Sauiour of the world Christ Jesus was borne, to say you shal finde a young child wrapped in cloutes & layd in a cribbe, what is this to purpose? what is this to proue that the sauiour of the world is borne? will not reason mocke this? when will reason bee persuaded by this token the Messias (whom all the Prophetes & all the Patriarkes haue promised so many hundred yeares afore) was now borne? and yet this token came from heauē, yea and by the ministration of

Luke. 2.

The sayinges and domges of Christ are not to bee iudged by naturall reason.

aungels and the shepheardes dyd beléeue ẏ word. Briefly by reason what bée all the articles of the fayth? where is Christ? where is remission of sins? where is ẏ lyfe to come? Reason mocketh all these thynges but yet they bée true, bycause alonely ẏ word of God speaketh them. Wherfore most noble and excellēt Prince, looke on the word of God and not of blynde reason, and saue the honour therof, for it shal saue your grace at your most néede.

Furthermore I doe exhorte and require with all honour, yea and I doe cōmaunde in the vertue of Christ Jesus and his blessed word, all Dukes, all Earles, all Lordes, all maner of estates hygh and lowe, that will bée Christen men, that will bée saued by the vertue of Jesus Christes blessed bloud, that they doe sée this ordinaūce of the God of heauen obserued to the vttermost of their power, and when soeuer that they will bée houseled, that they receiue the blessed Sacramēt vnder both kyndes, and at the lest desire it with all their hart of their curates, and so desire it that they may bée discharged afore the immortall God of heauen whiche will not bée mocked nor auoyded with a damnable reasō: but what soeuer thyng there bée that is agaynst the holy word of God, and the glorious ordinaūce (what collour so euer it bryng with it of holynes) let it bée a cursed and reckened of the deuill. This doth S. Cyprian learne vs saying, what thyng soeuer it bée that is ordeined by mans madnes, where by the ordinaunce of God is violated, it is whoredome, it is of the deuil and it is sacrilege. Wherfore fly frō such contagiousnesse of men and auoyde their woordes as a canker and as pestilence. &c.

Iohn. 6.

What soeuer is ordeined agaynst the ordinaunce of Christ, the same be accursed.

These woordes bée playne of all maner of men of what estate what dignitie, or of what honour soeuer they bée, and what collour of holynes soeuer they bryng with them. Wherfore in this present writyng I doe counsel and exhorte all true Christen men to take héede what they doe. The word of god is so playne in this matter that they can desire it no playner. It is no childes game to trifle with Gods worde: God will not bée trifled with nor yet mocked. But nowe to helpe poore men that bée vnlearned I will assoyle certeine of their damnable reasons. The first is we will not geue it vnder that kynde of wyne, lest that there shoulde by negligence either of the Priest or of the receiuer, fall any droppe on the grounde.

Blynd reasons of the Papistes.

I aunswere, our Christ dyd know that such a chaunce might come, you can not deny it (except you will say that héé was not God, as you would not greatly sticke to doe, if you might haue maintenaunce) and yet notwithstanding dyd héé institute it in both kindes. Aunswere you to this. Moreouer, why doe not by this reasō your owne priestes abstayne frō the wine, séeing that this perill may also chaūce to them, as your cautelles of ẏ Masse doe graunt. Also if it bée a reasonable cause that you shal not kéepe Christes ordinaunce, béecause of auoyding of perilles, then may you take away all the whole Sacrament to auoyde perilles, for in receauing of it in ẏ kinde of bread, is ieopardous, least there remayne any crumme in the receauers téeth. This reasō is as good as yours: so that now all the Sacramēt in both kindes is taken away.

Furthermore, if you will auoyde all perilles, then may you géeue thys Sacrament to no man, for you can not tell who is in deadly sinne & who not, for you know not their hartes: & it were a sore perell and greatly more ieoperdye to geue the pure body of Christ Jesus into a foule soule, then ẏ a drop of bloud by negligence should fall on the ground, for there falleth but a drop, and here is ẏ whole body in a foular place then the ground is. Also that may bée auoyded with good diligence and wisedome of the Priest, but that the sacrament shall alwayes bée receiued into a pure conscience there is no dilygence of the priest that can make it.

The Papistes finde faulte with gnattes, & swallowe Camels.

How thinke you now? now is all the whole sacrament & Christes blessed ordinaunce clearely taken away and all for auoyding ieoperdies and

perrells

perells. Thus trifle you with Chriſtes holy woꝛd, yea and yin your great and holy cõunsels. Other reasons my Lorde of Rochester bringeth that bee woꝛthy of go solution: foꝛ hee doth but mocke & scoꝛne and trifle with Gods woꝛd. Hee bringeth ỹ myracle of ỹ fiue loues, where there is no mentiõ made of wyne, therefoꝛe lay men muſt bee houseled in one kinde: is not this madnes? What meane these men ỹ neyther feare God, noꝛ yet bee ashamed of man? what is this to the purpose? Iohn. 6. Chriſt dyd a myracle of fyue loues, where is no mencion made of wyne: what is this to the sacrament? If the bread sygnifyed one part of the sacrament, what sygnifyed the 2. sythes & they that were there. These 2. things muſt needes signifye the other part. Also lay men did touch this breade. Moꝛeouer in an other place, Chriſt geueth all onely wine. Therefoꝛe the sacrament muſt bee receiued in the kinde of wine al onely of the lay men. Wee not these goodly argumentes yea and that of bishops? it were madnes to aunswere to them.

Fonde argumentes made by ỹ Bysshop of Rochestr.

That by Gods worde it is lawfull for Prieſtes that hath not the gift of chaſtitie, to marry Wiues.

The cauſe that moued hym to write of this thing.

I Haue seene and heard in diuerse countryes, where I haue beene, intolerable persecutiõ agaynſt Prieſtes, that were compelled by weakenes of nature to mary wyues, foꝛ that intent that they might after Gods law, and mans law vse an honeſt cõuersation in this woꝛld. Foꝛ the which thyng, I say, they haue beene soꝛe persecuted, some cast out of their countrey, some drowned, some burned, and some beheaded: Finally, all the cruelnes that could bee excogitated againſt them, men thought it to litle.

Therefoꝛe I, that recken my selfe a debtoꝛ, and a seruaunt vnto all mẽ in all thynges, wherein I may profite them, and specially in thynges that apperteine to instructiõ of their conscience, hath taken vpõ me, in this cause to shew my litle and small learnyng: charitably desiryng thẽ that bee some thing yet againſt this thyng, that they will let them selues bee taught, and instructed by Gods woꝛd, and not to set them selues obstinately agaynſte the verity of Gods blessed woꝛd. Foꝛ our Lord can easely beare and suffer, an vnwilled ignoꝛaunce, but a peruerse malice and a froward resistyng of his veritie, can hee not suffer, but thereunto is hee a moꝛtall ? and an extreme enemy.

Wherefoꝛe let men consider, that if this article doth stand with Gods woꝛd, & with Chriſtes holy doctrine, that if then they resiſte, and set them selues agaynſt it, how that they doe resiſte God, the which no man is able to perfoꝛme. Certaine men there bee, that of a very peruerse, froward, and obstinate mynde, doth set them selues agaynſt this article & other moe. And will in no wise admit either reason, noꝛ learnyng, but still remaine in theyr old errour, that they haue conceiued in their braynes, whiche is neither grounded in Gods holy woꝛd, noꝛ yet in the holy conuersation, noꝛ lyuyng of blessed and vertuous mẽ. Vnto these men will I write nothyng, bycause I will not trouble them, and bycause I would bee loth to bee toꝛne with dogs teeth, noꝛ elles to cast pearles beefoꝛe swyne.

Two soꝛtes of men.

An other soꝛte of mẽ there bee, that doth not admit this article, by the reason that they bee ignoꝛaunt in Scriptures, and know not the very groũde therof, but alonely are led by an old custome, that they haue been brought vp in. Yet neuertheleſſe they are not obstinate enemyes vnto the veritie, but would gladly geue place to learnyng, Math. 7.

nyng, and reaſon. And all that they doe, is to ſearch with a ſober mẽkenes, what ẏ truth is. The which thing they are glad to embrace, as ſone as it is layde to them. Unto theſe men is my writyng, and my labour ſpent: whom I doe charitably beſeche, that they will fauourably, and indifferently iudge this my writyng. This doe I bynde my ſelfe, to prouе this thing (by Gods grace) out of Chriſts holy worde, by the ſayinges of holy Doctours, by the authoritie of authẽticall ſtories, by the examples, & practiſe of holy and vertuous men. And if I doe not this, I will bee contented not to bee beleeued, which thyng, if I can performe, I thinke all reaſonable men will geeue credence to mee.

Finally, and laſt of all I will ſhew thoſe reaſons, and authorities, wherby that the Pope hath bounde hys Prieſtes to keepe (as hee calleth it) pure chaſtitie. And in concluſion, after my poore learnyng, I will alloyle all thoſe Scriptures and reaſons, and prouе that in this thyng they cã haue no place. Unto the performyng of the whiche, Jeſus of his infinite mercy graunt me of his holy ſpirite. Amen.

FIrſt cõmeth bleſſed Saint Paule, whom the Church of God hath alwayes had in reuerence, and hee approueth this doctrine of mine, ſaying: 1.Cor.7. Let euery man for auoyding of fornication haue his wife, and euery woman haue her huſband. Marke how bleſſed S. Paule cõmaundeth, where as any daunger of fornication is, that euery man in auoyding of vicious lyuyng, ſhould take a wife. Here is no man excepted, for the text is for euery man, and ſpecially for them, that can not lyue ſole. Unto thẽ it is a ſtreight commaundement to marry: there is none other remedy ordeined of God to auoyde fornication, but mariage. Yea, and if there were ten other remedies more then mariage, yet muſt mariage bee as lawfull as they to bee vſed, yea and a great deale more, ſeeyng, that it is ſpecially appoynted of God, for a remedy in this caſe. For as for all other remedyes (as faſtyng, watchyng, labouryng, chaſtiſing of a mans body) though they bee lawfull, laudable and good, yet bee they not appropriately, and onely appoynted of God, to bee remedies agaynſt fornication: as bleſſed S. Paule doth here appoynt mariage for to bee.

Prieſtes are more bounde to marry for auoyding vicious liuing thẽ to other chaſtiſing of theyr body, ſeyng that is Gods ordinaunce ther unto appointed.

Wherefore if it bee lawfull for Prieſtes for to faſt, and watch, to auoyde fornication, it muſt needes bee more lawful for thẽ to marry wiues, if they bee in daunger of fornication. For mariage in this caſe, is not alonely commaunded of God, but it is appointed of God for an eſpeciall, and ſingular medecine for this diſeaſe. Marke alſo the occaſion that S. Paul had to write this text to the Corinthians. There were certeine men amõg them, that reckened it an holines, and a perfectiõ (as certeine mẽ doth now, for Prieſtes) that Chriſten mẽ ſhould lyue ſole without wiues, as the text declareth. It is good for a man, not to touch a woman. Now doth bleſſed S. Paule aunſwere to this holy hypocriſie on this maner: To auoyde fornication, ſayth hee, notwithſtandyng your holyneſſe, let euery man mary a wyfe.

Now, if bleſſed Sayne Paule had thought it vnlawfull to marry for any Chriſten man, then would not hee haue ſayde: Let euery man marry. Marke alſo, that it is not agaynſt the perfection of any Chriſten man for to marry, but hee is rather boũde to marry, if hee haue not the gifte of chaſtitie.

Farthermore, note that S. Paule neither biddeth them, that thought it holynes to bee vnmaryed, to faſt, or to labour, or to weare heere. But alonely to marry, as who ſhoulde ſay, God hath ordayned and approued a lawful and a laudable remedy againſt your ſicknes. My doctrine is, that you ſhall heare your God, and vſe to your comforte, thoſe creatures & remedies with thankes geeuing, that God hath appointed, and therewith bee you cõtent, and recken not your ſelues wyſer then God, in helpyng and curyng your diſeaſes. For nothing can bee vnlawfull that God doth allowe, and

prouе.

prowue. And for vsing of Gods creatures and his ordinaunces, in tyme, and place requisite, can no man bee blamed before God. But for refusing of Gods remedies, whē they bee necessary, let no man thinke, that hee shall auoyde Gods daunger.

As for an example: Hee that wyll not eate and drinke when hee is hungry and thirsty, but excogitateth some other remedie of his owne brayne, so long that hee bringeth himselfe in vtter destruction: let no man doubte, but in this case before God hee is a murtherer, and an homicide. I thinke there is no learning to the contrary. Wherefore I woulde that mē should well remember themselues in thys case, & thinke not that they cā inuent a thyng more pleasaunt vnto God, then hee can doe hym selfe. His pleasure is best knowen vnto himselfe. For this cause, I iudge it lawfull for euery Priest that hath not the gift of chastitie, to vse the remedy that God hath ordayned, and also sanctified. Blessed S. Paule saith, that mariage is honorable, and the bedde of them is vndefiled: but fornicatours, and aduoulterers God shal iudge. Marke that S. Paule calleth it honorable, and a cleane thyng. What presumption is therefore in vs, that recken it a dishonour, and vncleannesse for priestes to vse marryage? God sayth, hee shall iudge whorekeepers and aduulterers: but not them that bee maryed. Wherefore yet agayne, after ỳ doctrine of S. Paule, I exhorte all Priestes that can not liue chaste, to receiue Gods remedie with thankes. This is S. Paules doctrine, where hee sayth, I woulde that all men were as I my selfe am. But euery mā hath his proper gift of God, one after this maner, an other after that. I say vnto the vnmaryed men and wydowes, it is good for them, if they abide as I doe. But and if they can not abstaine, let them mary. For it is better to mary then to burne. I can not deuise a clearer text for my purpose then thys is. Saint Paule woulde that euery man had the gifte of chastitie. But in as much as all men hath not one gift, therefore sayth S. Paule, must euery man vse himselfe after his gifts. And hee that hath not the gifte of chastitie, S. Paule wyll plainely, that hee shall mary. Hee sayth not, that hee shal chastice himselfe wyth labour and wyth payne, to remedye that weakenes, though I woulde bee contente for my parte gladly, that men shoulde prowue all maner of lawfull remedies, to helpe them to lyue sole. But then, if they can not so continue, I wyll in no wise that they shall refuse marryage, as a thyng vnlawfull and filthy: but rather vse it, and prowue it at the least wise, as they haue done other remedies, that they haue inuented, seeing that God hath instituted this, as a thyng that hee iudgeth for a lawfull and principall remedy. But note, that S. Paule sayth, it is better to mary, then to burne. S. Paules meanynge is, that if man hath not the gifte to extincte the burnyng, and ardent desire of nature, that then hee must mary, rather then bee subiecte vnto such concupiscence. S. Paule sayth not, rather mary then to keepe whores. But hys will is, that wee shoulde bee so farre from all whoredome, that wee should not suffer our selues so much as to burne. The whiche precedeth all whoredome, and is lesse in very deede then whoredome. And yet S. Paule wylling vs to auoyde this lesse thing, commaundeth vs to mary: how much more to auoyde open whoredome, & abhominable and detestable vncleannes, that is now vsed shameleslie in the worlde?

Hebr. 13.

1. Cor. 7.

It is not sufficient before God to auoyde S. Paule with a light and a vayne solution.

I doe not reprowe that Priestes doth lyue sole, I had rather thereto exhorte them. But this I detestate, that men had rather suffer, and allow priestes to liue in whoredome, and in all abhominable fornication, then for to vse that lawfull remedy that God hath both ordayned and sanctified. We haue no mention in any storye, that euer any Priest was burned for keepyng of whores, but for mariage, we haue seene, and doe see dayly, how cruelly and violently men doth persecute them, as though Gods blessed ordinaunce were rather to bee extincted

Whoredom is lawful in no case, but mariage is lawfull in diuerse cases, ergo mariage must rather bee alowed then whore dome.

and

and abhorred, then that thyng, ỹ both God, & nature reprooueth. Where is there one man in England, that hath ſo great loue, and reuerence to the holy ſtate of Matrimony, that hée ſhould kéepe a maryed Prieſt in hys houſe? But Prieſtes that lyue vnlawfully agaynſt Gods law, and mans law, and agaynſt all honeſty, and morall vertue, hée in euery mans houſes & company, and rulers, and coũſellers, and controllers. Alas for pitie, what ſhall I ſay to the affectiõs of mens hartes, that thus can winke (I will not ſay allow) at ſuch abhominable thynges. Yea, and the ſelfe ſame men ſhall hée moſt extreme, and cruell vnto a poore ſimple Prieſt, that of a good hart towardes Gods ordinaunce, maryeth a lawfull wife. This Prieſt, I ſay, ſhall neither haue meate, nor drinke of thẽ, nor yet no office of charitye. But the other ſort ſhalbée exalted, and ſet vp in all honour and kept in reuerence and eſtimatiõ. And why? Bycauſe as they ſay they hée good and cleane felowes, and loueth a péece of fleſh well. Theſe blaſphemous wordes haue I heard diuerſe tymes and many. And men ſit and laugh at them, & haue a great reioyſing in them. So ſore is Gods holy ordinaunce, & a morall vertue, & goodnes extincted in mens hartes.

O Lord God, and thy mercy were not, how were this world able to cõtinewe, that thus abhominably, and ſhamefully iudgeth of thy halowed, & ſanctified workes? But oh Lord haue thou mercy, and pitie on vs, for the ſwéete bloud of thy ſonne Chriſt Ieſus. Loke not on our ſynnes, oh lord God, for who is able to abyde in thy ſyght. But Lord of thine infinite mercy, ſend downe thy ſpirit into ỹ harts of thy people, that they may hée taught better to iudge of thy heauenly, and Godly inſtitutions. Amen.

To our purpoſe. Other articles that I haue written of, hée ſomething harde, and obſcure, ſauing all onely to theſe men, that hée learned. But as for this article, mée thinke it is ſo playne, that I meruayle how any mã ſhould doubt in it. For doubtles it néedeth no learned iudge, but onely a Ciuell, and a morall good man, that is indued with reaſon and equitie. For ſurely mine aduerſaries doth not earneſtly defend pure, and cleane chaſtitie, for they know how few prieſtes there hée, that kéepeth theyr chaſtitie. Yea & they know how ſore they haue punyſhed thoſe men, that hath broken theyr chaſtitie. So that they doe not defend chaſtitie, but rather fylthines, and abhominable lyuing. In ỹ which the moſt part of the ſpiritualtie doth liue. Of this I will hée reported to the recordes of the kinges courts, and alſo to their owne recordes. in ỹ which (if they ſhould hée ſerched) ſhould hée found an innumerable ſort detected of vncleanes. Theſe matters hée open, notwithſtanding I am right ſorye to rehearſe it, but I am compelled, ſeing there is ſuch intollerable violẽce vſed agaynſt thoſe poore mẽ that marry, becauſe they would not all onely lyue vertuouſly béefore God, but alſo morally before the world.

I write not agaynſt thoſe Prieſtes that cã, and doe lyue chaſt, but I rather exhorte thẽ ſo to continue,

Let thoſe men at the leſt marrye wyues ſeyng they doe not, nor can not lyue chaſt.

Now let men all onely vſe reaſon in this caſe, and make compariſon betwéene theſe two maner of lyuings, and conſyder which of them doth bécome a polytike order, and a common wealth beſt. Whether is it after reaſon better for mée to defile ſhamefully, other mens wyues, other mens daughters, and other mennes maydens, that no mans ſeruaunt ſhoulde bée in ſafegarde for mée? or els that I ſhould marry a wyfe of myne owne, as other noble kinges, and Dukes, and other good men of the world hath done, and doth dayly, and ſo to continewe my lyfe with myne other neighbours, after this mãer of good neighbourhod? Let men heare without malyce iudge indifferẽtly. Bleſſed Saint Paule procéedeth farther with this matter, and prooueth clearely, that no man ought, or can bée bound to verginitie, farther then ỹ gift of God doth ſtrengthẽ hym. Thus hée ſayth, as cõcerning virgins, I haue no precept of the Lord, but all onely I geue you my councell, for I thinke it good by ỹ reaſon of this preſent neceſſitie, that a man ſhould lyue ſo. As hée would ſay Vnto verginitie I can not binde you,

No man doubteth, but a greate many doth thus lyue, the whiche bee greate perſecutors of maryed Prieſtes, I would deſire them not to proue my patience to fore. For I know theyr names, and ſome of theyr children. 1. Theſſ 4.

farther

IF men had ſtucke to the opē ſcriptures of God, & to ỹ practiſe of Chriſtes holy church, and to ỹ expoſition of olde doctours as it did bēcome Chriſten men to doe: then had it not bēne nēdefull for mē to haue taken theſe paynes & labours in this cauſe, nor yet to haue layd to their charges thoſe thinges ỹ Antichriſt doth onely. But now ſeyng that they will doe the open dēdes of Antechriſt, they muſt bē contēt that I may alſo geue them his name. And that all the world may openly know, ỹ Antechriſt doth raine in the world (yea and that vnder the name of Chriſt) I will heare ſet you forth a part of his which whē it is cōpared to our M. Chriſtes wordes I doe not doubt but all trew Chriſten men will iudge it to bē of the deuyll, as it is in very dēde, though that the childrē of the world doe iudge it otherwyſe.

Mee that doth the workes of Antechriſt, the ſame is Antichriſt.

This doe I ſay of an acte, that the Councell of Conſtance dyd make agaynſt the moſt holy and glorious ſacrament of our eternall God Jeſus Chriſt. Where in, the one kynde of this moſt bleſſed ſacrament was condemned as vnlawfull for lay men to receiue, and ỹ euery man may know, by what auctoritie they dyd it, & what thing did moue them to condemne ſo bleſſed and ſo glorious an ordinance of our Lord Jeſus Chriſt, here will I wryte their owne wordes which be theſe. Aſ this cuſtome for auoyding certayne ſclaunders and perrils was reſonably brought in, notwithſtāding in the bēginning of the Church this ſacrament was receiued of Chriſten men vnder both kindes, & afterward it was receiued al onely vnder ỹ kind of bread, wherefore ſeing that ſuch a cuſtome of the Church, and of holy fathers reaſonably brought in & long obſerued muſt bē taken for a lawe ỹ which ſhall not bē lawfull to repraue nor without auctoritie of the Church to chaūge it at a mās pleaſure. Wherfore to ſay ỹ it is ſacrilege, or vnlawfull to obſerue this cōſuetude or law, muſt bē iudged erronius, and they that doe *pertinaciter* defende the contrary of theſe premiſſis, muſt bē reſtrayned as heretikes, and greuouſly puniſhed by the Biſhops or their officials, or by them that bē *inquiſitores hereticæ prauitatis*, which that bē in kyngdomes or in prouinces, in theſe men that doe attempt or preſume any thyng agaynſt thys decrē, ſhall men procēde agaynſt them, after the holy and lawfull decrees that bē inuented agaynſt heretickes and their fauters, into the fauure of the Catholicall fayth. &c.

Councell of Cōſtāce forbad the Sacramēt to bee receaued of the lay people in both kyndes.

The wordes of the councell and determination of Antechriſt.

Now wyll I exhorte all Chriſten men in ỹ glorious name of our mighty Lord Jeſus Chriſt (which is both their redeemer & ſhall bē their iudge) that they wyll indifferently heare this article diſcuſſed, by the bleſſed worde of our Maiſter Chriſt Jeſus, whiche was not alonely of God, but alſo very God himſelfe: and all that hē dyd was done by the counſel of the whole trinitie, and not alonely by his, by whoſe counſell all counſelles both in heauen and earth muſt bē ordered, and that counſell that is contrary to it whether it bē of Sainte, Angel, or of man, muſt bē accurſed, and iudged to bē of the deuil, though they bē neuer ſo mighty, neuer ſo well learned, and neuer ſo many in multitude, for there is no power, no learning, nor yet no multitude, neither in heauen, nor in earth, nor no ieoperdies, nor no ſclaūders that may iudge Chriſt and hys holy worde, nor that they may gēue place vnto. Wherfore if I can prowe by open Scriptures, of our Mayſter Chriſt, and alſo by the practiſe of holy Church, that this counſell is falſe and damnable, then let all Chriſten men iudge which of vs muſt bē heard and bēlēeued, eyther the counſell hauyng no ſcripture, yea contrary to all ſcripture, or els I that haue the opē worde

Who ſoeuer doth alter ỹ worde of God & ſet vp their owne inuentions the ſame are of the deuill.

of God, and the very vse and practise of the holy Apostles, & of holy church. Christ is of God, & that no mā doubteth, but ẏ holy counsell though there were fiue thousādes of bysshops, therin must proue thēselues to bée of God by the worde of God, and by theyr workes, the which they can not doe if they bée contrary to Christ and hys blessed worde.

Moreouer Christ is not true vnder a condition bycause that men doe allow hym, for though all the worlde were agaynst hym, yet were hée neuertheless true, but the coūsell is not true but alonely vnder this condition bycause it doth agrée with Christes holy wordes, and of it selfe it hath no veritie, but is of the deuill if it darye from Christ. Before the dreadfull trone of God shall ẏ counsell bée iudged by Christes holy worde, & Christ shal not bée iudged by the decrée of the counsell, but hée shall bée the counsels iudge: and if Christes worde condemne the coūsell, who shal appeaue it, who shall 'prayse it, who shall defende it? The temporall swerde, nor the multitude of Bysshops, nor interdiction, excommunication, nor cursing, can then helpe. Wherefore, let euery true Christē man loke on this matter indifferently: it is no trifling wyth God, nor with his holy worde, for God will remayne for euer, & his holy word must bée fulfilled: and if we wil not fulfill it, hée shall vs down to the dépe pit of hell, and make of stones mē in our stede that shall kéepe his worde. It is no light thyng, for it lyeth on the saluation and damnation both of body and soule, frō the which we can not bée deliuered, with these glorious wordes, *Concilium, Concilii, Patres, Patres, Episcopi, Episcopi:* for all these may bée the ministers of the deuill, yea though they were aungels. Therfore ones agayne, I doe monish and exhorte in the glorious name of the lyuing God, and in ẏ swéet bloud of Christ Iesus all true Christē men, to take héede what they doe agaynste Christes holy word, whiche is their eternal God, their mercyfull redemer, and shall bée also their mighty and glorious iudge.

All counsailes are of the deuill if they darye frō Christe.

Gods worde is the iudge of Councels and not Councels iudges of Gods worde.

Now let vs examine the wordes of the Councell. First of all the Councell graunteth that in the begynning of the church, all Christen men were houseled vnder both kyndes, nowe would I knowe of the Councell of whom the Church had receiued this maner: of Christ or his holy Apostles (as doubtles shée dyd) then what authoritye had the Councell to chaunge the institution of Christ, and of his holy Apostles, and also the vse and practise of holy Church? was not the first Churche of God? Did shée not kéepe Christes institution? did shée not fulfill Christes word? Did not ẏ holy Apostles learne here so? And now shall the Councell of Constance first condemne Christ and his blessed word, & then the learnyng of Christes holy Apostles? and also the long vse and practise of Christes blessed Church, without any Scripture, without authoritie, or without any speciall reuelation frō God, but alonely for anoydyng of certeine perils? Yea and not content alonely to cōdemne thése thinges but vnder the paine of heresie to cōdemne them. This is to fore a cōdemnation of Christes open worde, and of that thyng whiche they graunt that the Church dyd vse at thē begynnyng.

Note here what the Councell hath graunted.

Furthermore the Councell sayth that holy fathers and the Church dyd bryng in this custome to housell laye men vnder one kinde. Are you not ashamed of these wordes? Doth not your conscience prike you thus openly to lye? yea of Christ and of his holy Church? Christes worde is openly agaynste you, and you graunt that the vse of the church was also otherwise. And as for holy fathers here may you sée what they say to it, but you are the children of the kyngdome of lyes: and doubtlesse if you bryng not forth the holy fathers that make for you, you shall not alonely bée taken for abhominable and open lyers, but also for shameful and detestable sclaunderers both of holy Church, and also of holy fathers.

The Councell doth shamefully bee lye both the fathers and the Scriptures.

But it is no wonder, for Antichrist must declare him selfe openly to bée agaynst

Antichriſt doth at all tymes declare hym ſelfe to bee agaynſte Chriſt.

gaynſt Chriſt, & yet is hē neuer without an excuſe, and a ſhaddow of holynes, where by hē may blynd the poore people. But what excuſe had hē here in the Councell to cōdemne Chriſtes worde? That they might auoyde certaine ſclaūders and perrils, & bēcauſe that there is no body without bloud. Bē not theſe lawfull cauſes to condemne Chriſtes open word, yea and that vnder the payne of hereſie? Is not this a new maner of law to make that hē that will not obeye a ſtatute made agaynſt Goos word, which hē is boūde to obey vnder payne of euerlaſtyng damnation, alonely for auoydyng perrils to bē condemned for an hereticke?

New doctrine made by Antichriſt.

Briefely by this reaſon may they condemne all holy Scripture, by layeng ieoperdies & perrils thereto, they may condemne all the creatures of God, for there may bē peril in vſing of them all. But what nēde many wordes to proue this Councell to bē of the deuil? for if that bē not of the deuill that is contrary to Chriſt, and hath no excuſe for it but alonely to auoyde perrils, I cā not tell what is of the deuill? I am ſure Antichriſt ſhall neuer bē without ſome carnall excuſe, for if hē will deny Chriſt to bē both God & man, hē ſhall haue ſtronger carnall reaſons for him then the Councell hath for this: but this matter muſt not bē iudged by carnal reaſons, but Gods worde that is aboue all creatures: wherefore let vs goe to the Scriptures as a ſure ancore to ouercome Antichriſt with all his carnall reaſons.

What ſoeuer is contrary to Chriſt, the ſame is of the deuill.

First our maiſter Chriſt when hē ordeined inſtitute this bleſſed Sacrament did vſe theſe wordes, take it and eate it, this is my body. &c. Likewiſe takyng the challice hē gaue thankes & gaue it vnto them ſayeng, drinke all of this, this is my bloud of the newe teſtament the which ſhall bē ſhed for many into remiſſion of ſinnes. Theſe bē playne wordes drinke of it all: hē that ſayth all excepteth no man. Furthermore hē knewe that there might bē ieoperdies in the receiuyng of it & yet hē ſayth drinke of it all, for it is my bloud that ſhall bē ſhed for the remiſſion of ſinnes.

Math. 26. Marke. 14. Luke. 22.

Chriſtes inſtitution of the Sacrament of his body and bloud.

Now was it not ſhed for lay mens ſinnes? why ſhal they not then drinke of it? The maiſter and the Lord ſayth drinke therof: and ſhall the miſerable ſeruaunt withſtand his commaundemēt? yea commaunde the playne contrary and ſay drinke not therof?

But now commeth my Lord of Rocheſter (which perceiueth that the Councel is conuict in that, that it conſenteth that the whole Church in the begynnyng did receiue this Sacrament vnder both kyndes, and yet forbideth that ſame thyng, and ſayth to maintaine this errour, that Chriſte ſpake theſe wordes, drinke of it all, alonely to his Apoſtles (for there were no other men there but the Apoſtles) and therfore they muſt alonely drinke therof.

Rocheſters gloſe vpon Chriſtes wordes.

I aunſwere: My Lord if this thing were alonely lawfull vnto the Apoſtles, how will you diſcharge the primatiue Churche, in the whiche were thoſe men that Chriſt miniſtred this Sacrament vnto? yea & the ſelfe men did miniſter it vnder both kyndes to the whole congregation accordyng to this commaundement drinke of it all. Dout not but they vnderſtode Chriſtes will as well as you in this commaundement.

But in the way of communication let vs graūt you, that to the Apoſtles this was onely ſayd, how will you thē diſcharge your owne Prieſtes from deadly ſinne, the which receiue it vnder both kindes, and yet bē they neither Apoſtles nor ſucceſſours of thē, but after your own learnyng the Biſhops alonely bē their ſucceſſours, & the Prieſtes doe repreſent Iesy. Diſciples. Shal they in this thyng repreſēt the Apoſtles, and in abſoluyng from ſinne but the Diſciples? But let vs sē farther in your for fetched reaſon: tel vs how and by what authoritie (your highe politike rule ſaued) that you dare gēue either of theſe kindes to the laye men, ſeyng they were both alonely geuen to the Apoſtles, for euē by that authoritie that you haue power to take away the one kynd, by that

The Pope may aswell forbid all lay men to eate of Christes body, as to forbid them to drinke of Christes bloud.

selfe same haue you power to take away the other, for they were both geuen at once and indifferently to the receiuers, so that as many as receiued the one, receiued also the other, and to them that hee sayd take and eate this, this is my body, to them hee sayd, drinke all of this. &c.

Now if you may thus take away ỹ partes of ỹ sacramentes at your pleasure, ỹ cõsequent shall bee, ỹ incontinuance all the sacramentes shalbe destroyed, and Christes word set at naught. Wherefore my Lord this blasphemous euation will not helpe you: but such shamfull solutions must they vse that will be agaynst the open worde of God. Amend your conscience my Lorde, for if you doe not remẽber the terrible wordes of ỹ Prophet: hee shall shake his sword & bend his bowe & make it al ready & therein hath hee prepared the shot of death, & his arrowes for to burne. This is no smal threatning nor lightly to auoide.

D. Barnes is playne with the Bishop of Rochester.

But let vs see what the scriptures say, that which I gaue vnto you I receaued of ỹ Lord. Marke. S. Paules wordes how hee receaued this thyng of the Lorde. &c.

The Lord Jesus the same night in ỹ which hee was betraied, toke bread and thanked, and brake it, and sayde. Take ye and eate, this is my body which is broken for you: this doe yee in the remembraunce of mee. After ỹ same manner, hee toke the cup & said, this cup is the New testament in my bloud: this doe, as oft as you drinke in the remembraunce of mee: for as often as you shall eate this bread and drinke this cup, you shall shew the Lordes death tyll hee come. Marke diligently how S. Paule declareth, how the Lord Jesus Christ dyd institute this blessed and comfortable sacramẽt in both kindes, and in both kindes dyd mynister it hymselfe, and not that all onely, but also enacted this cõmaũdement to all Christen people which must receiue it. This doe as often. &c. Yea and this commaũdement is geuẽ after the Sacrament is ministred in both kinds, Teaching vs that in both kindes the Lord hath instituted this Sacrament to bee receiued, and also that they ỹ so receaue it not, breake this commaundement of the Lorde. This doe as often. &c.

S. Paule setteth forth the vnstitution of Christ.

This commaundement, S. Paule did not lightly let slyp, but hee knew that it was the ordinaunce and ỹ commaundement of the Lord: and also knew ỹ one iot or tytle of his wordes should not, nor ought, nor can not bee let slip, without perrell of the soules of them ỹ so littell makes of his word. And therfore hee durst not, nor would not (and yet hee had as great auctoritie as the counsell of constance) let slip or transpose the institution and commaundement of the Lord, but wholy and fully with all diligence hee wrote those wordes vnto all the whole congregation of the Corinthians, not to the ministers or prieستes all onely, but to the whole congregation, that is as well to the mynisters of the word as to lay men: and also the contrary, for hee sayth when you come togither: & that you may perceaue ỹ hee speakes indifferently, hee there reproueth thẽ that tarryed not for poore men. And also these wordes bee playne, who so euer shall eate of this bread and drink of this cup worthely. &c. Now vnto this whole congregatiõ (I doubt not but by ỹ spirit of the Lord which sawe beefore this damnable errour to bee instituted of antichrist and his bery & all onely mynisters) hee sayd drinke you, yea and to reproue and manifestly to declare this open errour, hee adeth this worde, Cuppe, signifying and teaching that Christes ordinaunce is not to receaue the bloud in the body onely, but to receaue the bloud after his institution) by it selfe out of the cup, lest they should bee found correctours and blasphemers of the holy institution and commaundement of the Lord, Of whom S. Paule receaued this cõmsundemẽt, and of no coũsels.

Christes bloud is not to bee receaued in his body onely, but in the cup.

Now what Christẽ man can doubt but our M. Christ (to whom all thing is bare and open both things present & also to come) knew that there was bloud in his owne body. Also Saynt Paule his scholer which learned this lesson of hym was not ignorant that

there

there was bloud in his body. And yet firste our maister Christ geueth his bloud alone by it selfe out of the cup, and his diligent scholer knowyng the doctrine of his maister dyd the same, regardyng his maisters doctrine and preferring it before his carnall reaso, which knew that there was bloud in euery body, but his maisters doctrine taught him that his maister kept not his bloud in his body, but for vs lost and damned persons for our innumerable detestable (and aboue all capacitie to declare) damnable and abhominable sinnes, brake his body & shed his bloude thereout plenteously, and therewith made sacrifice and satisfactio for all our sinnes, as Saint Iohn
1.Iohn.1. sayth. The bloud of Iesus Christ cleanseth vs from all sinne, also we are sanctified by the offeryng of the body of Iesus Christ once for all. Now that all Christen men which bee sanctified by the offeryng of this body, and by sheadyng the bloud out of this body,
Hebr.10. shoulde alwayes haue both those partes in remembraunce, bee according as the bloud was deuided frō the body for all sinners indifferētly that will come vnto Christe, and according to his maisters institution & commaūdement, ministred this Sacrament, and also ordeined it to bee ministred to all men. The body by it selfe & the bloud by it selfe. That they might alway not remember alonely that our Sauiour Christ offered his body for vs, but also shed out of that same body his most precious bloud and therfore sayth S. Paule (as his maister Christ taught him.) As often as you shall eate this bread and drinke this cup, you shall shew the Lordes death till hee come.

Paule ministreth Christes body by it selfe, and the cup of his bloud by it selfe to the lay and comm̄ people.

Now my Lordes come to your counselles. Christ and S. Paule defendeth thys thyng *partinaciter*, (as you call it) that is, stifly and strongly wyll they abide by it and will not reuoke it. Wherfore after the decree of your Counsell, they bee condemned for heretickes. I can no more say, but God helpe them, for there is no remedy with them, but they must needes to the fier, for they will not bee abiured in no wise. It is a piteous case, that two, so good men as these bee, will bee thus openly agaynst the decree of the holy counsell, yea and against so many and so noble fathers, and so great clarkes, the which knew this matter (as ye say) as well as they, and it is not to bee thought that the holy Ghost would leaue so many excellent and holy fathers, and great Doctours of Diuinitie, and so many noble Princes and wise men of the worlde, and bee with these two poore men which bee of no reputation in this worlde.

Councell of Constance condemne Christ and Paule for heretickes.

Wherefore my Lordes, proceede against them after the holy decrees that bee inuented against heretickes, sticke not for their names, for it is neither Christ nor Paule that can hurt you, you haue also condemned their learning and preuailed against them: why should you not condemne them as well? you bee Lordes, and you haue the strength and the wisdome of the worlde with you, and as a certayne Doctour of the law sayde: they haue no man to holde with them but a sorte of beggers, and despised persons of the worlde, wherfore spare them not, bee bolde, *Implete numerum patrum vestrorum*, All tyrantes bee not yet dead.

De consecra. dis. 2. c. cōperimus.

But now, when you haue condemned them, yet haue you as muche to doe as euer you had: for your owne lawe is openly agaynst you, in these wordes. We vnderstand that certayne men receauing alonely the portion of the blessed body, doe abstaine from the chalice of the holy bloud, the which doubtles (seeing I can not tell by what superstition they are learned to abstayne) let them eyther receaue the whole Sacrament, or els let them bee forbidden from the whole Sacrament, for the diuision of one and of ỹ same mistery can not bee done wythout great sacrilege. &c.

The popes own lawes agaynste both hym selfe & his Clergie.

Now thynke you by these wordes: bee they not playne that all men shall eyther receaue both kyndes or none? Here haue you an other hereticke, for hee iudgeth, and sayth that it is a sacrilege (which is openly agaynst your Counsell) to receaue it in one kynde. But paraduenture you wyll

say this law was written to priestes: I aunswere, to whomsoeuer it was writtē, it maketh no matter, for these wordes bee plaine: the diuision of one misterye can not bee done without great sacrilege. These wordes bee not spoken of the persons that shall receaue it, but of the deuiding of the sacrament, whosoeuer shall receaue it, it is sacrilege to deuide this thynge, aunswere you to that. Marke also, that your owne lawe cauleth it superstition to receaue but one kynde, and no doubt they that did receaue it so, were blynded by this damnable reason of yours, that there is no body without bloude, and yet hee calleth it superstition.

The popes owne lawe sayth it is superstition to receaue but the one kinde only.

But let vs see what your glose saith on this terte, it is not superfluously (sayth hee) receaued vnder both kindes, for the kynde of bread is referred vnto the fleshe, and the kynde of wyne vnto the blonde. The wyne is the Sacrament of blonde, in the which is the seate of the soule, & therfore it is receiued vnder both kindes, to signifie that Christ did receiue both body and soule, and that the partaking thereof, doth profite both bodye and soule. Wherefore if it were receiued alonely vnder one kynde, it shoulde signifie that it did profite allonely but one part. &c.

The gloser agaynst the counsell.

How thinke you, doth this glose vnderstand it of preistes onely? haue lay men no soules? May not this Sacrament profite them both bodye and soule? Marke also that hee sayth it is not superfluously nor without a cause receiued vnder both kyndes. Also an other lawe: When the host is brokē, and the blonde shed out of the chalys into the mouthes of faythfull men, what other thyng is there signified, but the immolation of our Lords body on the crosse, and the shedding of hys blond out of his side. &c.

De consecr. di. 2. c. cum frangimus.

Here is it plaine, that the blond is geeuen out of the chalys, and not out of the body, and into faythfull mens mouthes, and not alonely into preists mouthes. Also an other lawe: If that the blond of Christ bee shed for remission of sinnes (as oftē as it is shedde)

De consecr. de. 2. c. Si quocienscunq.

then ought I lawfully for to receaue it. I which doe allwayes sinne, must allwayes receaue a medecyne. &c.

Here your owne lawe sayth, that the receiuing of the blonde is a medycinall way to bee receiued of thē that sinne: you will not denie but that lay men sinne. Wherefore shoulde they not then receiue a medicyne for their sinne? you may perceiue that thys is not alonely spoken of Preistes, but of sinners. &c.

Popes lawe sayth the receauing of Christes blond is medicinable

Furthermore S. Cipryan sayth: How doe wee teach, or how can wee prouoke men to shed their blonde for the cōfession of Christes name, if wee doe denye them the blonde of Christ when they shall goe to battayle? Or how dare wee able them vnto the victorium of martyrdome, if wee doe not firste by right admitte them to drincke the cuppe of our Lorde in the congregation. &c. Here is Cyprian openly against you which will that as many shall receiue ỹ blond of Christ, as doe confesse the name of Christ, yea and that out of the cuppe and not out of the body.

Ad Cornelium Papam.

A goodly saying of Cyprian.

Also S. Ambrose sayth to the Emperour Theodosius, how shalt thou lift vp thy handes out of ỹ which doth yet droppe vnrighteous blonde? how shalt thou with those handes receaue the body of God? with what boldnes wilt thou receaue into thy mouth the Cup of the precious blond, seeing that through the woodnes of thy wordes, so great blond is shed wrongfully. &c.

Ecclesiastica hist.

Marke that the manner was in Saint Ambrose tyme that lay men should receiue ỹ blessed blond of Christ, yea and that out of the cup seuerally, and not out of the body onely: wherefore my Lords see to your conscience, how you can discharge your self before the dreadfull trone of Christ Jesus, for making this detestable & dānable statute against ỹ heauēly word of God, and against the vse of holy Church, & contrary to the exposition of all holy doctours. It were to great a thing for you so presumptuously to breake the statute of your mortall prince, howe much more of your immortall God, which will not bee auoyded with a carnail

Saint Ambrose willeth all men to receaue the cup of the blond of Christ.

The Pope and hys clergie feare not to breake Christes institution and ordinaunce.

nall reason, nor with condemnation of hereſye, nor yet with ſaying there bee ieoperdies, perils, and ſclaũders, for theſe proud crakes can not there excuſe you nor yet helpe you. For I doubt not but the great Turke hath as good reaſons for hym as theſe bee, & alſo as proude crakes as you haue, though peraduenture hee vſeth them not ſo hipocritely agaynſt God omnipotent as you doe, but yet it will not helpe hym. Wherefore now moſt excellent and gracious Prince, I doe with all meekenes, with all due ſubiection admonyſh & exhorte your moſt noble grace, yea and the father of heauen doth openly commaund you vnder the payne of his diſpleaſure, and as you will auoyde the daunger of eternall damnation, and alſo by the vertue of Chriſtes bleſſed bloud, and as you will receiue remiſſion from all your ſinnes thorow the merites of his glorious bloud, that you doe defẽd with all your might Chriſtes bleſſed worde and his ſweete bloud, and his holy ordinaunce, and ſuffer them not ſo lightly to bee oppreſſed and troden vnder the foote. Your grace may not conſyder in this cauſe the multitude nor the dignitie of men, for you bee as good as the beſt of thẽ, but your grace muſt conſider that it is God omnipotentes cauſe, it is Chriſtes cauſe, it is the worde of God, it is the bleſſed bloud of Chriſt that is ouer troden, it is the ordinaunce that commeth out of heauen, and not out of counſels, yea and geuen by God hymſelfe, and not by mans auctoritye: And now ſhall your grace ſuffer thys thynge ſo lightly to bee broken, becauſe men doe inuent a carnall reaſon agaynſt it & the deuill was neuer without a reaſon, but that proueth not the cauſe againſt Gods worde. King Saul had no ſmale reaſõ for hym, whẽ hee ſpyd ſaue kyng Agag & the beſt ſheepe and Drẽ to offer to God, was not this a reſonable cauſe, to ſaue the beaſtes to Gods honour, and to offer thẽ vp vnto God: was it not a goodly thinne to ſaue the kyng rather then to kill hym. What man will recken it euill to ſaue a mã: what man can iudge it euill to ſaue beaſtes, and that ſ beſt to offer them to God: Was not God beſt worthy: was not this a good conſideration: was not this a good intent:

Warnes exhorteth K. Henry the viij. to reſtore the ſincerite of Chriſtes holy word.

1. Reg. 15.

Reaſon and deuotion, being contrary to Gods will, is mere blyndnes & impiete.

Finally it is ten tymes better then the reaſon of the counſell is, and yet Saul with all his good reaſon, with all his good deuotion, with all his good purpoſe, with all his fatte beaſtes, is repelled of God for euer & all bycauſe hee ſtucke to his good intention & left the commaundement of God. Some men will thinke it but a light thynge whether they receiue ſ bleſſed bloud by it ſelfe, or els with the body: but as light as they thinke it, yet is it Gods word, yet is it Chriſtes ordinaũce, yet did the Apoſtles obſerue it, yet did the holy Church ſo fulfill it. And if ſ word of God were away, by reaſon it were but a light thyng to Baptiſe in water or in wyne, but the worde of God is open that it muſt bee done with water and not in wyne, and yet there is no cauſe why, but the worde of God.

Moreouer, by reaſon it was but a light thyng to ſay: Bee glad ſ daughter of Siõ, behold thy kyng cõmeth to thee ſitting on an Aſſe & on her fole. This ſaying by reaſon is not alonely ſimple, but alſo fooliſhe, to ſay that a kyng ſhal come riding on an Aſſe, yea and on a borowed Aſſe, and therof to make ſo much a doe as though it wer a notable thyng: who would not now mocke a kyng if hee ryd ſo ryde, notwithſtandyng all this, theſe bee the wordes of God, yea and alſo fulfilled in very deede of our maiſter Chriſt in his owne proper perſon.

Zacharie. 9 Math. 10.

Moreouer by reaſon, it was but a madde token that the Sauiour of the world Chriſt Jeſus was borne, to ſay you ſhal finde a young child wrapped in cloutes & layd in a cribbe, what is this to purpoſe: what is this to proue that the ſauiour of ſ world is borne: will not reaſon mocke this: when wil reaſon bee perſuaded by this token ſ Meſſias (whom all the Prophetes & all the Patriarkes haue promiſed ſo many hũdred yeares afore) was now borne: and yet this token came from heaue, yea and by the miniſtration of

Luke. 2.

The ſayinges and domges of Chriſt are not to bee iudged by naturall reaſon.

aungels and the shepheardes dyd beléeue ẏ word. Briefly by reason what bée all the articles of the fayth? where is Christ? where is remission of sins? where is ẏ lyfe to come? Reason mocketh all these thynges but yet they bée true, bycause alonely ẏ word of God speaketh them. Wherfore most noble and excellẽt Prince, loke on the word of God and not of blynde reason, and saue the honour therof, for it shal saue your grace at your most néede.

Furthermore I doe exhorte and require with all honour, yea and I doe cõmaunde in the vertue of Christ Iesus and his blessed word, all Dukes, all Earles, all Lordes, all maner of estates hygh and lowe, that will bée Christen men, that will bée saued by the vertue of Iesus Christes blessed
Iohn. 6. bloud, that they doe sée this ordinaũce of the God of heauen obserued to the vttermost of their power, and when soeuer that they will bée houseled, that they receiue the blessed Sacramẽt vnder both kyndes, and at the lest desire it with all their hart of their curates, and so desire it that they may bée discharged afore the immortall God of heauen whiche will not bée mocked nor auoyded with a damnable reasõ: but what soeuer thyng there bée that is agaynst the holy word of God, and the glorious ordinaũce (what collour so euer it bryng with it of holynes) let it bée a cursed and reckened of the deuill. This doth S. Cyprian learne vs saying, what thyng soeuer it bée that is ordeined by mans madnes, where by the ordinaunce of God is violated, it is whoredome, it is of the deuil and it is sacrilege. Wherfore fly frõ such contagiousnesse of men and auoyde their wordes as a canker and as pestilence. &c.

What soeuer is ordeined agaynst the ordinaunce of Christ, the same be accursed.

These wordes bée playne of all maner of men of what estate what dignitie, or of what honour soeuer they bée, and what collour of holynes soeuer they bryng with them. Wherfore in this present writyng I doe counsel and exhorte all true Christen men to take héede what they doe. The word of god is so playne in this matter that they can desire it no playner. It is no childes game to trifle with Gods worde: God will not bée trifled with nor yet mocked. But nowe to helpe more men that bée vnlearned I will assoyle certeine of their damnable reasons. The first is we will not geue it vnder that kynde of wyne, lest that there shoulde by negligence either of the Priest or of the receiuer, fall any droppe on the grounde.

Blynd reasons of the Papistes.

I aunswere, our Christ dyd know that such a chaunce might come, you can not deny it (except you will say that hée was not God, as you would not greatly sticke to doe, if you might haue maintenaunce) and yet notwithstanding dyd hée institute it in both kindes. Aunswere you to this. Moreouer, why doe not by this reasõ your owne priestes abstayne frõ the wine, séeing that this perill may also chaũce to them, as your cautelles of ẏ Masse doe graunt. Also if it bée a reasonable cause that you shal not kéepe Christes ordinaunce, bécause of auoyding of perilles, then may you take away all the whole Sacrament to auoyde perilles, for in receauing of it in ẏ kinde of bread, is ieopardous, least there remayne any crumme in the receauers téeth. This reasõ is as good as yours: so that now all the Sacramẽt in both kindes is taken away.

Furthermore, if you will auoyde all perilles, then may you géeue thys Sacrament to no man, for you cannot tell who is in deadly sinne, who not, for you know not their hartes: & it were a fore perell and greate more ieoperdye to geue the pure body of Christ Iesus into a foule soule, then ẏ a drop of bloud by negligence should fall on the ground, for there falleth but a drop, and here is ẏ whole body in a foulat place then the ground is. Also that may bée auoyded with good diligence and wisedome of the Priest, but that the sacrament shall alwayes bée receiued into a pure conscience there is no dilygence of the priest that can make it.

The Papistes finde faulte with gnattes, & swallowe Camels.

How thinke you now? now is all the whole sacrament & Christes blessed ordinaunce clearely taken away and all for auoyding ieoperdies and perrells

perells. Thus trifle you with Chriſtes holy worde, yea and yin your great and holy counsels. Other reasons my Lorde of Rochester bringeth that hée worthy of no solution: for hée doth but mocke & scorne and trifle with Gods worde. Hée bringeth ỹ myracle of ỹ fiue loues, where there is no mentiõ made of wyne, therefore lay men muſt hée houseled in one kinde: is not this madnes? What meane these men ỹ neyther feare God, nor yet bée ashamed of man? what is this to the purpose? Iohn. 6. Chriſt dyd a myracle of fyue loues, where is no mencion made of wyne: what is this to the sacrament? If the bread sygnifyed one part of the sacrament, what sygnifyed the 2. fyshes & they that were there. These 2. things muſt nédes signifye the other part. Also lay men did touch this breade. Moreouer in an other place, Chriſt geueth all onely wine. Therefore the sacrament muſt bée receiued in the kinde of wine al onely of the lay men. Bée not these goodly argumentes yea and that of bishops? it were madnes to aunswere to them.

Fonde argumentes made by ỹ Bysshop of Rochestr.

That by Gods worde it is lawfull for Prieſtes that hath not the gift of chaſtitie, to marry Wiues.

The cauſe that moued hym to write of this thing.

I Haue séene and heard in diuerſe countryes, where I haue béene, intolerable perſecutiõ agaynſt Prieſtes, that were compelled by weakenes of nature to mary wyues, for that intent that they might after Gods law, and mans law lyue an honeſt cõuersation in this world. For the which thyng, I say, they haue béene sore perſecuted, some cast out of their countrey, some drowned, some burned, and some beheaded: Finally, all the cruelnes that could bée excogitated againſt them, men thought it to litle.

Wherfore I, that recken my selfe a debtour, and a seruaunt vnto all mẽ in all thynges, wherein I may profite them, and specially in thynges that apperteins to inſtructiõ of their conſcience, hath taken vpõ me, in this cauſe to shew my litle and small learnyng: charitably desiryng thẽ that bée some thing yet againſt this thyng, that they will let them selues bée taught, and instructed by Gods worde, and not to set them selues obſtinately agaynſte the verity of Gods bleſſed worde For our Lord can easely beare and suffer, an vnwilled ignorauncs, but a peruerſe malice and a froward reſiſtyng of his veritie, can hée not suffer, but thereunto is hée a mortall, and an extreme enemy.

Wherefore let men conſider, that if this article doth stand with Gods worde, & with Chriſtes holy doctrine, that if then they reſiſte, and set them selues agaynſt it, how that they doe reſiſte God, the which no man is able to performe. Certaine men there bée, that of a very peruerſe, froward, and obſtinate mynde, doth set them selues agaynſt this article & other moe. And will in no wise admit either reason, or learnyng, but ſtill remaine in their old errour, that they haue conceiued in their braynes, whiche is neither grounded in Gods holy worde, nor yet in the holy conuerſation, or lyuyng of bleſſed and vertuous mẽ. Vnto these men will I write nothyng, bycause I will not trouble them, and bycause I would bée loth to bée torne with dogs téeth, or elles to caſt pearles before swyne.

Two sortes of men.

An other sorte of mẽ there bée, that doth not admit this article, by the reason that they bée ignorant in Scriptures, and know not the very grounde therof, but alonely are led by an old cuſtome, that they haue béen brought vp in. Yet neuertheleſſe they are not obſtinate enemyes vnto the veritie, but would gladly geue place to learnyng, *Math. 7.*

nyng, and reaſon. And all that they doe, is to ſearch with a ſober meȝkenes, what ẏ truth is. The which thing they are glad to embȝace, as ſone as it is layde to them. Unto theſe men is my wȝityng, and my labour ſpent: whom I doe charitably beſeche, that they will fauourably, and indifferently iudge this my wȝityng. This doe I bynde my ſelfe, to pȝoue this thing (by Gods grace) out of Chriſts holy wozde, by the ſayinges of holy Doctours, by the authozitie of authẽticall ſtozies, by the examples, & pȝactiſe of holy and vertuous men. And if I doe not this, I will bee contented not to bee beleeued, which thyng, if I can perfozme, I thinke all reaſonable men will geeue credence to mee.

Finally, and laſt of all I will ſhew thoſe reaſons, and authozities, wherby that the Pope hath bounde hys Pꝛieſtes to keepe (as hee calleth it) pure chaſtitie. And in concluſion, after my pooze learnyng, I will aſſoyle all thoſe Scriptures and reaſons, and pȝoue that in this thyng they cã haue no place. Unto the perfozmyng of the whiche, Jeſus of his infinite mercy graunt me of his holy ſpirite. Amen.

FIrſt cõmeth bleſſed Saint Paule, whom the Church of God hath alwayes had in reuerence, and hee appȝoueth this doctrine of mine, ſaying:

1. Cor. 7. Let euery man foꝛ auoyding of foznication haue his wife, and euery woman haue her huſband. Marke how bleſſed S. Paule cõmaundeth, where as any daunger of foznication is, that euery man in auoyding of vicious lyuyng, ſhould take a wife. Here is no man excepted, foꝛ the text is foꝛ euery man, and ſpecially foꝛ them, that can not lyue ſole. Unto thẽ it is a ſtreight commaundement to marry: there is none other remedy ozdeined of God to auoyde foznication, but mariage. Yea, and if there were ten other remedies mooze then mariage, yet muſt mariage bee as lawfull as they to bee vſed, yea and a great deale mooze, ſeeyng, that it is ſpecially appoynted of God, foꝛ a remedy in this caſe. Foꝛ as foꝛ all other remedyes (as faſtyng, watchyng, labouryng, chaſtiſing of a mans body) though they bee lawfull, laudable and good, yet bee they not appȝopꝛiately, and onely appoynted of God, to bee remedies againſt foznication: as bleſſed S. Paule doth here appoynt mariage foꝛ to bee.

Pꝛieſtes are mooze bounde to mary foꝛ auoyding vicious liuing thẽ to other chaſtiſing of theyꝛ body, ſeeyng that is Gods ozdinaunce ther unto appointed.

Wherefoꝛe if it bee lawfull foꝛ Pꝛieſtes foꝛ to faſt, and watch, to auoyde foznication, it muſt needes bee mooze lawful foꝛ thẽ to marry wiues, if they bee in daunger of foznication. Foꝛ mariage in this caſe, is not alonely commaunded of God, but it is appointed of God foꝛ an eſpeciall, and ſingular medecine foꝛ this diſeaſe. Marke alſo the occaſion that S. Paul had to wȝite this text to the Cozinthians. There were certeine men amõg them, that reckened it an holines, and a perfectiõ (as certeine mẽ doth now, foꝛ Pꝛieſtes) that Chꝛiſten mẽ ſhould lyue ſole without wiues, as the text declareth. It is good foꝛ a man, not to touch a woman. Now doth bleſſed S. Paule aunſwere to this holy hypocriſie on this maner: To auoyde foznication, ſayth hee, notwithſtandyng your holyneſſe, let euery man mary a wyfe.

Now, if bleſſed Saynt Paule had thought it vnlawfull to marry foꝛ any Chꝛiſten man, then would not hee haue ſayde: Let euery man marry. Marke alſo, that it is not agaynſt the perfection of any Chꝛiſten man foꝛ to marry, but hee is rather bouñde to marry, if hee haue not the gifte of chaſtitie.

Farthermooze, note that S. Paule neither biddeth them, that thought it holynes to bee vnmaryed, to faſt, oꝛ to labour, oꝛ to weare heere. But alonely to marry, as who ſhoulde ſay, God hath ozdayned and appȝoued a lawful and a laudable remedy againſt your ſickneſs. My doctrine is, that you ſhall heare your God, and vſe to your comfoꝛte, thoſe creatures & remedies with thankes geeuing, that God hath appointed, and therewith bee you cõtent, and recken not your ſelues wyſer then God, in helpyng and curyng your diſeaſes. Foꝛ nothing can bee vnlawfull that God doth allowe, and

pȝoue.

proue. And for vsing of Gods creatures and his ordinaunces, in tyme, and place requisite, can no man bée blamed béefore God. But for refusing of Gods remedies, whē they bée necessary, let no man thinke, that hée shall auoyde Gods daunger.

As for an example: Hée that wyll not eate and drinke when hée is hungry and thirsty, but excogitateth some other remedie of his owne brayne, so long that hée bringeth himselfe in vtter destruction: let no man doubte, but in this case before God hée is a murtherer, and an homicide. I thinke there is no learning to the contrary. Wherefore I woulde that mē should well remember themselues in thys case, & thinke not that they cā inuent a thyng more pleasaunt vnto God, then hée can doe hym selfe. His pleasure is best knowen vnto himselfe. For this cause, I iudge it lawfull for euery Priest that hath not the gift of chastitie, to vse the remedy that God hath ordayned, and also sanctified. Blessed S. Paule saith, that mariage is honorable, and the bedde of them is vndefiled: but fornicatours, and aduoulterers God shal iudge. Marke that S. Paule caulleth it honorable, and a cleane thyng. What presumption is therefore in vs, that recken it a dishonour, and vncleannesse for priestes to vse maryage? God sayth, hée shall iudge whorekéepers and aduoulterers: but not them that bée maryed. Wherefore yet agayne, after ẏ doctrine of S. Paule, I exhorte all Priestes that can not liue chaste, to receiue Gods remedie with thankes. This is S. Paules doctrine, where hée sayth, I woulde that all men were as I my selfe am. But euery mā hath his proper gift of God, one after this maner, an other after that. I say vnto the vnmaryed men and wydowes, it is good for them, if they abide as I doe. But and if they can not abstaine, let them mary. For it is better to mary then to burne. I can not deuise a clearer text for my purpose then thys is. Saint Paule woulde that euery man had the gifte of chastitie. But in as much as all men hath not one gift, therefore sayth S. Paule, must euery man vse himselfe after his gifts. And hée that hath not the gifte of chastitie, S. Paule wyll plainely, that hée shall mary. Hée sayth not, that hée shal chastice himselfe wyth labour and wyth payne, to remedye that weakenes, though I woulde bée contente for my parte gladly, that men shoulde proue all maner of lawfull remedies, to helpe them to lyue sole. But then, if they can not so continue, I wyll in no wise that they shall refuse maryage, as a thyng vnlawfull and filthy: but rather vse it, and proue it at the least wise, as they haue done other remedies, that they haue inuented, séeing that God hath iustituted this, as a thyng that hée iudgeth for a lawfull and principall remedy. But note, that S. Paule sayth, it is better to mary, then to burne. S. Paules meanynge is, that if man hath not the gifte to extincte the burnyng, and ardent desire of nature, that then hée must mary, rather then bée subiecte vnto such concupiscence. S. Paule sayth not, rather mary then to kéepe whores. But hys will is, that wée shoulde bée so farre from all whoredome, that wée should not suffer our selues so much as to burne. The whiche precéedeth all whoredome, and is lesse in very déede then whoredome. And yet S. Paule wylling vs to auoyde this lesse thing, commaundeth vs to mary: how much more to auoyde open whoredome, & abhominable and detestable vncleannes, that is now vsed shamelesse in the worlde?

Hebr. 13.

1. Cor. 7.

It is not sufficient before God to auoyde S. Paule with a light and a vayne solution.

I doe not reproue that Priestes doth lyue sole, I had rather thereto exhorte them. But this I detestate, that men had rather suffer, and allow priestes to liue in whoredome, and in all abhominable fornication, then for to vse that lawfull remedy that God hath both ordayned and sanctified. Wée haue no mention in any storye, that euer any Priest was burned for kéepyng of whores, but for mariage, we haue séene, and doe sée dayly, how cruelly and violently men doth persecute them, as though Gods blessed ordinaunce were rather to bée extincted

Whoredom is lawful in no case, but mariage is lawfull in diuerse cases, ergo mariage must rather bee alowed then whoredome.

and

and abhorred, then that thyng, ẏ both God, & nature reprooueth. Where is there one man in England, that hath ſo great loue, and reuerence to the holy ſtate of Matrimony, that hée ſhould kéepe a maryed Prieſt in hys houſe? But Prieſtes that lyue vnlawfully agaynſt Gods law, and mans law, and agaynſt all honeſty, and morall vertue, bée in euery mans houſes & company, and rulers, and coũſellers, and controllers. Alas for pitie, what ſhall I ſay to the affectiõs of mens hartes, that thus can winke (I will not ſay allow) at ſuch abhominable thynges. Yea, and the ſelfe ſame men ſhall bée moſt extreme, and cruell vnto a poore ſimple Prieſt, that of a good hart towardes Gods ordinaunce, maryeth a lawfull wife. This Prieſt, I ſay, ſhall neither haue meate, nor drinke of thẽ, nor yet no office of charitye. But the other ſort ſhalbée exalted, and ſet vp in all honour and kept in reuerence and eſtimatiõ. And why? Bycauſe as they ſay they bée good and cleane felowes, and loueth a péece of fleſh well. Theſe blaſphemous wordes haue I heard diuerſe tymes and many. And men ſit and laugh at them, & haue a great reioyſing in them. So ſore is Gods holy ordinaunce, & a morall vertue, & godnes extincted in mens hartes.

O Lord God, and thy mercy were not, how were this world able to cõtinewe, that thus abhominably, and ſhamefully iudgeth of thy halowed, & ſanctified workes? But oh Lord haue thou mercy, and pitie on vs, for the ſwéete bloud of thy ſonne Chriſt Jeſus. Loke not on our ſynnes, oh lord God, for who is able to abyde in thy ſyght. But Lord of thine infinite mercy, ſend downe thy ſpirit into ẏ harts of thy people, that they may bée taught better to iudge of thy heauenly, and Godly inſtitutions. Amen.

To our purpoſe. Other articles that I haue written of, bée ſomething harde, and obſcure, ſauing all onely to theſe men, that bée learned. But as for this article, méethinke it is ſo playne, that I meruayle how any mã ſhould doubt in it. For doubtles it néedeth no learned iudge, but onely a Ciuell, and a morall good man, that is indued with reaſon and equitie. For ſurely mine aduerſaries doth not earneſtly defend pure, and cleane chaſtitie, for they know how fewe prieſtes there bée, that kéepeth their chaſtitie. Yea & they know how ſore they haue punyſhed thoſe men, that hath broken theyr chaſtitie. So that they doe not defend chaſtitie, but rather fylthines, and abhominable lyuing. In ẏ which the moſt part of the ſpiritualtie doth liue. Of this I will bée reported to the recordes of the kinges courts, and alſo to their owne recordes. in ẏ which (if they ſhould bée ſerched) ſhould bée found an innumerable ſort detected of vncleanes. Theſe matters bée open, notwithſtanding I am right ſory to rehearſe it, but I am compelled, ſeing there is ſuch intollerable violẽce vſed agaynſt thoſe poore mẽ that marry, becauſe they would not all onely lyue vertuouſly béfore God, but alſo morally before the world.

I write not agaynſt thoſe Prieſtes that cã, and doe lyue chaſt, but I rather exhorte thẽ ſo to continue,

Let thoſe men at the leſt marrye wyues ſeyng they doe not, nor can not lyue chaſt.

Now let men all onely vſe reaſon in this caſe, and make compariſon betwéene theſe two manner of lyuings, and conſyder which of them doth bécome a polytike order, and a common wealth beſt. Whether is it after reaſon better for mé to defile ſhamefully, other mens wyues, other mens daughters, and other mennes maydens, that no mans ſeruaunt ſhould bée in ſafegarde for mé? or els that I ſhould marry a wyfe of myne owne, as other noble kinges, and Dukes, and other good men of the world hath done, and doth dayly, and ſo to continewe my lyfe with myne other neighbours, after this mãer of good neighbourhod? Let men heare without malyce iudge indifferẽtly. Bleſſed Saint Paule proceedeth farther with this matter, and proueth clearely, that no man ought, or can bée bound to bergynitie, farther then ẏ gift of God doth ſtrengthẽ hym. Thus hée ſayth, as cõcerning birgins, I haue no precept of the Lord, but all onely I geue you my councell, for I thinke it good by ẏ reaſon of this preſent neceſſitie, that a man ſhould lyue ſo. As hée would ſay Vnto bergynitie I can not binde you,

No man doubteth, but a greate many doth thus lyue, the whiche bee greate perſecutors of maryed Prieſtes, I would deſire them not to proue my pacience to ſore. For I know theyr names, and ſome of theyr children. 1. Theſſ 4.

farther

farther then your gift is, nor I doe not recken it a thing necessary to wyn heauen by. For heauen is neyther the price of virginity, nor yet of mariage. But all onely I reken verginitie, a good, and an expedient thing to liue quietly by in this world. For in mariage is many thinges ỹ doth distracte, and disturbeth a mans mynde. That this is S. Paules meanyng, it is wel proued by ỹ texte that followeth. If a virgin doth marry, she doth not sinne but shee shall haue much tẽptation in the flesh. That is to say, many occasyons of disquietnes. But I (sayth S. Paule) would gladly spare you from such occasions, for I would haue you without sorowe. And shée that is vnmaried, hath no care, but how to serue God. But shée that is maryed, hath much care, and sorowe, how shée shall dispatch all worldly busines.

Maryed men shall testifie that Virginitie is a quyet lyfe.

Mariage hath a greater crosse, then virginitie.

So that S. Paule doth clearely declare his meaning, how that virginity is no nearer way to heauen, then mariage is: sayyng that all onely an vnmaried person hath not so many occasyons to bée disquieted, as a maryed hath. Wherefore you shall marke of this text, Fyrst that S. Paule hath no commaundement to binde men to chastitie.

Now commeth it not therefore, ỹ the Pope compelleth all those men ỹ will bée Priestes, fyrst to forsweare mariage, and to vow chastitie? There is no learning, that is able to proue, how that the pope cã make more preceptes of God, then blessed S. Paule could doe. Furthermore, what auctoritie hath the Pope to bynde vs to any thyng, that God, and his holy Apostles hath left frée? All learned men that euer wrote, doth graunt, ỹ there bée two manner of thinges in this world. Some bée called, *Res necessariæ*. Thinges that bée necessary, and must bée done, bécause that God hath commaunded them. And these things no man is able to make indifferent, but they must nédes bée necessarily done. Other thinges there bée, which lerned mẽ cauleth, *Res mediæ*. thinges that bée indifferent: and these may bée done, and may bée left, without sinne.

Dist. xxxi. ca. ante triennium.

Res necess.

Et res mediæ.

Now is the nature of these, contrary to the other, for they can not, nor may not bée chaũged into thinges necessary. For that is agaynst their nature, as S. Paule declareth to the Romans and in other diuers places. Roma. 14.

Now is this of trueth, that virginitie is a thyng of him selfe by Gods ordinaunce indifferẽt, and may bée vsed and left without sinne. Wherefore it standeth with no learnyng, that mãs law should chaũge the nature of this thyng, and make it vnto any man a thyng necessarie, whereas after gods commaundement, it is a thyng but indifferent. For that were as much, as both to chaunge Gods ordinaunce, & also ỹ nature of the thing. The which stãdeth with no learnyng. For as the Pope, and all the world can not make of Gods commaundement a coũsell: no more can they of Gods counsell make a precept. Wherfore I cõclude out of blessed S. Paule, that no man ought to vow chastitie, farther then God hath geuen hym the gift. For if chastitie were a thyng that could bée obtayned, and kept through vowyng, then were it not the gift of God, but the gift of vowyng, the whiche is agaynst our maister Christ, and also agaynst blessed S. Paule.

Virginitie is a state indifferent.

Chastitie is Gods gift.

Math. 19. 1. Cor. 7.

Farthermore, let euery man now thinke in him selfe, séeyng that blessed S. Paule had no commaundement ouer chastitie, nor yet would geue any commaundement, whether that it bée the surest way, and the lawfullest to folow the Popes commaundement, or els to folow blessed S. Paules doctrine: the which knew the perfection of virginitie, and also what dyd bécome Priestes for to doe, as well as the Pope doth.

whether it bee better to folow S. Paule, or the Pope.

Moreouer, if men will iudge those Priestes, that will marry, whiche folowyth S. Paules counsell, & doctrine greuously for to sinne, and for to bée heretickes: Why should they not rather iudge those men more greuously for to sinne, & to bée ten tymes worse then heretickes, that folowyth the popes commaundement in not maryyng? Is not S. Paules doctrine as lawful to bée kept, and as farre from

ſinne, as the Popes cõmaundements bée? Or is not S. Paule of as great auctoritie in the Churche of God as the Pope is? I thinke yes. Note alſo, that S. Paule would not bynde the Corinthians to virginity, bycauſe hée would not tangle them in a ſnare, but alonely hée exhorteth them to virginitie, as vnto an honeſt & comely thyng, that they might ỹ more quietly ſerue God. Upõ this ſame text, ſayth Athanaſius, that the Apoſtle would compell no mã to kéepe virginitie agaynſt his will, nor hée would not make virginitie a thyng of neceſſitie.

1.Cor.7.

Athanaſius.

1.Cor.7.

Wherefore it muſt nœdes folow. Firſt, that the Pope byndyng men to virginitie, doth lay a ſnare for them, & doth nothyng els (except they haue the gift of chaſtitie) but bryng men in daunger of damnation.

Secõdarily, hée maketh a thyng of neceſſitie, that ỹ holy ghoſt in bleſſed S. Paul durſt not, nor would not doe.

Thyrdly, that thyng that S. Paule reckened onely to conduce, and helpe to quietnes in this preſent lyfe, that ſame thyng maketh the Pope a Sauiour, and a helper to heauẽ, the which is a great blaſphemy to Chriſtes holy bloud, and alſo a peruerſe vſing of Gods bleſſed creatures.

Now let euery Chriſten mã iudge, if this bée charitably done of the pope, yea, whether hée hath authoritie this to doe or not? Let no man, I beſeche hym iudge in this matter after parcialitie, but euen as hée will aunſwere béfore God.

After this bleſſed S. Paule goeth farther, as cõcernyng them that haue a purpoſe, & a promiſe between, God and them, to kéepe their charitie: hys wordes bée theſe: Hée that purpoſeth ſurely in hys hart, hauyng no nœde, but hath power ouer his owne wil, & hath ſo decréed in his hart, ỹ hée will kéepe hys virginitie doth well. Here note firſt, that S. Paule compelleth no man to vow, but hée letteth euery man ſtand to his owne will.

Athan. legit. Et iudicauit in eor de ſuo ſeruare virginitatem ſuam.

Farthermore, bleſſed S. Paul willeth what ſoeuer hée bée, that decréeth in his hart to kéepe virginity, that hée muſt firſt conſider, whether it lyeth in his power to kéepe his decrée or not. If it bée in his power, then ſayth S. Paule doth hée better to kéepe his virginitie, thẽ to marry. But if it lye not in his power to bée chaſt both body & ſoule, then willeth S. Paule that hée marry. Note here, that S. Paul, notwithſtandyng mans decrée, and purpoſe which hée made to kéepe virginity, willeth that hée doe marry, if hée cã not kéepe his decrée & purpoſe. How cõtrary is this to the popes doctrine, whiche rather ſuffereth his Prieſtes to liue in all vnclennes, by ỹ reaſon of their fooliſh promiſe made vnto hym, then hée would ſuffer them to marry wyues after S. Paules holy doctrine. Yea the Pope is not aſhamed, more cruelly to puniſhe a poore woman for marying, then hée doth, if ſhée were a whore. For a Nunne if ſhée marry (ſayth hée) ſhall neuer bée admitted to receyue the bleſſed Sacrament of Chriſt. But if ſhée bée an whore, then (ſayth hée) may ſhée after penaunce, bée admitted to the Sacrament. What is abhorryng of Mariage, if this bée none? For to compare it, yea and to make it worſe thẽ whoredome? what if ſhée haue vowed chaſtitie & hath ſhée not alſo vowed to flye fornication? Now is ſhée bounde vnto virginitie, but by mans law. But for to auoyde fornicatiõ, and whoredome, is Gods commaundement. Wherefore ſée how hygh that the Pope will ſet hym ſelfe aboue God and his holy ordinaunce.

Bleſſed S. Paule diſpenſeth with vnlawfull vowes.

xxxij q.e. de filia, in verbo de filia.

Theſſ.4.

Furthermore S. Paule ſayth, that the will of God is, that we ſhould abſtayne from fornicatiõ, and that euery one of vs ſhould know to kéepe his veſſell in ſanctifiing, and honour. Marke S. Paules saying: Firſt, that it is the will of God, that we ſhould abhorre fornication. Who will now reſiſte the will of God? & not regarde the thyng that God will haue done? I truſt no Chriſten man. Furthermore the will of God is, ỹ euery man ſhould kéepe his veſſell in honour. Now if Prieſtes bée men, and haue not the gift of chaſtetie, then are they bounde to regard this commaundement. For hée ſayth, euery man.

Marke alſo, that bleſſed S. Paule calleth

calleth the vessell of maryed men honorable and sanctified. Wherfore thē should it bee vnlawful for a priest to vse a sanctified, & an holy vessell? To possesse other mens vessels in vncleanes is agaynst God, and man. But it is lawfull for any man here by this text, to possesse a vessell of hys owne, the which God hath sanctified and honored. How can man now for any occasion curse that thyng, that God hath sanctified, or make it vncleane, that God hath purified.

1.Tim.4. S.Paule hauing ỹ spirite of God did prophecie, that there should come men in the latter dayes, which should forbid men to marry, and these men should speake lyes in holy hipocrisie. Nowe marke the texte. Men shall forbyd marryage, and that in the latter dayes. The trueth is, that no mā hath forbidden any certayne state of men to marry, but the Pope onely. Wherefore this texte must nedes touch his kingdome, seing that hee is also in the latter dayes. There were certayne heretickes called Taciani, which did condemne fully and wholy all maner of marryage. And though Sayne Paule speaketh against them, yet in very deede the Popes doctrine is not excepted, seeing it is contayned in these latter dayes. For though there were twenty heresies more thē Taciani, yet must the texte bee applied agaynst them all, that doth cōdēne, or despise mariage, in the whole or in the parte. For the text is against them all that doth forbid marryage, and specially in the latter dayes.

Taciani.

The Pope forbydeth mariage.

But hee that doth forbid his priests to marry, doth forbid for so much mariage: therefore the texte maketh agaynst the Pope. Note also, that these men that shall forbid marlage, shall haue an holy colour of hypocrisie. Now hath the Pope forbidden hys Priestes to marry, vnder the colour of holynes, bēcause (as hee sayth) that his Priestes must bee pure, and cleane: As who shoulde say, that maryage were vncleane and vnpure for priestes to vse. What can bee holy hypocrisie, if this bee not hypocrisie? Here is the holy and pure institution of God condemned, as a thyng vncleane for his holy Priestes to vse. Moreouer, the Taciani did not forbid mariage vnder the colour of holynes: but they said it was fully, & wholy an vnlawfull thynge. The which doctrine had no maner of colour. But the Pope sayth, that mariage is good and laudable in it selfe, but his priests bee to pure, and to holy for to vse that simple thyng. For it is not a thynge (sayth hee) that doth become ỹ state of perfecte mē, but it belōgeth to weake & vnperfect men. Now iudge good reader, which of these heresies, eyther Taciani, or Papacy doth pretende ỹ greatest colour of holynes? And yet I am sure ỹ the holy Ghost in S. Paul, did speake both against the greatest, & also smallest hypocrisie. For hee alloweth no maner of fayned holynes.

There were other certayne heretikes called Marciani. These did receiue no man to bee a Christen man, excepte hee woulde refuse mariage. Marke what diuersitie is betweene these heretickes and the Popes learning. The Pope receiueth no priests except they forsweare maryage. The Marcianites, they receiue no man to bee a Christen man, excepte hee forsweare maryage. So that there is no diuersitie betweene the heretikes and the Pope, but that these heretikes doth except a greater number then ỹ Pope doth, and speaketh more generally: but the thynge is all one. For the Marcianites iudgeth mariage vncleane for their sorte, and so doth the Pope for his sorte. Farthermore, Marcian sayth, that among Christen men may bee no temporal marryages, but all coniunctions must bee turned vnto a spirituall mariage. And the selfe same thing saith the Pope of his Priestes. Wherefore seing that they doe graunt how that blessed S. Paul, and also holy fathers hath condemned this heresie of Marcian, it must nedes also folow, that the opinion of the Pope is lykewyse condemned. But yet paraduenture here will bee sayde, as Doctour Eckius, and other mē writing of this matter sayth, how that the Pope doth not condemne marryage, but hee causeth men alone-

The Marcianites & the Pope, all one.

Dist. xxxi. ca. lex.

1.Tim.4.

Obiectio.

The Pope compelleth mē to vow, and for ſo much hee forbiddeth maryage.

ly to kéepe their vowe. I aunſwere, that thys is but a ſmall euaſion. For firſt the Pope cōpelleth them, if they wyll bée prieſtes, to vowe, and to forſweare maryage. For if there were no ſtatute made béefore of the Pope, that all prieſtes ſhould forſweare maryage, then ſhoulde there no vowes bée made of prieſtes againſt mariage, but the thing ſhoulde bée frée. So that the vowe commeth out of the Popes decrée & prohibition, and not the decrée out of the vowe. Therfore ỳ prohibition goeth béefore the vowe. Wherfore this euaſion can haue no place.

A good example agaynſt the Popes practiſes.

Take an exāple. The Emperour maketh a ſtatute, that no man ſhalbée admitted into his ſeruice excepte that hée firſt ſweare to bée an enemy vnto the kyngs grace of England. Is not now the Emperour firſt an enemye vnto the kynges perſon, and then alſo a forbydder of loue and fauour, towardes the kinges grace of Englād? I thynke hys grace wyll take this acte none otherwiſe. For though hée doth not, nor can not make all men the kynges enemies, yet hée maketh all that appertayne to hym, to bée the kinges enemies. So lykewiſe the Pope, though hée doe not forbid all men maryage, yet hée forbyddeth as many as will bée Prieſtes. Yée, and hée will admitte no man to bée prieſt, excepte hée firſt forſweare maryage. So that ỳ vow is firſt made, ere that that prieſthode is géeuen.

Now if hée were not an enemy in very déede vnto maryage, what ſhoulde moue hym to compell hys prieſtes to forſweare maryage? why doth hée not as well bynde all hys Prieſtes to maryage, as hée doth to chaſtitie? Yea, why doth hée not at ỳ leaſt kéepe hymſelfe indifferent, and neither make decrée againſt mariage, nor agaynſt chaſtitie? But the very trueth is, that all the protectours of vncleannes & filthy liuing, doth know very well, that this ſolution is of no ſtrength or valure. For in very déede their hartes doth recken matrimony vncleane and vnpure: and though they wonlde now make a gloſe, yet their owne lawes, ỳ which hée ſprong out of their hartes, doth ſhewe how much they holde of holy & vnpolluted matrimony. The pope doth cal clarks ỳ bée maried, *impios*, ỳ is, wicked, curſed, vncleane, filthy, and all ỳ nought is. Alſo in an other place, Hée cauleth the matrimony of lay men, a fleſhly, and carnall thyng, and the chaſtitie of his ſpiritualtie, hée cauleth ſpirituall maryage. What ſaith Marcian more then this is? Is not this abhominable doctrine? thus ſhameles to ſpeake of holy and ſanctified matrimony? and to call it fleſhly and carnall? And yet hée is not thus content, but hée cauleth ỳ maryage of prieſtes ſinne, and defenders of the ſame, *ſectatores libidinum*, the folowers of filthy luſtes, *preceptores vitiorum*, the teachers of vice, *laxantes frena luxuriæ*, géeuing libertie to lecherye. Tell mée, if any man woulde ſpeake and repraue ỳ whores of the ſtewes, what other wordes could hée vſe agaynſt them more ſhameful then theſe? And yet they wil not bée noted to condemne matrimony. What miſchiefe can not the deuill cloke, if men woulde beléeue hym.

Diſt. 32. c. Erubeſcant.

D. 31. c. lex.

Diſt. 82. c. Plurimos.

But farthermore, let vs ſée, how holy, and bleſſed that hée reckeneth matrimony for to bée, by the reaſon of honours, and rewardes, that hée geueth vnto prieſts that marry. Firſt, ſaith hée, if a Prieſt doth marry of ignorance, by the reaſon that hée knew not the ſtatute of the pope, forbidding prieſtes to marry, that then this prieſt ſhalle forſake his wife, and then ſhall ſo continue without any farther promotion, as long as hée lyue. And if there bée any Prieſt, that will defend his mariage, by the example of the Prieſtes in the ould lawe, hym doth the Pope priuate of all maner of Eccleſiaſticall honour for euer. Moreouer hée ſayth, that if any ſpirituall mā doth after this decrée marry, then his ſinne ſhall neuer bée forgeuen hym, nor they may neuer afterward handle the bleſſed ſacramēt, becauſe that mariage is a fylthy, and a foule concupiſcence ſayth hée.

Ex. ſt. 82. c. Quia aliquanti.

The popes lawes agaynſt maryage of Prieſtes.

New deuiſed ſinne agaynſt the holy ghoſt, helpe God.

Now iudge indifferently Chriſtē reader, if this bée not diſpiſing of holy matrimony, thus ſhamefully to ſpeake of it, and ſo cruelly to handle them, that

holy-

holyly doth liue in it, hauing nothing for hym, but a lousy decree of Pope Siricius. So that men may perceaue clearely, how that hee byndeth not his prieſtes, by the reaſon of their bowe, as his protectours doth ſay, but by ỹ reaſon of the ſtatute, that Siricius had made afore the prieſtes had bowed any chaſtetie.

1.Tim.3. S. Paule, when hee ſhould order ſuch byſhoppes, as ſhould bee in the Church of God irreprehenſible, among all other thinges hee would that hee

Tit.1. ſhould bee a man of one wife, hauing children well brought vp. Here Saint Paule alloweth hym one wife.

How commeth it then, that men ſay, that a Prieſt ſhall haue no wyfe? How agreeth this one, with none? Men muſt at the leaſt wayes graunt, that S. Paule dyd not recken mariage vnpure, & vncleane for a byſhop, for if hee had, hee would not haue graũted hym one wife. Yea moreouer hee ſpeaketh of his children well brought vp, in the which hee admitteth, and alloweth, the coniunction, and copulation betweene them two, for to bee godly, and vertuous. Hee hath other eyes to looke on the bleſſed, and holy coniunction, which is betweene man, and wyfe, then the Pope hath. For the Pope reckeneth it fylthy, and not ſeemely, that a Prieſt ſhould with his holy handes touch a womans body, & with the ſame handes to conſecrate ỹ holy ſacrament. Oh Lord God, what cã not the deuill bring to paſſe? what abhominable holynes of hypocriſye is this? to recken a Prieſt vnpure, and vncleane, becauſe hee hath vſed hym ſelfe in Gods holy ordinaunce? Is not this as much to ſay? God thou art an inuenter, and ordayner of that thing that maketh men vnpure, & vncleane? thou art the auctour of this vncleanes? For hadeſt thou not inſtituted it, ſo had men not vſed it?

Children bee not gotten with looking on women only.

The Pope alloweth his prieſtes to keepe whores, but cannot abyde that they ſhould haue an honeſt wife.

Alas how fayne would I chide. I could here ſay ſome thing, If I would but I may not. Neuertheles it greeueth mee, for I can not tell where to vſe euell wordes, if I ſhall not vſe thẽ againſt ſuch abhominable, and execrable hereſye as this is. But yet I pray you one worde. Why bee not your hãds defiled for handeling of whores fleſhe? Is whores fleſh ſo cleane? that Prieſtes may handle it? and the fleſhe of an honeſt, and a good woman ſo vncleane, that Prieſt muſt bee burned for handeling of it? Fye on the, deuill. Thinkeſt thou that men hath neyther reuerẽce in their hartes toward God, nor yet reaſõ to iudge of theſe things? What can bee ſhameles, if this thing ſhall bee thus alowed amongeſt Chriſten men? Here bee all honeſt women and that in honeſtie, abhorred & deſpiſed, and whores in compariſon of them, bee ſanctified, and bleſſed. But oh thou Lord God, I doe yet beleeue that thou wilt once bee reuenged of this diſhonour, & ſhamefulnes. Moreouer, why doth not oppreſſion, and violence, and theft, defyle Prieſtes handes, as well as mariage? What hath pure matrymonye offended, that it alonely ſhould defyle prieſts hands, and all other maner of vices, and vncleanenes, doth nothing contaminate them. But alas for pitye, how blindly doe we iudge of this holy ordinãce, and inſtitution of God, that thus doe blaſpheme it?

Burne all Prieſtes that bee knowen for open whore maſters, & benefices will bee thẽ better chepe And I will recken you then earneſtly to defend chaſtitie.

What will men ſay to bleſſed S. Paule, where hee ſayth, Haue we not power to lead about a ſyſter to wife, as well as the bretheren of the Lord, and as Cephas? I will not diſpute, whether that Paule had a wife or not But this I am ſure, that this text doth clearely proue, and that after ỹ mind of great doctours how that Peter, & other Apoſtles had wiues. Wherefore then ſhould it bee vnlawfull for our prieſtes to marry? Bee our prieſts holier thẽ S. Peter & other Apoſtles? Or is mariage now more vnlawfull, then it was then? But peraduenture here will bee ſayd, that the Apoſtles had wiues before ỹ Chriſt dyd chuſe thẽ, but afterward they forſoke their wyues, and folowed Chriſt.

1. Cor. 9.

A great blaſphemy agaynſte Chriſt and his holy Apoſtles.

To this I anſwere, that it is not inough ſo to ſay. For ſeeing that they haue graunted, how the apoſtles had wiues, whẽ they were cauled, it ſtandeth with reaſõ, that theſe men ſhould proue by an open ſcripture, that the

Apoſtles after theyr caulyng, dyd forſake theyr wyues. Yea, I wyll goe farther wyth them, and ſay playnely, that is an abhominable lye, & a great blaſphemy agaynſt God, and his holy Apoſtles, to ſay that they had forſaken theyr wyues. For our M. Chriſt taught them not to forſake their wyues, but in any wyſe to kæpe thē, ſauing alonely for fornication. Now is the election vntō Apoſtleſhip, neyther fornication, nor yet like vnto fornication. Wherefore I ſay boldely, that it is a falſe lye agaynſt the holy Apoſtles, to ſay that they forſoke their wyues. Also this ſame place of S. Paule doth proue it a falſe lye. For S. Paule ſpeaketh, how S. Peter after hys Apoſtleſhyp, and alſo other diſciples of Chriſt, caryed theyr wyues about wyth them, when they went a preaching. Wherefore it is but a lye, to ſay, that they had forſaken them.

Math. 19.

The Apoſtles forſooke not their wiues as men dreame.

Now Chriſten reader, here haue I performed I truſt, one part of my promiſe, that is to ſay, I haue proued this article of myne by Gods holy worde ſo playnely, that no man (I truſt) can or will deny, but that theſe Scriptures bæ ſufficient to moue me and al other mē to bæ of this doctrine that I am of. The ſecond part of my promiſe was to proue this alſo by holy doctours. Vnto the which, I will now prepare my ſelfe.

But afore all thinges, I louingly, and charitably, deſyre the reader to ſet apart all partialitie and malice, and to iudge indifferently of my doctrine, as hæ will aunſwere at ỹ dread full day of dœme, and not to refuſe that thyng that is truth, for hatred, or diſpleaſure of my perſon: For ſurely myne intent is neyther to hurte, or harme, nor yet diſpleaſe (as much as lyeth in mæ) any perſon. And though I haue in tymes paſt, ſomwhat behemently written agaynſt thoſe thinges that I thought errours: yet would I require hartely euery man to weye euery thyng indifferently by hymſelf, and conſider how I haue taken vpon mæ, not to enuey agaynſt any perſō, but alonely to fight agaynſt that deuilliſhe doctrine, which is diſhonour to Chriſt and hys bleſſed Woude, and perillous and dampnable vnto all Chriſten mens ſoules.

Secondarily, I haue bæne wrongfully, and vncharitably handeled, as God and all good men doth knowe, the which I will bæ bounde to proue whenſoeuer it ſhall pleaſe God and the kyng to aſſigne indifferent iudges to heare mæ, and myne aduerſaries. Now, let no mā require in mæ, that hæ can not finde in hymſelfe, that is tō ſay, that I can ſo patiently, and ſo eaſely beare and ſuffer theſe intollerable wronges, as I ought for to doe, yea and paraduenture as I gladly woulde doe. Wherefore I confeſſe, that many wordes hath bæne ſharpely written by mæ, the which I would gladly had bæne more charitabiyer written, but then God had not gæuē mæ ſo great patience. Wherefore I truſt now by Gods grace, ſomethyng more temperately to ſpeake, deſiring euery good man of hys charitie, to helpe mæ wyth his deuoute prayer. Amen.

To our purpoſe. Fyrſt commeth bleſſed S. Ciprian, of whom was aſked a queſtion, what ſhould bæ done wyth thoſe religious perſonnes, that could not kæpe theyr chaſtitie as they had vowed. Theſe bæ hys wordes. Thou doeſt aſke what wæ doe iudge of vyrgins, the which after they haue decreed to liue chaſtly, are afterward founde in one bedde wyth a man. Of the which thou ſayſt that one of them was a Deacon. Wæ doe wyth great ſorow ſee ỹ great ruine of many perſons, which cōmeth by ỹ reaſō of ſuch vnlawfull and perillous companying togither. Wherefore if they haue dedicate them ſelues vnto Chriſt, out of fayth to liue purely, and chaſtly, then let them ſo remayne wyth out any fable, and ſtrongly, and ſtedfaſtly to abyde the rewarde of virginitie. But and if they wyll not abyde, or els can not abyde, then is it better to marry, then for to fall into the fier of concupiſcence, and let them gæue vnto the brethren and ſiſterne none occaſion of ſclaunder. &c. I doe for my parte re-

Ciprian. epiſt.

S. Cipzian did more regarde honeſt liuing, then the religious vowe.

require no more then blessed Cyprian doth here teach, that is to say, if Priestes can lyue sole, I beseeche our Lord to reward them for it, & geue them grace to continue. But if they can not, I woulde haue no snare layd for their soules, nor yet haue them compelled to a thyng that they can not kepe. But I woulde the thyng shoulde bee indifferent for them that can lyue chaste, so to remayne. And they that haue not the gifte, nor can not so lyue, for to vse that lawfull remedy that God hath ordained. What hath men to doe, or what moueth thē to compell Priestes not to marry, as long as God is contēted with priests wedlocke? Let no man thynke that such a compulsion is acceptable to God. And if men wyll not bee contēted with this doctrine, that is so good, so reasonable, and so honest, what cā I say to it? I must bee content, I can doe no more, but say my learnyng, and let God alone wyth hys punishment.

The marryage of Priestes is allowed of God, and therefore not to bee condemned of men.

Also blessed S. Augustine writing of thys same matter, sayth these wordes: Certayne men doe affirme those men to bee aduoutrers, that doth marry after they haue vowed chastitie: but I doe affirme, that those men doe greuously sinne, the which doth separate them. &c.

Aug. de bono coniugali ad Iulianum.

Note first that S. Augustine wryteth of them that had vowed chastitie, And yet notwithstanding hee woulde that those men shoulde continue in their marryage togither. The which thyng hee would neuer haue suffered if it had beene vnlawfull and heresie, as men woulde make it now a dayes.

Secondarily obserue that there were in his dayes (as bee now many in ours) that thought it a greuous sinne, for a man to marry after hys vowe. And yet this opinion S. Augustine doth condemne.

S. Aug. dispenseth wyth vowes where danger is of fornication.

Now let men admit this doctrine of S. Augustine, and I wil require no more. And if they will condemne me, then let them also condemne S. Augustine, for I haue learned it of hym. Also blessed S. Ambrose, writeth of virginitie in this maner: Chastitie of body ought to bee desired of vs. The which thyng I doe geue for a cōsell, and doe not commaūde it imperiously. For virginitie is a thyng alonely, that ought to bee counsayled, but not to bee commaunded, it is rather a thyng of voluntary will, then of a precept. &c. Note how S. Ambrose teacheth, how that virginitie ought not to bee required, as vnder a precept. Wherfore it must nedes folow, that the Popes doctrine is vnlawfull, whē hee commaundeth, that no man shall bee a Priest, except hee vow chastitie. For here the Pope compelleth men vnder a colour, for to vow chastitie. As for an example.

Ambro. 32. quest. cap. 1. Integritas.

It chanceth me to meete by the way a theef, the which sayth vnto me. Thou shalt not goe ouer ỳ bridge, except thou wilt deliuer mē thy purse. Now is it of trueth, that I may chose whether I will goe ouer the bridge or not, but yet this man doth violence, for cōpellyng mee either to goe backe agayne, or els to lose my purse, if that I will goe ouer. And I doubt not, but the kynges lawe will both condemne hym for doyng violence, and also take him for a theefe. So likewise the pope doth wrong, when hee sayth, I shall not bee a priest, except that I first vow chastitie. I say, that this condition is vnlawfull, and it is wrongfully done, to bynde me to any thyng vnder any condition, that God hath left free to me. Moreouer, our M. Christ dio not require that condition of hys priests. Wherfore it must nedes folow, that it is not a thyng, that of necessitie belongeth to Priesthode.

Vowes that haue vnlawfull conditions are not to bee obserued.

Also S. Hierome approueth this doctrine of mine, saying: Let bishops, and priestes read this thyng (hee speaketh agaynst mispendyng of goodes, that is offered to helpe poore men with) the which doth teach their children prophane letters, and maketh them to read commedies, and to sing baudy songes of iesters, and these children they finde of the charges of the church. &c. Obserue this ỳ S. Hierom speaketh here of Bysshops, and priests children, the whiche they could not haue, if they were vnmaryed. For it

Hie. d. 37. cap. Legant.

is not to bée ſuppoſed, that S. Hierome ſpeaketh of baſtardes, or of whores children, for then hée would haue vſed other wordes. So that good reader, it is cleare, after the doctrine of holy Doctours, that it is lawful for Prieſtes to haue wiues, and ſpecially if they can not lyue ſole.

But now will we goe farther, and ſée what holy councels hath ordeined in this cauſe. The trueth is that ỹ deuill hath of long tyme harped on this ſtryng, to forbyd Prieſtes Matrimony. Not for any deuotion, that hée had to virginitie, for hée knew well men could not kéepe it, farther then their gifts were: but alonely that hée might lay a ſnare for mens ſoules, and alſo bring the holy inſtitution, and ordinaunce of God into a contempt, and a deſpiſing. But God hath alwayes of hys infinite mercy, ſtyred vp ſome good man to reſiſte hym. We doe read in authenticall ſtories, that in the coũcell of Nicene, certeine men went about to haue priuated Prieſtes from their wyues. But almighty God dyd let them. The wordes of the ſtories bée theſe. The Councell of Nicene, willyng to reforme the lyfe of men, dyd ſet certayne lawes, the which we call Canones: among the whiche, certayne men would haue had a lawe to bée brought in, that Byſhops, prieſts, Deacons, and Subdeacons, ſhould not lye with their wyues, which they had maryed, before their cõſecratiõ. But Paphnutius a confeſſour, dyd withſtand them and ſayd, that their mariage was honorable, and it was pure chaſtitie for thẽ to lye with their wyues. So that the Coũcell was perſuaded, not to make any ſuch law, affirmyng it for to bée a greuous occaſion both vnto them, & alſo vnto their wyues of fornication. And this thyng dyd Paphnutius, though that hée hymſelfe was vnmaryed. The Councell dyd alowe this ſentence. So that nothyng was decréed, as cõcernyng this thyng: but euery man was left vnto hys frée will, and not bounde of any neceſſitie. &c.

The holy Councell.

Ex tripertita hiſtoria. Diſt. xxxi. ca. Nicena.

Here is to bée noted, that this holy Coũcell dyd not recken it an vnpure, or a filthye thyng, for a Byſhop, or a Prieſt, to cõpany with his wyfe. But they doe graũt, that it is a pure, and a cleane chaſtitie for a Prieſt to company with his wife. The which is cleare ly agaynſt ỹ Pope. For hée ſayth, that it is fleſhly, and carnall, and that their handes bée defiled, and they made vnworthy thereby, to handle the bleſſed Sacramentes. But here will bée ſayd that theſe mẽ had wyues before their conſecration, the whiche thyng they will alſo graunt, that a maryed man may bée choſen a Byſhop, & alſo kéepe his wife afterward. But hée may not marry after hys cõſecration, that had no wyfe before.

The Coũncell of Nicene dyd not thinke it an vnmeete thing for a Byſhop to haue a wife.

To this I aunſwere, that it is no lawfull ſolution, thus to ſay. For if it bée lawfull for a mã to kéepe his wyfe after his Prieſthode: why ſhall it not bée as lawfull for hym to take a wyfe after hys cõſecration? What thyng is there in hys matrimony, that is made after hys conſecration, that was not in his matrimony before hys conſecration? Or for what cauſe dyd hée take a wyfe before hys conſecration? If hée dyd it to auoyde fornication, then is hée now much more bound to take a wyfe then before: for it becommeth hym a great deale worſe to lyue in fornication, after hys conſecratiõ, then hée dyd before. But theſe mẽ that maketh this lighte ſolution, doe not héede this matter truely before God. For it is not their meanyng, that maryed men ſhould either bée Byſhops, or Prieſtes. For let them ſhew me in all their chronicles, that euer any maryed man was choſen to bée a byſhop, ſince they had made lawes, that Prieſtes ſhould haue no wyues, and then I wil beléeue them: But alonely they ſéeke an euaſion, how to defende the matter by. For I dare ſay, if any man ſhould goe aboute to chuſe a maried man to bée a byſhop, or els a perſon, they would thinke hée were mad. In ſo much that ſome of them hath ſayd, that mariage was ſo vnlawfull for Prieſtes, that they haue ſayned, ỹ holye Apoſtles for to forſake their wiues, after their election. How ſtãdeth theſe two togeathers? that maryed

The Pope will not ſuffer that maryed mẽ ſhalbe choſen Byſhops.

Diſt. xxxi. ca. Omnino.

If maryed men may be Byshops, then second brethren shall no longer bee beggers.

ryed men may bée bishops, I feare me the byshoprickes will soone bée gotten out of their handes, and most parte also of all benefices. Wherefore I woulde counsell them rather to graunt that Priestes myght haue wiues, then for maried men to bée made byshops.

Furthermore marke, that the holy counsell made no lawe, whether ẏ Priest should marry after their consecration or not. Wherefore it must nédes bée taken away of them as frée and an indifferēt thing, for a priest to marry after his cōsecratiō or not. For if they had reckened it vnlawfull for hym to marry, then would they haue forbidden it. For the counsell was gathered for to reforme those thinges ẏ were amisse, as the text saith clearely. Moreouer, if it had chaunced then a priest to haue maried after his consecration, hée had not offended, for there was no lawe at that day, that did forbyd hym. Therefore, it is now no necessary artycle.

If men will not bée content with these auctorities: yet somewhat to satisfye them, I will bringe them an other lawe, which the Papistes calleth *Canon Apostolorum*, the wordes bée these. If any man doth teach, that a Priest by ẏ reason of his order ought to forsake his wyfe, cursed bée hée. &c. Marke of this lawe, that for colour of holines, no mā ought to forsake their wyues. Wherefore it must nédes folowe, that for priests to marry wiues after their consecration is not against their holynes. Note also, that the text sayth: how Priests had wiues of their owne, and went not a borowing, as they doe now. We reade in the counsell of Gangrens, how they made this decrée. If any man doth iudge or condemne a Priest that is maried, that hée may not, by the reason of his mariage doe sacrifyce, but will abstayne from his masse by the reason thereof, cursed bée hée. &c. Fyrst you shall know the occasion wherfore this counsell was gathered.

Canon Apost.

Consilium Gangrens. Canon. 4.

There was a certayne heretyke called Eustachius, the which dyd among all other heresyes teach, that no maried man could be saued. Also he taught that Priests, which dyd marry, ought for to bée despised, and in no wise for to handle the blessed sacramentes.

Eustachius, Hereticus.

Against this heretick, is this decrée made. Now let euery mā iudge what diuersitie is betwéene this heretyke, and the Popes doctrine. This heretyke sayth, that mariage is vnpure, & vncleane, and that a maryed Priest may not touch the sacramentes. The selfe and the same doctrine sayth the Pope in diuers places: and especially in a chapter, ẏ beginneth wō *Nullum*. Where hée sayth, that no byshop shall presume to consecrate any Deacon, except hée will fyrst vow chastitie. For no man ought to bée admitted (sayth hée) to serue at the aulter, except his chastitie bée fyrst knowen.

Dist. 28.

Also in an other chapter hée sayth, They that eyther kéepe whores, or els marry wiues, shalbe priuated of their benefices. For they are vnworthy for to bée in the temple of God, & to touch the holy vessels of the Church, that doth vse them selues in such vncleanenes, sayth hée. What is condemning of matrymony, if this bée not? Hée cōpareth whordome, and matrymony to bée like cleane, the which did neuer none heretyke. The Pope goeth further, and sayth: No man may bée eyther Priest, or Deacon, that is maryed, except they will promise to forsake their wiues. &c. These lawes make against them that say, how that maryed men may bée Priestes. The same thyng doth the Pope also confyrme in dyuers other places of his lawe, hauing none other cause why, but only because (as hée sayth) Priestes must bée pure, and cleane. This same cause had also Eustachius. For he reckened as the Pope doth, how maryage, was vnpure, and vncleane, and dyd therefore forbyd Priests to marry. Yea in our dayes, I dare say, that no man forbiddeth Priests to marry, but only they that reckē mariage vncleane. But let bs goe farther, and sée what holy counsels haue decréed, as conserning Priestes matrimony.

Dist. 28. c. Decernimus.

Sauyng the Pope, & Eustachius.

Dist. 28.

Dist. 28. c. Assumi, & preteria.

Dist. 31. ca. sacerdotibus Episcopi. Tenere eos. Si laicus.

We doe reade in a counsell, that is called the syxt Sinod, these words:

6. Sinodus.

Considering ẏ it is decrée amongest the lawes made by thē of Rome, that no deacon, nor Priest, shall company with their wiues. Therefore we not withstanding that decrée, folowing ẏ rules of the Apostles, and the constitutions of holy men, wyll, that from thys day forth, maryage shal bée lawfull, in no wyse dissoluyng the matrimony betwéene them & their wiues, nor depriuing thē of their familiarity in time conuenient. Whosoeuer therfore shall bee founde able of the order of Deacon, Subdeacon, or of Priesthoode, wée wyll that no such men bée prohibited to ascende the dignities aforesayd, for the cohabitation of their wyues: Nor that they bée constrained at the resseite of theyr orders, to professe chastitie, or to abstayne from the company of their lawfull wyues.

This Coūcell doth fully establish and cōfirme the mariage of Priests.

It foloweth, if any man presume therfore agaynst the Canons of the Apostles to depriue Priestes, or Deacons from the copulation and felowship of theyr lawfull wyues, let such a man bée deposed. Semblably, both priests and Deacons, which putteth away their wyues vnder the colour of holynes, let them bée excommunicated. But if they continue in the same, let them bée deposed.

Note how thys counsell doth condemne by name the Popes decrée, which hath commaunded spirituall men to forsake their wyues. And in thys is also to bée obserued, that the euasion of the Papistes, when they say, that marryed mē may be priests, is a false lye. For the Pope and they dyd neuer admit that, as this counsell witnesseth, but alonely that they are driuen to a narrow exigent, by ẏ violence of our argumentes, & they haue none other euasion to delude the people by. Wherefore they bée compelled to helpe themselues with such a lye. For here is it playnely in thys Counsell declared, how the Pope, & they haue prohibited those Priestes ẏ were marryed, to cōpany with their wyues, and would not admit them to mynister, bée fore they had forsaken their wiues.

Farthermore, note how that thys counsell doth alleadge for them, the rules of the holy Apostles, and the cōstitutions of blessed men. What Christen man wyll nowe set hym selfe agaynst thys holy counsell, the which hath so good auctoritie for it? Afterwarde it is to bée marked, how that this counsell doth commaunde, that no man shall vowe chastitie, whē hée shall bée consecrated, the which thing is clearely agaynst the Pope, that cōpelleth all hys priestes to vowe chastitie, bée fore they bée sacred.

The popes doctrine is condemned by a Councell.

Now let euery Christen mā iudge whether it bée better, or surer to follow the Pope hauing none auctoritie for hym, and bée yng also but one mā: then to follow thys holy Counsel, hauyng for it the auctoritie of the holy Apostles, and of other blessed men.

Finally, marke how that this blessed counsell doth depose all those that doth priuate Priestes from the companye of a lawfull wyfe. Out of the which doth follow, that the Pope, & all hys adherentes bée *ipso iure* deposed. And if they remayne in their errour, they bée excōmunicated. Wherfore I conclude out of this counsell, that Priestes may lawfully haue wiues. Wée haue also euen there these wordes. It is open that neither Deacons, nor subdeacons, ought to bée forbidden from maryage. &c. If thys bée not playne? I can not tell what is playne. Wherfore Gracianus concludeth, that whether hée bée Priest, Deacon, subdeacon, hée may lawfully vse matrimony. If men will not bée content wyth these sayinges, I can not tell what will satisfie them. Reasonable men ought not to fight both agaynst God and man. But yet let vs goe farther, and sée what the Popes lawe sayth more.

Dist. xxviij. Diaconi.

Dist. xxviij. vt. de Siracus.

Innocent the thirde writeth in his decretalles, on thys maner: Those Priestes, that after the maner of the countrey, hath not forsaken the coniunctiō of maryage, if they doe breake their wedlocke, ought greuously to bée punished, sée yng that they may vse lawfully matrimony. Marke how that this was the maner of certayne countryes, that Priestes might ma-

De vita & honest. clericorum.

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ry. Therefore it muſt nedes follow, that Prieſtes matrimony is not forbidden by Gods lawe. And if it bee not forbidden by Gods lawe: what charitie is in the Pope to compell mē ſo violently vnto the thyng, ỹ which God hath not bounde thē to. Is it not a cruell thyng for the Pope to burne a man as an hereticke, becauſe that hee keepeth not his commaundement and lyueth not in open whoredome? Why doth hee not commaunde hym as well neyther to hunger, nor yet to thyrſt? And if hee eyther hunger, or thyrſt, why doth hee not forbid hym to eate and to drinke? It is as much in our power to bowe chaſtitie, and to keepe it, if wee haue not the gift of God, as it is to bowe that wee wyll neyther hunger nor thyrſt: for they are both inclinations of nature, implanted of God. For as Cicero ſayth, and alſo the Emperour in hys lawe: wee are naturally inclined vnto the coniunction that is in matrimony, for cauſe of propagation. And it is as much in our handes, neyther to hunger nor to thyrſt, as it is to chaunge this naturall inclination. And as wee when wee are hungry and thirſty, cā not abſtayne from eatyng and drinking: no more can wee keepe our chaſtitie (notwythſtanding our bowe) if God haue not geuen vs the gyft. Mē may here pleaſe themſelues, and ſtand in their owne conſeyte, & ſay how they can inuent many remedies to keepe their chaſtitie by.

Cicero. lib. i. officiorū. Iuſtinianus lib. i. cap. Ius naturale.

It is implanted in nature to marry, if Gods gift doe not chaūge ou nature.

But I dare ſay, they woulde not for all the clothes that belongeth to their backes, that the pureñes, and cleannes of their hartes were writtē in great letters, & ſet vp on ỹ church doze. Wherfore I woulde deſire mē to bee contented, and to ſet aſide all hipocriſie, and ſpeake the trueth, as it is written in their hartes: for God wyll not bee deceaued, nor yet mocked. And doubtles, if I coulde not ſhewe infinite examples, how that Prieſtes neyther doe, nor yet cā keepe their chaſtitie, mē myght well blame mee for mouyng thys article. But now ſeeyng that their lyuyng doth teſtifie my doctrine, and that to ỹ great offence and ſclaunder of Chriſtes holy Church, and alſo to the great rebuke and ſhame of many a good mans childe: yea finally to the dampnation of many a deare ſoule: Mee thynke men ought to bee contēt and to thāke mee for takyng of ſo great labours, for deliueraunce of their ſoules, and alſo for mayntenaūce of honeſty, and and good morall vertue, according to Gods lawe, and mans lawe.

But let vs proceede farther to proue thys matter. The maiſter of the ſentēces, writeth on thys maner: Our weakenes is prone to fall into filthynes, but it is helped wyth honeſt maryage. And the thyng that is vnto whole men an office, is vnto ſicke mē a remedy. Marke how the M. of the Sentences ſayth, that wee are ready to fall into filthynes? And how that maryage is an honeſt remedy? How can men then after their owne learning condemne mariage, as no honeſt thyng? ſeeyng that their owne Clarkes cauleth it honeſt? Moreouer the maiſter of the Sentēces will, that both perfect and vnperfect may vſe this honeſt thyng: for to the firſt it is an office, & to the other it is a neceſſary remedy. Ieſus how woulde men cry agaynſt vs poore men, if they had halfe ſo much againſt vs, as wee haue againſt them. But our Lorde ſende them hys grace, and molifie their hartes. Amen.

Magiſter Sētentiarum. lib. ij. Diſt. xx.

We haue alſo in the Popes law a title, *De filijs Presbyterorum*, in the which there bee many chapters written to the Byſhops of Englande, as concernyng Prieſtes children. Wher fore it is to bee ſuppoſed, that Prieſts had then wyues. And if they had thē, why may they not now? By what authoritie are our Prieſts now more compelled then they were? Haue our Prieſtes nowe more articles of their fayth then they had? But yet here will bee ſayd, that the Popes law ſpeaketh of baſtardes, and not of lawfull children. Mee thynketh that this ſame is not charitably aunſwered, for here they doe accuſe of fornication many an honeſt Prieſt, agaynſt whom they haue alonely but a light ſuppoſition.

Ext. de filijs Preſ. cap. ad preſentiam. Veniēs. Propoſuit. Extranſmiſſa.

For

For they that made this aunſwere, knew not thoſe men, nor yet they lyuyng. And the text ſpeaketh but of Prieſtes children, & not of baſtardes.

I doe not ſo much defame holy Prieſthode as they doe that graunt thē to haue baſtardes.

Farthermore by this ſolution is many an honeſt man defamed, for to bee a baſtard, the whiche is an euill name, and me thinke vncharitably layd by theſe men vnto their charges. Wherefore note, that theſe men doth ſore defame prieſthode, & that agaynſt the order of charitie, that had rather graunt all theſe Prieſtes, that the law ſpeaketh of (which is no ſmall nōber) for to bee breakers of their vow, and to bee open whoremaiſters, yea, and alſo their children to bee baſtardes, rather then they would graūt that thoſe Prieſtes had lawfull wyues. The which were neither agaynſt honeſty, nor yet the order of prieſthode. Wherfore if I ſhoulde thus haue defamed Prieſtes, & their children, men would ſore haue beene greued with me: yea I am afrayde, that ſome men will bee diſpleaſed with me, alonely bycauſe I doe write agaynſt thoſe prieſtes, whō I know of ſurety to bee naught, if hauyng of children can teſtifie it.

But what will they ſay to ỹ popes law in the ſame place, whoſe wordes bee theſe. Thou doeſt aſke of vs (ſaith the Pope, to the Byſhop of Caſtell) whether that theſe men, that hath Prieſtes to their fathers, may bee promoted to holy orders or not, if they bee of good, and honeſt demeanour, & well learned. To this we aunſwere (ſayth the Pope) that if they bee gottē of lawfull marriage, & there bee none other Canonicall impediment, then may they lawfully bee promoted vnto holy orders, and may enioy that ſame benefice, which their fathers had before, &c.

Extra. lib. i de filijs preſbyterum. c. Ad hac.

This no mā cā not deny, but ỹ law ſpeaketh of Prieſtes children, ỹ were gotten in lawfull matrimony. Wherfore it muſt nedes follow, ỹ Prieſtes were then maryed: yea, and the lawe calleth their marriage lawfull, which muſt alſo bee noted: ſo ỹ men may ſee that this doctrine of myne is no new thyng, but it is elder then their law.

Alſo in that ſame title, the Pope ſayth, we haue vnderſtanded, that N. borne, and gotten in Prieſthode of a lawfull wife, hath alwayes had an affection to ſerue God in the office of a ſpirituall man. &c. Here note, that the Pope ſpeaketh of Prieſtes children: yea, and of them that were gotten in lawfull marriage, and not in fornication. Wherfore the Pope ſuppoſeth, that Prieſtes may haue a lawfull matrimony. And therfore mee thinketh, that when men finde in the law, mention made of Prieſtes children, they ſhould rather ſuppoſe them to bee gotten in matrimony, then in fornicatiō, both for the honeſty of the father, mother, and alſo of the childe: ſpecially ſeeyng ỹ Prieſtes had wyues in thoſe dayes. And it ſtādeth alſo more with honeſty of Prieſthode, to graunt that they had wyues, rather then whores.

Ibidem. cap. Litteras.

Now let vs ſee what the Emperours lawe ſayth to Prieſtes wyues. We will (ſayth hee) that all maner of ſpirituall men ſhal haue this preroga-tiue, that their wyues, and their children, and their ſeruauntes, that is for to ſay, both male, and female, ſhall bee free from an homage, whiche is called *Perāgariam*. Here is to bee noted, that the Emperour doth not alonely admit Prieſtes matrimony, but alſo he honoreth it with a priuilege, & a prerogatiue, the whiche hee would not haue done, if hee had iudged their matrimony vnlawfull. Wherefore men may ſee, if they will, how indifferent our forefathers hath beene vnto this holy ſtate of matrimony. And it wold not become vs euill, if we leaned them better to iudge of theſe thyngs, that God our maker hath both inſtituted and ſanctified.

Imperator Conſtan. le-ge. Omnis Pa. Ad petrangariam. Codice de Epiſ. & cle.

Now good reader haue I proued this article by Gods holy word, by the ſayinges of Doctours, by the authoritie of Councels, & by ſome certaine lawes, both Emperiall, and Popiſh. Wherfore now wil I goe farther vnto the hyſtories, and proue this thing by examples, and practiſe of holy mē.

Firſt, we haue the example of bleſſed S. Peter, the which had doubtles a wyfe, as it may bee proued by Mathew, which ſayth: *Quod ſocrus Petri* Math. 8.

tene-

tenebatur magnis febribus. Peters wyues mother had a gret agew. Now, if Peter had a wife, as this text is clere, what thyng should forbyd our prestes mariage? I thinke they are not bounde to more chastitie, then Peter was? Nor it will not helpe to say, that hee forsoke his wife after his calling. For the Scripture here speaketh of Peters wyues mother. Why doe they not as well take hys wyues mothers name awaye, as they take away hys wife? But I haue aunswered to this reason largely inough before.

S. Peter had a wife.

Actes. xi.

Also Philippe the Euangelist, had three daughters, the whiche hee could not haue had, if that hee had had no wyfe: for I thinke there is no good mā that will reckē them to bee bastardes, and whores children. Neither it can helpe, to saye, that these children were borne before hys electiō, for this is but a simple saying, and no probatiō. And it is not inough to say, seeyng that men will haue it for so necessary an article: but men must also prouе it by open Scriptures. For els I may saye by as good authoritie, that these daughters were borne after hys election, as other mē say, how they were borne before hys election. And I haue better supposition for me out of the texte, then they haue: for they are not called Philips daughters alonely, but Philippe the Euangelist daughters. Wherefore they may by a good reason say, they were not Philippes daughters, as they may say, that their father was none Euangelist.

Philip the Euangelist was married.

Ex tripertita historia. lib. 9. cap. xxxviij.

We doe read in *Tripertita Historia* these wordes: All Prestes in the orientall Church doth abstayne with a free will, of no necessitie frō wyues. For many of them, in tyme whē they bee bishops, haue had of their lawful wiues children. Note how this history declareth clearely, that prestes in the orientall Church were not compelled to bowe chastitie. Secondarily the history cauleth prestes wiues lawfull wiues. And also how the bishops had children, after their consecration. Now doth all learned men know, that the orientall Church receiueth their maners nerer of the Apostles then we.

Wherefore it is to bee presupposed that these men toke their custome of marryage, of the holy Apostels. And at the least wise, it must followe, that if their prestes may haue wiues lawfully, that then our prestes may haue also. For God hath layde none other burthen on our Prestes neckes, thē hee had on theirs.

Moreouer we doe reade in *Eccleſiaſtica Hiſtoria*, that Penitus bishop of a citie called Gnoseos, would haue made a decree, the prestes should haue bowed chastitie. But Dionisius Bishop of Chorinth, wrote agaynst hym and required hym, that hee would not lay no necessitie of compulsed chastity in other mens neckes? Penitus followed his counsell. Here you may see, the deuell hath beene of long tyme aboute to bring in this snare for prestes but God hath resisted hym.

Li. iiij. ca. xxij.

Penitus. Dionisius.

We haue also in the same history, agaynst those men, that did despise mariage, a godly saying which is this what will they reproue the Apostles? Peter, and Philip had wiues, and did also geue their daughters to mariage. In so much as S. Peter did crye vnto his wyfe, when shee should bee led vnto her passion, and called her by her name, and sayde vnto her: Oh deare wyfe, remember our Lord. Heare is it cleare, that Peter had a wife. And heare is also against them that sayth, how the Peter forsoke his wife, which is here proued a false lye.

Li. iij. ca. xxx.

A playne place to proue that Peter had a wife.

Moreouer, Spiridon the bishop of Cipres, hauing the gift of prophecye, had also a daughter, whose name was called Irenem, which after her faithfull seruice dyed a virgin. Heare is it cleare, the this holy man had a daughter, which hee could not haue, if hee had had no wife. Farthermore we do reade, that Policrates, bishop of Ephesum, doth shew, that seuen of his parentes kynially were bishops in order before hym, and hee hym selfe was the eyght. Now coulde not this bee, that his fathers from the seuenth degree could haue beene bishops, if bishops had had no wiues, for the text is cleare of his fathers, and not of his kynsmen. We thinke this is a cleare

Ibi. li. x. ca. v.

Eccle. hiſt. li. v. cap. xxiiij.

Policrates. Epheſ. Epiſ.

example, & ſufficient to proue as great a matter as this is if men would bee content, and ſatiſfied with reaſon.

¶ *Ex damaſo Papa, ad Hieronimum, ex Platina, & Nauclero.*

BVt let vs goe farther, and ſee, how many Popes haue beene prieſtes childzen, that this matter may bee opened by them, and that Popes themſelues may be witnes of this doctrine

Siluerius Papa. Fyrſt is there Siluerius, pope, the which had a byſhop to his father called Ormiſda. This Siluerius lyued about the yeare of our Lozd. 524.

Felix iij. Pope Felix, the third of that name was ỹ ſonne of Felix, prieſt of Rome. This man lyued about the yeare of our Lozd. 474.

Deus dedit. Pope Deus dedit, was the ſonne of Stephane the ſubdeacon, which lyued about the yeare of our Lozd. 623.

Theodorus. i Pope Theodorus, was the ſonne of Theodore byſhop of Hieruſalem. This man lyued about the yeare of our Lozd. 634.

Hadrianus. ij. Hadrian, ỹ ſecõd was the ſonne of Thalare, the byſhop. This man lyued about the yeare of our Lozd. 873.

Iohãnes. xv. Pope Iohn, the xv. of that name, was ỹ ſonne of prieſt Leo, This man lyued aboute the yeare of our Lozde. 984.

Agapitus. i. Pope Agapitus, the fyrſt of that name, had a prieſt to his father called Gordianus, hee lyued about the year of our Lozd. 534.

Siluerius. Pope Siluerius, had a father called Siluerius, a byſhop of Rome, This man liued about the yeare of our lozd 544.

Bonifacius. i. Pope Boniface, the fyrſt of ỹ name was ſonne to Iucundus prieſt.

Oſius. Pope Oſius, was ỹ ſonne of Stephan the ſubdeacon.

Gelaſius. i. Pope Gelaſius, the fyrſt, had a byſhop to his father called Valenus *anno Domini*, 484.

Iohannes. x. Iohn the .x. pope of ỹ name, was ſonne to pope Surgius, about the yere of our Lozd. 924.

Diſt. lvi. ca. Oſius. All theſe, & a great many moze (as the Popes lawe teſtifieth) were the childzen of ſubdeacons, deacons, and Prieſtes, and haue bozne rule in the Church of Rome. Wherefoze I meruayle very ſoze, that men doe recken it ſo new learning, that prieſts ſhould haue wiues, ſeeing, that it ſtandeth with Gods holy wozd, with the ſaying of the olde doctours, with the determination of counſels, with ỹ Emperours lawe, and alſo with ỹ Popes olde decrees.

Moreouer, Chriſtes holy Apoſtels, and many other holy men, ſince their dayes, haue liued in the holy eſtate of matrymony. Finally, there hath been many holy men, and alſo holy women borne in the wedlocke of Prieſtes.

By what reaſõ now can, oz wil mẽ damne all theſe thynges, that bee of ſo great auctozitie? If men wyll heare neyther God noz mã, noz yet no good reaſon, what nede men then ſo much to ſpeake of learning? ſeeing that they wyll heare nothyng, but that they alonely iudge good? Truely this is a great high minde of mẽ, thus wrongfully to condemne other men foz heretikes, hauyng ſo good learnyng foz them: and yet they themſelues are grounded onely of their owne ſenſuall mynde, hauyng no learnyng, noz reaſon foz them. But I wyll put this matter to Gods iudgement. And let not men doubt (if they beleeue there is a God) but that God wyll bee a reuenger of ſuch wrongfull violence, as men doe vſe in thys caſe, both agaynſt hym and agaynſt all his bleſſed company of Saintes. But yet foz to doe men pleaſure, and that they myght bee perſwaded if it were poſſible, I wyll declare vnto them, how ỹ wee doe finde old monuments, teſtifyng clearely, that prieſts were in peaceable poſſeſſiõ of matrimony, & their childzẽ gottẽ in that ſame matrimony were admitted to ſpiritual benefices.

In the tyme of Pope Alexander ỹ thirde, there was a controuerſie foz the patronage of a benefice betweene the pzyoz of Plimptõ in Deuenſhyre, and one Iohn de Valletorda. Now were there deputed iudges, Rychard Archbyſhop of Caunterbury, & Roger Byſhop of Wynchester, beefoze whome the pzyoz of Plympton pzoued his patronage, by the reaſon that hee

hée was in poſſeſſion, and had géuen it vnto diuers perſons. Fyrſt (hée ſayth) there was a Prieſt of Plymptõ called Alpheghe, which had by ỹ gyft of the Prior of Plympton, the benefice of Sutton, which is now called Plymmouth. This Alpheghe had a ſonne cauled Sadda, which had alſo the benefice after hys father. And after Sadda, was there an other Prieſt cauled Alnodus, which had the benefice likewyſe. This Alnodus had a ſonne called Robert Dunpruſt, which after the diſceaſe of his father Alnode had alſo the ſame benefice. And after thys Robert Dunpruſt, William Bacon hys ſonne, enioyed the benefice lykewyſe. Here men may ſée, that it is neyther ſo new learnyng, nor yet ſo long agoe ſince Prieſtes had lawful wyues.

Croni, Fabi. Moreouer, I reade in our owne Chronicles, that in the tyme of kyng Henry the iy. which raygned ỹ yeare of our Lord 1101. prieſtes myght lawfully marry wiues, in ſo much ỹ Anſelme than Archbyſhop of Caunterbury in a Seane that hée helde at London, did make a decrée, ỹ prieſtes ſhould forſake their wiues, the which was both agaynſt Gods lawe, and mans. For thy terte of our Mayſter Chriſt is cleare. *Quos deus coniunxit, Homo non ſeperet.* Marke theſe two wordes, *Deus*, and *Homo*. And howe much the one palleth the other.

Furthermore, the Pope hymſelfe hath not greatly regarded Prieſtes chaſtitie, if hée myght get any money for diſpenſations, in the which thyng hée coulde not haue diſpẽſed, if it had bẽne of Gods lawe. And if it bée but but mans lawe, what charitie is in the Pope to compell men ſo ſore to kéepe it, ſéeyng that it is ſo great daũger vnto prieſtes, and that ſo many ſoules bẽne loſt thorough it? Yea, what tyranny is in hym, thus cruelly to kill men for breakyng alonely of hys commaundement, the which is not in their power to kéepe? To our purpoſe, the Pope hath often tymes diſpenſed both wyth Prieſtes, and religious men for their howe, & hath géuen them licence to marry.

It is not vnknowen to many men that there was an Abbot of Reading, whom men for his perfecte lyuinge, called Abbot Sancte. This man béeyng in daunger of a certayne diſeaſe, by the reaſon hée had no wyfe, ſente vnto the pope, deſiring hym to diſpenſe wyth hym for hys howe, and ỹ pope diſpenſed wyth hym, and gaue hym licence to marry a wyfe, but vnder a condition that it ſhoulde bée ſecretly done, and not *In facie eccleſie*. By this men may ſée, that the Pope himſelf holdeth not ſo much of prieſts chaſtitie: for then hée woulde not regarde more money, then it. And if the pope may diſpence wyth thys Abbot for auoyding of a diſeaſe corporall: how much more ought hée now to diſpenſe with prieſtes: ſéeing there bée ſo many ſoules in daunger? Yea, and alſo the order of prieſthode is ſore defamed and ſclaundered, by the reaſõ that prieſtes hath no wyues.

Abbot Sãcte of Readyng.

Prieſtes hath maryed after their prieſthode.

Moreouer, wée doe reade, that pope Celeſtine the third, did diſpenſe with a Nunne, whoſe name was cauled Conſtatia, kyng Rogers daughter of Cecyll, and gaue her licence to marry with Henry ỹ Emperour, the ſirt of that name. This was about ỹ yeare of our Lorde. 1186. So that mẽ may perceaue how the pope doth not greatly regarde the howe of hys ſpiritualtie, if any thing may bée gotten, to pay for a diſpenſation. And it will not helpe to ſay, that the pope did diſpenſe with this woman for a common wealth. For the ſtories maketh mention that the pope diſpẽſed with him vnder a cõdition, that hée ſhould paye hym a yearely pencion for the kyngdome of Cecyll, and ſhould recouer it of his owne charges, out of the handes of Tancredus, which was then in poſſeſſion of it. And bécauſe that hée myght haue the better title to the kyngdome, hée gaue hym the onely daughter of Cecill. So that ỹ pope did it not for a cõmon wealth, but for his owne lucre. But now graunt that it were for a common wealth, therefore, firſt it was not Gods commaundemẽt, that prieſtes ſhould liue ſole. For gods word géueth no place

Naucleri generatione. xl.

Cranſius, Canutus was ſeuen yeares a Monke Cluniacenſis, and yet the Pope diſpenſeth with hym to marry a wife.

to no common wealth. And if ỹ pope did then diſpence for a cõmõ wealth: why doth hée not now diſpence for auoyding of fornication, in ſo many innumerable prieſtes? Doth not mẽ recken it for a common wealth, to expell fornication, & all occaſions therevnto? But now there is no commõ wealth to bée regarded, bécauſe there is no ſhyning golde offered. But at ỹ leaſt wayes mée thinketh that prieſtes which marry, bée very farre from hereſie: for it is neyther againſt Gods lawe, nor yet againſt the common wealth.

Mariage of Prieſtes is neither againſt Gods lawe nor mans lawe.

Here were many examples to bée brought in, how the pope hath diſpenſed both with Monkes, Friers, and Nunnes, the which I will paſſe ouer, and will ſhewe as neare as I can out out of Chronicles, how lõgit is, that the pope hath gone about to bryng in the vow of chaſtitie. Doctour Eckius doth ſay, that Calixtus primus dyd firſte make the ſtatute, that prieſtes ſhould vow chaſtitie, but that is falſe. For all Chronicles beareth witneſſe, that prieſtes had wyues in the Councell, of Nicene, the which was almoſt an hundreth yeares after Calixtus dayes. Wherfore it can not bée ſuppoſed, that ỹ ſtatute was made béfore the Councell of Nicene. But authenticall hyſtories doth make mention, that Nicholas the firſt, whiche was Byſhop of Rome, the yeare of our Lord 860. did goe about this thyng: but hée could not bryng it to paſſe by the reaſon of an holy man S. Huldericke, Epiſcopus Auguſtenſis, the which wrote a very ſharpe Epiſtle againſt hym, reprouyng hym ſore, bycauſe hée would compell prieſtes to vow chaſtitie. Hys wordes bée theſe. Thou haſt not ſwarued a litle from diſcretion, ỹ where as thou oughteſt to haue counſayled prieſtes to chaſtitie, thou haſt with a Lordly violence compelled them to it. Is not this after the iudgement of all wiſe men, a great violence, whẽ that thou againſt the inſtitution of the Goſpell, and againſt ỹ decrée of the holy ghoſt, wilt compell men to obſerue thy priuate decrée? &c. Hée reciteth alſo againſt ỹ Byſhop of Rome all thoſe ſame ſcriptures, that I haue brought herein my booke of this matter, and alſo certain of the counſels, to that purpoſe, that I haue brought them. So that men ought not to thinke, that I am the firſt, that thus hath vnderſtande the Scriptures, nor yet the firſt, that hath ſpoken againſt prieſtes vowes.

Nicholaus.1

Compelled chaſtitie is againſt the inſtitution of the Goſpell.

Note alſo how this holy mã ſayth, that prieſts ought to bée admonyſhed, & counſelled to chaſtitie, but not compelled. For that (ſayth hée) is a great violence, and againſt Chriſtes holy Goſpell, and ỹ bleſſed ſpirite of God. These bée as behement wordes as I haue ſpokẽ. For out of theſe wordes men may gather, that it is not farre from hereſie to compell prieſtes to vow chaſtitie. This holy man procéedeth farther with ỹ Biſhop of Rome, and telleth a fact of S. Gregory, the which went about to compell prieſtes to vow chaſtitie.

To compel Prieſtes to vowe chaſtitie that hath not ỹ gifte, is halfe brother vnto hereſie.

Vpon a day S. Gregory ſent vnto hys pondes for fiſh, and in the nettes that they fiſhed withall, were brought vp aboue fire thouſand young childrens heades, the which thyng, when S. Gregory ſaw, ſtroke hym ſore to the hart, & hée was very heauy of that ſight, and perceyued anone, that hys decrée, that hée made for prieſtes chaſtitie, was the occaſion of this great murther: In that that prieſtes could not lyue ſole, nor yet they durſt not auow theyr children, for feare of the decrée. And ſo for ſauegarde of theyr honeſty, they fell into a fearefull, and abhominable ſinne, to kyll theyr owne children. And for this cauſe S. Gregory (ſayth this holy Byſhop) dyd reuoke hys decrée againe, and dyd greatly alow the ſaying of the Apoſtle: It is better to marry then to burne. Adyng vnto it of hys owne: It is better to marry then to geue occaſion to murther.

A lamentable and horrible ſight.

O Lord God that our Byſhoppes woulde nowe bee ſo charitable.

Here note good reader, what a terrible, and a fearefully example this is? Is not this a piteous caſe, that ſo many thouſandes innocẽtes bée thus ſlayne? When ſhall the chaſtitie kéepyng of all the prieſtes in the worlde bée an occaſion of ſo great goodnes, as

the

the law of chastitie hath bene hereof mischiefe? Alas is there no pyty in mes hartes? that are nothyng moued, whē they read such horrible facies in holy mens writyngs? Or doe men thinke, that there is no mischief now in our dayes done, by the reason that prestes are compelled to chastitie? If men thinke that there come any mischiefe by the reason of it, how can men recken to auoyde Gods vengeaūce, that will so stifly and stronglye mayntayne the same?

I haue bene informed of credible persons, the whiche if nede were, I could yet bryng forth, that in a place of Religion within this fewe yeares, there was a religious man, that dyd get a woman with child, the whiche woman was brought a bed in the brothers chamber of a fayre sonne. This child was Christened in the same chāber, and as sone as it was christened, he brake the necke of it, and buryed it in the night, in the Churcheyarde. This is the trueth, I cā proue it. Is not this a terrible thynge doth not nature abhorre this? And yet men had rather here this abhominablenes, thē for to release a litle of theyr own will. But oh Lorde God, howe streightly shalt thou punish this?

A frute of chastitie.

A horrible tale.

It is not yet out of ỹ minde of mā, sinnes ỹ an honest man lost his daughter, by the reason that a priest defiled her, the which (bycause he would not be dishonested) kylled the mayde priuely, and afterwarde cast her into a well. If men will not be moued at this? and such lyke other facies? I can not tell what will moue them?

In other crabbe of ỹ same tree.

I could recite a great many of abhominable, and detestable facies, if I were not more ashamed to tell them, then prestes hath bene to doe them. Neither will I recite how shamefully that mens daughters, mens wyues, mens seruauntes hath bene, and are dayly cast awaye, by the reason that prestes are so hoate of courage, and can not kepe theyr chastitie. Would it not abhorre a Christen mā to heare tell of the innumerable baudes, that are made by ỹ reason ỹ prests cā not lyue chaste? What a petious case is it to see so many young men cast away? the whiche doth see dayly their maisters vncleane lyuyng? Here were many thynges to be recited, but honesty compelleth me to passe thē ouer. But I thinke there is no god man, but he will thinke as much in hym selfe, as I either would say, or can say.

I will not speake of the litle prety Boyes that folow Prestes in long doubletes, and short hosen.

I could tell, if If I would, the occasion why ỹ those Cardinals of Rome, which kepeth whores, be noted of the common people to be of the best sort of Cardinals? But I will passe it ouer. Neuertheles it greueth mee a lyttell, that I may not somewhat opē my hart. But this I promyse them, if any of these protectours of this filthy chastitie doth take in hand to defende it agaynst mee, I will not be ashamed to write, that they haue not bene ashamed to doe. For I will not kepe secrete how certayne byshops of England, and also of other countries doth let whores to ferme vnto prests. And all bycause they will not suffer them to marry. Yet heare will I tell you one prety tale.

The chastitie of the court of Rome, frō the whiche God defend vs all.

There is a byshop lyuyng at this same day in Germanye, which had nede of a great some of money (I could tell his name if I would) this byshop called vnto hym a gentilman, a great frend of his, which smelled a litteil of the new learning, so called. Vnto this mā he made his complaint how that he must nedes make shifte shortly for a great somme of money, desyring hym both to helpe hym, and also of his counsell. This man sayde vnto hym, if he would folow his cōsell, he would shortly helpe him. The byshop was very glad, and graūted to folowe his counsell. Then sayde the gentylman.

M. spare me a little, to speake but one word more.

In hystory sprong out of the chastitie of Prestes.

This man intended to declare to this holy father, what honestye was mayntayned by Prestes chastitie.

My Lord, your Lordshyp shall geue a strayte commaundement, that all your Prestes within your diocese, shall put away their whores within this two monethes, vnder the payne of heresye at the least. After this, your Lordshyp shall send .ij. of your cōsellers, that be knowen to be greately in your fauour, to handle with the prestes, in their owne names, for to

take vp thys matter, betwéene your Lordeship and them. But vnder this condition, that the priests shall graũt vnto them a certayne some of money and they shall promise the priestes, ẏ they will bring it to passe, that your Lordship (notwithstãding your strait commaundement) shall bée contented to suffer them to liue, as they haue done in tymes past, and after the olde custome of the Church. The byshop was contented with this counsell, & incontinent gaue out ẏ commaundement, and afterward sent out two of his best frendes, priuelye to treate with the Priestes in their names, but not in his. For hée woulde not bée knowen of it, because hée had vowed chastitie.

A prety practise to finde out a naughty couetous Byshop.

But what thinke you, that these two mẽ did gather in this one byshop-pricke, within ẏ space of ij. moneths? Verely .xx. M. guyldens, the which money the byshop receiued very deuoutly, and thought it not against the vowe of chastitie. What shall men say to these mens conscience? that will not sticke to burne a poore priest, that maryeth a wife? but yet, they will receyue .xx. M. guyldens to mayntayne open whoredome. O lord God thou knowest this, & yet doubtles thou sufferest it. And all béecause they should haue space, and respite to amende, vnto which, God geue them grace. Amen.

But agayne to our purpose: men may perceaue that this holy byshop Hulderyke was agaynst the pope, & dyd also alowe my doctrine, and declare that S. Gregorie did repẽt him of ẏ statute ẏ hée had made for priests chastitie. Wherefore I conclude here yet agayne, that Gods holy worde, olde doctours, holy counselles, the Emperours lawe, olde decrées of the Church, the practice of the holy Apostels, the lyuing of holy men, Gods lawe, and mans lawe, nature & reason, doth alowe this article of myne. Wherefore I trust no good nor reasonable man, will withstand mée, in this case.

Dist. 31. ca. Ante trienium.

The world will lye.

There runneth a greate voyce of mée, that I haue maried a wife, and for that cause men doth recken that I will something proue my witte, and also stretch my learning, to mayntain that priestes myght haue wyues. But the very trueth is béefore God, & mã that I haue no wife, nor neuer went about to marry: I thanke God of his grace. And of this I haue as noble princes as bée in Germany, to beare mée witnesse, and also many other worshipfull, and honest men, ẏ doth knowe mée, and my conuersation. I haue also the ryght worshipfull man Doctour Lée, which was the kinges Embassadour with vs, and all his seruauntes to testifye for mée, which bée honest men, and sufficient in a greater cause then this is.

I haue meruayle why men are ashamed to come & lay this thing to my charge, now that I am here?

Finally, here is also the byshop of our citie, with whom I doe dwell, & am most conuersant with. Heare is also the Embassadours of Lubycke, which doth also know mée, and my conuersation. And I doubt not, but all they will testifye for mée, as farre as any lawe shall require. Yea I dare boldly say, ẏ myne aduersaries haue not so good testemony, that they kéepe theyr vowe of chastitie, as I haue, that I am not maryed. But all is done to bringe mée in defamation. Let God prouide. Neuertheles, what if I had a wyfe? is ẏ so great a crime? What can men make of it? Hath not many noble Princes, and good men wyues? Will mẽ make more articles of saluation for mée, then for princes or for other Christen men? what haue I deserued thus to bée taken? Men will haue to doe with mée, but I promise them, they shall get no good by it, if I may come to my aunswere, I wil bée able alwayes to defend a wyfe (if I weare disposed to marry) agaynst all those that kéepe whores. Let them begin when they will. Notwithstandyng, I doe not abstayne from a wife béecause that is euell, and vncleane to marry: but I haue other lawfull considerations. Let no man doubt, but this is of trueth, if I had a wyfe, I would not haue medled with this article, because that men myght haue suspected mée, that then I would haue defended this article, for the mainte-

D. Barnes lyued sole & vnmaryed.

naunce

naunce of my facte. But now on the other syde, that men should not think how I despised mariage, or thought it vnlawfull for a Priest to marry, in as much as I my selfe doe not marry. Therfore haue I take this labour on mée, to wryte my meaning, & so much the more boldely, bécause that men haue no cause to suspect mée, that I speake to defende myne owne cause, but all onely to set out the veretye, so God helpe mée. Amen.

But now will I goe to the Popes lawe, and sée what tyme that thys thyng begunne to take strength. It had béene often times attempted, but it was alwayes repelled by one good man or other, tyll after the dayes of Saint Gregory.

Pope Siricius made a statute, that *Dist. 82. ca. Plurimos.* priestes should haue no wyues, but it toke none effect.

After hym came Pelagius the seconde, and hée commaunded, that those priestes that had maryed wiues should abstayne from their wyues.

Next after hym came S. Gregory, and hée thought that statute of Pelagius to sore, that men should abstaine from their wyues, which had neither vowed chastitie, nor yet had vsed thémselues to continencie. And therefore hée decreed, that the Bishops should consecrate no Subdeacon, except hée woulde first vowe chastitie. Thys is openly in the popes lawe. Here began a thyng somthyng to springe, *Dist. 31. ca. Ante triennium.* and to take effecte, but yet it was not fully stablyshed. For afterwarde S. Gregory hymselfe repented hym, as S. Hulderike beareth witnesse, by the reason of the great murther thath hée sawe come thereof. Wherefore it remayned so tyll a great whyle, vnto the commyng of Leo the ix: and hée *Dist. 31. ca. Omnino.* sayth, that priestes may kéepe theyr wyues, but they may not company wyth them, for the Apostles (sayth hée) dyd forsake the company of their wyues: alonely they prouided them meate and clothe.

After hym commeth Innocentius *Dist. 28. ca. Decernimus.* the second, the which (not regarding Gods ordinaunce) ioyneth priestes that maryeth, and priestes that kéepeth whores, all vnder one damnation.

But all these yet coulde not bryng thys matter to passe as they woulde. For in many places (for all this) all priestes had wyues: tyll the tyme of Gregory the seuéth, which was called Hildebrande, a man of euill lyuyng, as the chronicles testifieth, and also a great nygromancer, and very familyar with the deuill. And as chronicles sayth, a man that had poysoned 4. or 5. popes before, that hée myght come the soner to it. Thys man (I say) in the yeare of our Lord. 1074. began to attempte thys matter very sharpely in Germany, where priests were then quietly suffered to haue wyues. Thys man sent his commaundement vnto Otto bysshop of Constantinople, commaundyng to forbydde priestes that had not yet maryed, for to marry. And those y had maried, to bée separated from their wyues. But bysshop Otto perceiuyng thys thyng for to bée deuillishe, woulde not exercise hys commaundement. Wherfore Pope Gregory cursed him, and assoiled all men from his obedience, and cited hym vnto Rome, where hée had gathered a counsell, in the which hée had made a decrée, that no Priest shoulde afterwarde marry. And they that had maryed bécfore, shoulde forsake their wyues. Moreouer, it was there decreed, that no man should receaue holy orders afterwarde, except hée first sweare to lyue sole.

Nauclerus, Alberius. Hirsfeldensis.

Here beginneth priests chastitie to get the ouer hand. For this was a captaine for the nonce.

Per illam legem. Quos deus cõiunxit homo nõ separet. Et nemo dimittat vxorẽ, excepta fornicationis causa.

These decrées were prouulgated ouer all Italy. But the priestes, and Bysshops of Fraunce resisted this decrée, and sayde, that this counsel was contrary to Gods worde, and toke from Priestes, that God and nature had graunted them. And therefore y Pope (sayde they) was an hereticke, and an auctour of damnable doctrine, and that this decrée came not of God, but of the deuil, and alleaged for them the saying of our mayster Christ. *Non omnes capiunt verbum hoc.* And also S. Paule, *De virginitate preceptum non habeo.* They sayde also, that the pope woulde compell them to lyue lyke Angels, and how hée dyd opẽ a wyndow

Who cã require a better aũswere then these Bysshops make? their wordes bee Gods wordes.

Math. 9.

1. Cor. 7.

vnto fornicatiõ & vncleannes. Wherfore they made hym aunſwere, that they had rather to forſake their benefices, then their wyues. And if hé woulde deſpiſe maryed prieſtes, then ſhoulde hé goe & prouide him Angels to ſerue his cures. But the pope was nothing moued at all with their ſcriptures or reaſons: but ſtill wrote to ỳ byſhops ſtraite letters, cõmaundyng them, and threatning them vnder the payne of curſing, and priuating them of their byſhopprickes, ỳ they ſhould bring this thing to paſſe. So that at ỳ laſt, the moſt parte of the Byſhoppes conſented to him for feare, and laboured all ỳ they coulde to perſwade the prieſtes to forſake their wiues, and to vowe chaſtitie. But it was long ere the prieſts were perſwaded: yea ſome of them wouldé neuer agrée thereunto as long as they liued.

This byſhop called a conuocatiõ, in the which hé declared the Popes pleaſure. But ỳ prieſtes reſiſted meruaylous earneſtly, alleaging for them Scriptures, reaſons, and counſels. So farre they proceéded togither, that there had lyke to haue béene a greate tumulte. Then the byſhop beynge a wyſe man, conſideryng how ſtiffe, & earneſt the prieſtes were, deſired thẽ to take halfe a yeares deliberation, exhorting them to agrée vnto that thing wyth a good will, vnto the which, hé muſt els compell them, by the Popes auctoritie. After the halfe yeare was come out, the byſhops called a conuocation at the Vniuerſitie of Erfoꝛde, and there required an aunſwere of the prieſtes, but they were ſtiffer thẽ before, and ſayde, how they had rather dye then forſake their wyues cõtrary to Gods law. On the other ſide the archbiſhop was earneſt in ſetting forth the popes commaundement.

Then the prieſtes required to take their counſel, and ſo when they were departed out of the conuocation they agréed (ſéeyng that neither ſcriptures, reaſons, counſels, nor yet intercelliõ could helpe as they ſayd) that they would go in agayne, and kyll the Byſhop, that all other Byſhops after hym ſhould bée well aduiſed, ere they ſet forth that thyng any méere. But the Byſhop had ſome frendes amõgſt them, the which reuelated this thyng vnto hym, and hé ſtreight wayes ſent certaine of his frendes vnto ỳ prieſts, requiryng them to come in agayne peaceably, and hé would promiſe thẽ ſo to entreate the pope, that hé ſhould bé contẽt to let it paſſe, and that they ſhould kéepe their cures ſtill as they had done before. Notwithſtandyng the Archbyſhop could not chaũge the popes mynde in any wiſe. For the yeare after the pope ſent downe hys Legate *Curienſen Epiſcopum*, and ioyned the Byſhop of Mentz with hym, commaundyng them to gather a conuocation in Mentz, and there to propounde his decrée agayne. But yet ỳ prieſtes would in no wiſe agrée vnto them, but layde all Scriptures, and reaſõs for them, that they could. And when all theſe thynges would not helpe, then they fell to entreatie, and interceſſion. But the popes Legates were ſo ſtiffe, that there was no remedy, but tyranny, and violence muſt bée vſed.

But aſſone as the prieſtes ſawe that, they gathered them togither, & made a tumulte, that the popes Legates ſcaped very hardely with their lyues out of the conuocation hauſe, & ſo was the conuocation broken. And the Archbyſhop of Mentz would neuer medle more in it, but committed the matter to the popes diſcretion. So that the pope was fayne to tary a conuenient tyme, till hé had gotten certaine Byſhops, and certaine prieſtes of his partie. The determinate tyme doth not ỳ ſtories declare, but alonely we ſée that nowe hé is prenayled in miſchief.

Wherfore I will now proceéde after my promiſe, and recite their Scriptures and reaſõs, wherby they proue *Celibatum Sacerdotũ*. Their firſt ſcripture is. Bée ye holy, for I am holy, ſayth the Lord. Vpon this Scripture

Diſt. xxxiii. cap. Tenere.

dis-

This hath alwayes beene the Popes maner of teachyng, other doctrine had hée neuer.

What ſhall men doe agaynſt violence, and tyranny.

A tumulte for prieſtes wyues.

The deuill ſleepeth not nor geueth not gladly place to Chriſt.

disputeth ỹ pope on this maner. The prieſtes of the old law did not company with their wyues, in the tyme of their miniſtration. Wherefore the prieſtes of the new law, whiche doth alwayes miniſter, muſt much more alwayes kæpe their chaſtitie. Firſt, the pope doth alleage this Scripture wrong. For it is not Moyſes mynde, where this text is ſpoken, to compell men from their wiues, or not to marry (the which thyng the pope hath taken vpō hym to prowe.) For Moyſes ſpeaketh there to the whole houſhold of Iſraell.

Solutions to their reaſons.

The popes arguments for ỹ maintenaunce of their conſtrained chaſtitie.

Now was not the houſe of Iſraell cōpelled by the text, either to forſake their wyues, or els to vowe chaſtitie. Wherfore this text can not make for the popes purpoſe. Farthermore, the text ſayth no more, but that we ſhould bæ cleane, and holy. Now is not matrimony, either vncleane, or vnholy: for it is a thyng inſtituted, and ſanctified of God. And the pureſt creatures that euer God made dyd vſe it, & was not therby defiled. *Ergo*, this text maketh not for the popes purpoſe. And where as the pope ſaith, that ỹ prieſts of the newe law ſhall bæ cleane, we graūt the ſame, and deſire God with all our hartes, that they may bæ ſo. And bæcauſe that we would, that it ſhould bæ ſo: therfore doe we exhorte them to vſe Gods holy ordinaunce, that they may bæ holy. For all creatures of God bæ good. And vnto them that bæ cleane, nothyng is vncleane. Holy is matrimony gods ordinaūce. Wherefore it muſt nædes bæ cleane of it ſelfe, and may bæ lawfully vſed with thankes.

Adam. Eua.

The Lenticiall cleannes lyeth to much in the Popes head.

1. Tim. 4.

Farthermore, what argument is this of the popes? The prieſtes of the old law, did abſtayne frō their wiues, the tyme of their miniſtration, *Ergo*, our prieſtes muſt alwayes abſtayne? How foloweth this, alwayes, out of the old prieſtes, ſometyme? But me thinketh the pope ſhould rather take an occaſiō of this place, to bynd hys prieſtes to mariage, if they can not lyue ſole. For the prieſtes of the law, by Gods cōmaundement had wiues: *Ergo*, God would not recken mariage vncleane, and vnpure. And if it were cleane for them, it muſt much more bæ cleaner vnto our prieſtes. For all thynges bæ cleaner vnto vs, then to them. Wherfore me thinketh ỹ pope ſhould rather diſpute on this maner. The prieſtes of ỹ old law had wyues, and were not thereby defiled, *Ergo*, my prieſtes muſt much rather haue wyues, for they ſhall bæ leſſe defiled.

Alwayes. Sometime.

Why hath not our Prieſtes ſometyme wyues, as the olde Prieſtes had.

Moreouer, it foloweth not. The prieſtes of the old law abſtained from their wyues, in the tyme of their miniſtration, *Ergo*, our prieſtes muſt abſtayne alwayes, bycauſe they bæ alwayes in miniſtration. For many thinges were vncleane to the prieſtes of the old law, that bæ not vncleane vnto our prieſtes. Alſo vnto them it was a commaundement ſo to doe, or els it had bæne lawfull for them to tary by their wyues. But our prieſtes hath no commaundement. *Ergo*, they are not bounde to abſtayne. Finally, this text of Scripture dyd not bynde the Apoſtles, nor all the holy fathers after the Apoſtles till Innocentes tyme to abſtayne from theyr wyues. *Ergo*, it byndeth not our prieſtes now. For gods word was in as full ſtrēgth before Innocentes dayes, as after.

The ſecond Scripture is this. Abſtayne for a tyme that ye may the better gæue attendaunce to prayer. On this texte diſputeth the pope on this maner. Paule commaundeth (ſayth hæ) laye men to abſtayne for a tyme. *Ergo*, much more are prieſtes bounde to abſtayne alwayes. The whiche muſt alwayes pray, and bæ in a continuall ſacrifyng. This argument is alſo falſe, and not concluded after Saint Paules mynde. For S. Paule woulde not by this text forbydde mariage, by the reaſon of prayer. For howe could hæ ſaye then, Abſtayne for a tyme? Unmaryed men muſt abſtayne alwayes, and not for a tyme onely. For it is no commaundement vnto lay men (as the pope ſayth) to abſtayne. For S. Paule will, ỹ they ſhall not abſtayne, except that they be both agræd. Yea and alſo in a caſe, ỹ is, where their abſtayning ſhould bæ an occaſyon of more prayer. But if

Diſt. 31. ca. Nam ſicut. Abſtinete ad tempus, vt vacetis orationi.

their abſtayning may bée the occaſyon of vncleanenes: Or els, if the one party will abſtayne, and the other can not: Then will bleſſed S. Paule that neyther of them ſhall defraude the other. For they are more bounde in thys caſe to vſe them ſelues in the office of matrimonye, then *pro illo loco, & tempore* to pray. For ỳ text is clere *Vxori vir debitum reddat*. Let men marke my ſaying well. For though we bée bound to pray by the Goſpell, yet I thynke that the circumſtance of tyme, and place, is of mans lawe, & *reddere debitum*, is in this caſe of the Goſpell. Wherefore the other muſt geue place. Take my wordes charitably, and after learning. But yet graũt it a commaundement. How can it followe there out, that prieſtes ſhall neuer marry? Becauſe that lay men are bound (as the pope ſayth) to abſtaine for a tyme? Why doth not the pope rather bynde his prieſtes in tyme, and place requiſite to matrimony, for auoyding of fornication, as S. Paule doth? All the world knoweth, ỳ prieſts doth not alwayes pray. Wherefore then doth not the pope graunt them that ſame libertie, ỳ S. Paule doth. For he will (leſt ỳ deuyll ſhould tẽpt them by incontenency) ỳ they ſhould returne againe after their prayer to ỳ office of matrimony.

The popes doctine is repugnaunt to the doctrine of S. Paule.

O Lorde God, how would mẽ crye out agaynſt mée, if I ſhould thus teare, and wringe ſcriptures? But this popet may doe what hée lyſt: and all that hée doth, men doe reckon to bée articles of our fayth. There is not a ſtronger place in all ſcripture for matrimony, then this is. In ſo much that all learned men, that euer ſpake of this matter, hath brought this ſame chapter of S. Paule for them, & yet ỳ deuill in the Pope can turne this topſe turuy. And that ỳ maketh agaynſt him, muſt nédes make for hym, or els hée will wring him tyll hée breake his necke. What learning can proue this, that prieſts may not marry? becauſe they are boũde to pray? & to doe ſacrifyce? Doth mariage defyle their prayers, or can it cõtaminate their ſacrifyces? then the holy patriarches, & Prophetes, haue no cleane ſacrifyces. Yea Chriſtes Apoſtles had vncleane ſacrifices. But here is a wonderfull iuglynge of the deuyll. For ſometime matrymony ſhall bée an holy, and a bleſſed ſacramẽt, and ſhal gẽue grace: and an other while it ſhall bée againſt God, and all his ſacrifices, and a defyler of Gods mynyſters, & of all their prayers.

The Pope maketh a hotchpot of mariage.

Wherefore I conclude, that this texte of S. Paule, Abſtaine for a time that you may the more diligẽtly pray, maketh nothing for the Pope. For if wée ſhould bée boũde (as ỳ pope ſaith) not to marry, by the reaſon that we ought to pray, then might no lay man marry a wife. For laye men are as much bounde by the Goſpell to prayer, as prieſtes bœ. There is no tyme, that the Goſpell cõmaundeth a prieſt to pray in, nor yet no prayer, that is commaunded to prieſtes by ỳ gоſpell, but lay men are bound to the ſame. Wherefore if the pope will conclude that prieſtes ſhall haue no wiues, becauſe they are bound to pray. By the ſame reaſon will I proue, ỳ no chriſtẽ man may haue a wife. For it will not help to ſay, that prieſtes are more bound to pray, then lay men, & therefore they haue no wyues. For whether that they be bounde leſſe or more that maketh no matter to ỳ argumẽt. For both the parties are bounde to prayer. Therefore, after the popes doctrine, neyther of them both may marry. But whether the one be more bounde then the other, it maketh no matter to mé, for they are both bounde: therfore they muſt both abſtayne. I woulde deſyre all Papiſtes, to let this reaſon of myne ſtande ſtill vnanſwered.

Lay men are bounde to prayer, as well as Prieſtes.

The Pope is a teарer and wreſter of Scriptures.

An other reaſon their is of Pope Leo the. ix. that bringeth this text of S. Paule: Haue not we power to leade aboute with vs a wyfe, as the brother of our Lord, and Cephas? Out of this texte diſputeth the pope thus. S. Paule ſayth not, we haue power *amplectendi mulierẽ*, to embrace a woman. But *circunducendi*, that is to leade her with vs, that ſhée may bée ſuſtayned (as the Pope ſayth) of her

Diſt. xxxi. ca. Omnino. 1. Cor. 9. *Nunquid nõ habemus poteſtatẽ mulierem ſoroꝛem circunducẽdi. &c.* 1. Cor. 9.

husband

husbande? But there may bée no company of maryage betweéne them. Euery Christē man may sée what a slēder argument this is of the pope. S. Paule sayth not, *amplectēdi sed cercūducendi. Ergo, non licet sacerdotibus habere vxores?* This can no man denye, but S. Paules mening is there, how that prieſts may lawfully haue wiues as the example of Peter doth there proue. Wherefore I thinke no man so madde to iudge, that the Apoſtels dyd myrry wyues, alonely to lead thē about with them (as the Pope sayth) and to put other men to coſtes and charges? For this office they might haue had of all other women, and needed not to marry, for leading about of women with them. Wherefore it muſt nédes follow, séeing S. Paules meaning is, that prieſtes may lawfully haue wiues that they may also lawfully vſe the office of matrimony. For his owne doctrine is, that the man hath no power ouer his owne body, but his wife. Wherefore it muſt followe, that the pope maketh an euell ſuppoſition, when hée ſuppoſeth, that the Apoſtles hadde wiues, and did onely but cary them about, to geue them meate, and drinke, and not to company with them.

1.Cor.7.

Also marke of this argument, how the pope graunteth, that the apoſtles had wyues? Wherefore he muſt now proue, that the Apoſtles, forſoke the company of their wiues, as hée sayth. But I am content to take this argument at the popes hand.

This the pope graunteth, that the Apoſtles ledde their wyues aboute with them. Wherfore it muſt nédes follow (euē after the Pope) that our prieſtes may also leade wiues aboute with them. If ye graunt me this, I am content, I will not binde prieſtes *amplectendi vxores*, I will put it to his wiues diſcretion, and his, as they two cā agrée: ſo am I cōtent, alonely to let them haue the libertie that the Pope graunteth the holy Apoſtles to haue had. And I doubt not but there wyll folow tokens, not onely of *circumducendi* but of *amplectendi*.

How many facties could I recite here, of *amplectēdi?*

Truely I haue great maruayle, ỹ men bée not aſhamed, thus to trifle with holy Scripture, yea, and that in matters that bée ſo waighty, & wher. by they ſée dayly ſo great offence and ſclaunder to ſpring in the holy church of God.

if children that bee gotten might beare witnes.

An other Scripture the pope hath which is this: They that are in the fleſhe can not pleaſe God. On thys text diſputeth the Pope thus: They that are defiled, are in the fleſhe: But prieſtes that marry wyues, are defiled: therefore, they bée in ỹ fleſhe, and can not pleaſe God.

Diſt. lxxxij c. Propſui-ſti. Qui in carne ſunt Deo placere non poſſunt.

If men had eyther feare of God in thier hartes, or els reuerēce to Gods holy inſtitutions, and ordinaunces, they would not thus ſpeake nor iudge of pure & cleane matrimony. I truſt there is no Christē man, but bée will graūt mée that matrimony is of gods ordayning and ſettinge? Wherefore it muſt nédes bée pure and cleane. For our God is no God of vncleanes, or of filthines, let the pope iudge hym as hée wyll. Nowe to the Popes argument. The Pope sayth in hys *minor*, how Prieſtes that marry, bée vncleane. I denye that, and say ſtedfaſtly, that the pope blaſphemeth both God and his holy giftes. And whē hée can proue his *minor* true, then will I graunt it vnlawfull for Prieſtes to marry.

The Pope accompteth whoredom to bee more cleane then holy matrimony.

But I wyll take the Popes argument, and proue that no man ſhall haue wiues, and ſo ſhall the worlde ſone bée at an ende. The popes *maior* is this: They that bée in the fleſh can not pleaſe God. But maryed mē (as the Pope thinketh) leue after ỹ fleſh, therefore no maryed man can bée ſaued. Let the pope of Rome, and all hys adherentes aunſwere to my argument, and I will ſone aunſwere to theirs. For this I am ſure of, that ỹ ſcriptures which he bringeth, maketh not agaynſt matrimony, nor yet more againſt prieſts then agaynſt lay men. Wherfore let hym conclude what hée can out of them againſt prieſtes, and I will conclude the ſame agaynſt laye men. Theſe bée all the Scriptures that I can finde in the Popes law againſt this matter. Wherefore, now

The Pope blaſphemeth God.

will

When that haue wiues may bee Prieſtes, but after their prieſthode they may not marry.

will I gde to their reaſons.

Their principall reaſon is this. Maryed men may bée choſē to bée prieſts, but after their prieſthode (ſay they) may they not marry.

These mē muſt firſt conſider what doctrine they defend, ý is to ſay, how they intēde to defēd ý popes doctrine, and ý doctrine, which they call the doctrine of the church: for there is none other doctrine agaynſt vs but that.

Diſt. xxxiij. c. Nullam. &c. Aſſumi &. ca. Prererea. &. c. Priuſquam.

Nowe doth this doctrine clearely deferne agaynſt them, and ſay how no mā that hath a wife, may bée choſē to bée Prieſt or a Deacō, neither they cā bring mée one exāple, that euer the Pope did graunt, that a maryed man myght bée a prieſt excepte hée got money for diſpenſing. So that the Pope by his diſpenſation hath alwayes teſtified that it was againſt his law for a maryed man to bée a Prieſt. Wherfore theſe mē (if they will defende the lawes of the Church) muſt bée bound to prouue that maryed men may after the lawes of the Church (as they call them) bée choſen, or elles their anſwere is naught. For it is no reaſon that they ſhould faine this ſolution of their owne braynes, and ſay, that it may bée ſo. But they muſt prouue me, that their church doth graūt it lawful ſo to bée. Moreouer, where bée now all their Scriptures, whereby they prouue that Prieſtes may not marry for defilyng of them? Is not the company that a Prieſt kéepeth with hys wife after his conſecration (which they graunt) as pure, and as cleane, as it was bēfore his conſecration? Hath his conſecration made ý thyng vncleane, ý was before pure? Wherfore if hée may kéepe his wyfe (after theſe men) which hée maryed before his conſecration, why may not an other Prieſt lykewiſe marry a wife after his Prieſthode. What doth thys man, as concerning the office of matrimony, that the other mā doth not?

Remember the tyranny of Gregory the vij. which compelled prieſtes to forſake their wiues

Mariage is all one, before prieſthode, and after.

Farthermore, they were wont to ſay, that Prieſtes might not kéepe their wiues, in ſo much that they fained how ý Apoſtles did forſake their wiues. How ſtādeth thys wyth their ſolution, that maryed men myght bée biſhops? But mée thinke they doe but trifle with this matter, and ſéke no more but a light euaſion, to helpe them for a tyme.

Moreouer, both the practiſe and the lawes of their church declareth clearly, that their meaning is nót to choſe a maried man to bée a byſhop. For their cuſtome is that a man may bée a Subdeacon at 16. yeares olde. Now is there no man cuſtomably maryed ſo younge. And when hée ſhall be ſubdeacon, hée muſt forſweare mariage, as the Popes lawe commaundeth. Therefore, it muſt néedes folow, that no maryed man can bée a Prieſt. For hée hath forſworne marryage many yeares before. Moreouer, all Doctours doe graunt, that after the fall of Adam, matrimony was a remedye againſt fornication, and S. Paule approueth the ſame. *Vnuſquiſq; ſuam habeat vxorē propter fornicationē*. What if this man, after his conſecration is in more ieoperdie of fornication then hée was before? What remedy will men finde nowe for this infirmitie? His conſecration taketh not away his naturall appetite, nor it maketh Gods remedy vnlawfull. And eyther hée muſt lyue in fornication, or elles marry a wife. Let men iudge, which of them becommeth a prieſt beſt after his conſecration.

Diſt. xxxiij. cap. Nullū.

Farthermore no man can denye, but the hyſtories make mention, how diuerſe prieſts haue bēne maryed after their conſecration, at the diſpenſation of the pope. Wherfore it muſt folow, that it is not agaynſt Gods law, for a Prieſt to marry after his conſecration. For then the pope might not diſpenſe with him. Men muſt graunt, that many Prieſtes haue had wyues. Now ſtādeth it with good reaſon, and learnyng, that they prouue, ý all theſe men dyd marry before their prieſthode onely, and not after, ſéeyng they will haue it ſo neceſſary, and ſo perfect a ſolutiō. And if they cā not prouue it, why doe they affirme it ſo ſtyffly? what moueth thē ſo to ſay? yea, and ſo boldly? But yet I will bée content, let the matter bée indifferently handled, and let as many maryed men bée choſen to bée Byſhops, as bée vnmaryed, ſéeyng

The Pope mainteineth his conſtreined chaſtity agaynſt the inſtitution of Chriſt.

yng they graunt it lawfull: And then am I sure, ẏ we shall auoyde a great heape of fornications, that dẽ now bled. Yea I feare me, that our chaste men shall sone bẽ quyt of all, and the maryed mẽ shall haue all.

Another reason they haue, & that is this. Priestes may extinct the brennyng heate that is in thẽ, by fastyng, labouryng, watchyng, prayng, & by other good workes doyng. And if they doe thus, no doubt, but God wil geue them the gift of chastitie, for he is liberall in geuing, and mercyful in heryng of their prayers, *Ergo*, they nede not to marry.

Priestes may get chastitie, by prayng, & fastyng.

First I desire to know of those mẽ, if they wilsay of their cõscience, that the thyrd part of Priestes in Englãd doe kepe their chastitie: I thinke they will rather sweare nay, thẽ yea. Now come to their argument, and se how shamefully they doe reproue priests. I durst not speake so much agaynste them, as these men doe. For first they say, that if priestes did pray, or fast, or did like good workes, thẽ God would, yea hee must of his liberalitie, & mercy geue them the gift of chastitie. Secondly, they graunt that ẏ thyrd deale of priestes kepe not their vow. Now is this as much to say, thinketh me. Firste, that Priestes bee naught in deede. Secondarely, that they neither will, nor yet desire to bee better. For if they did desire it of God, hee would geue it them, saye they. In hym is no fault, *Ergo*, the fault is in the priestes, that neither bee good in deede, nor yet will praye, or desire to bee good. I would not gladly haue such patrons in my cause.

A Notary of London sayd to me openly, that hee had written a thousand dispensations for Priestes children in his dayes. How many then haue all Notaries written.

Moreouer I graunt that Priestes shall fast, and pray to kepe their bodyes lowe. But now to them. Why shal not priests also marry to auoyde fornication, as well as fast, and prayer? seyng that God hath ordeined matrimony, for a peculiar, and singular, remedy agaynst fornication? I doe not condemne true fastyng, and prayyng. Why doe they then condemne maryinge? seyng that God which ordeyned fastyng, and prayng, hath also ordeyned maryng? Yea, and me thinke, if

Priestes shall fast, and pray. But what if all that will not helpe.

any one thing should bee first proued, then should mariage bee first proued, seyng that it is deputed of God, for a proper, and spedy remedy agaynst fornication? Notwithstanding I will bee content, first to exhorte all Priestes, both to prayng, and fastyng, & if they can so kepe their chastitie, I will thanke God with them. But if they can not, then will I in no wise, that they shall bee cõpelled either by law, or by vow to chastitie. For that is agaynst Gods word, and the doctrine of his holy Apostles.

But yet let me touch their grounde nearer. I would desire thẽ to tell me, and to proue vnto me by learnyng, that God is bounde, in as much as hee is liberall, and mercyful to graunt vnto them ẏ gift of chastitie, for theyr prayng, and fasting. It is not inough for them thus to saye, seyng that many good men hath both prayed, and fasted, and yet had not the gift of chastitie: But they must bryng me an open Scripture, wherin that this promise is made vnto their fastyng, and watchyng, or elles they must graunt that they bee bounde to vse Gods remedies, which hee hath ordeined, and instituted, to the helpyng of our infirmitie. If I were hungry, and thurst, and would goe, and praye to God to slake my hunger, and thurst, & would not vse those meanes, and remedies, that God hath ordeined, thinke you that God were bound of his liberalitie to graunt me my requeste? Nay for soth. But it were rather to bee iudged, that I were a tempter of God, & a despiser of his holy ordinaunce, and would not bee content with those remedies, that God hath appointed.

God is bound to as much as he hath promised.

The deuill commeth with like tẽptatiõ to our M. Christ, and requireth him to the honour of God to doe a miracle, to leape down from the highest of the temple, if hee would bee taken for the sonne of God, & as for harme hee could haue none. For the Scripture testifieth (saith hee) that God had commaunded his aũgels to beare thee vp in their armes. Wherefore (sayth the deuill) it shall bee a great honour to God, and also a great declaration

Math. 4.

Psal. 90.

to thy power, if thou deſcende frō the height of the temple, otherwiſe then any other man can doe. And if thou goeſt downe by the ſteyers, God ſhal no more bee glorified in thy fact, then in other mens, nor thou ſhalt not bee taken for the man, that thou art, and wouldeſt bee.

The deuill tempteth God.

Moreouer, thou needeſt not doubt, but God will helpe thee. For the ſcripture ſpeaketh of thee, whiche can not bee falſe. Notwithſtandyng all this, our M. Chriſt calleth it temptyng of God, when men will ſeeke vnto hym for other remedyes, then hee hath appoynted. And therfore our M. Chriſt doth clearely declare, that the ſame Scripture, which the deuill bryngeth for him, maketh not for his purpoſe. For though that God doth promiſe to helpe Chriſt, & all his, yet will hee bee glorified in his creatures, & will that we ſhal vſe them with thankes, to the entent, & purpoſe, ỹ hee hath ordeined them for: And then, if there bee any thing lacking vnto our health, & ſalua tion, hee will, that we ſhal both pray, & truſt in hym. With what boldenes cā I deſyre of God to helpe mee? and am not content to receiue his creatures, that hee hath inſtituted to helpe mee? Whereby ſhall God helpe mee, If I diſpiſe his ordinaūces, and creatures that hee hath alreadye ordeyned to my helping? Is it reaſon, that God at my inſtaunce, ſhal make a new ordinaūce and new remedies for my diſeaſes? Why am I not content (if I will bee helped at Gods hand) with thoſe remedyes, that bee all ready inſtituted? It was but a ſmall thynge, and a vyle thyng in a maner, for Chriſt to deſcēd by the ſteyers from the heyght of the temple, ſeeyng that the deuill required hym, by Gods honour, & alſo by his owne, to ſhew ſome ſpeciall power.

God chaungeth not his order for our pleaſure.

If I weare diſeaſed, and ſycke, and would not vſe the counſell of Phiſicions, nor of other medecines, ỹ God hath inſtituted, but wil faſt, and pray, and watch, and doe almes deedes, thynke you that men would recken mee wiſe? And if I did thus dye, were not I a deſpiſer of God, and of his good ordinaunces? God hath apoynted Phiſicions, and geuen vertue to hearbes, and other creatures, to help my diſeaſe. Wherefore I am bounde with meekenes, and with thankes to receyue them, and to pray to God, ỹ hee will fortifye, and ſtrengthē the natures of theſe creatures, and that they may haue vertue, and efficacy in me. This is a Chriſten man bound to do: For if this reaſon of theſe men ſhall haue ſtrength, thē will we vſe no māner of creatures, or remedies ỹ God hath ordeined, but agaynſt hunger, and thirſt, heate, and could, agues, and peſtilences, pouertie, and neceſſitie, ſwordes and gonnes, agaynſt all maner of diſeaſes, againſt all manner of miſfortunes, will we bee nothing, but all onely pray, or faſt, or els geue almes, as we ſhall thinke beſt. So that we will teach God what thing is beſt to the helpyng of all imperfections. I thanke you good Maiſters for your good doctrine, I praye God reward you.

God hath ordeined euery thyng to a purpoſe, and thereunto muſt they bee vſed.

Fynally I haue great mervayle, why that prayer, and faſtynge ſhall all onely get Prieſtes to the gift of chaſtitie? and not all other men? And if other mē may haue the gift of chaſtitie through their prayers? why bee not all men moued to lyue chaſte? ſeeing ỹ chaſtitie in a very deede is a higher ſtate then matrimony is. Why bee prieſtes more bounde to pray for the gift of chaſtetie, then other Chriſten men bee?

Prieſtes haue a priuilege beefore other men.

Nowe marke this doctrine. If a lymme of the deuyl would come now and preach vniuerſally to all men the excellencye of chaſtitie, and to ſhew what a greate quiet lyuing it is, and what a pleſaūt ſtate it is before God, And contrarywiſe, of mariage would ſay, that it weare a ſorowfull ſtate, full of troubles, full of cares, full of heauines, and (as the Pope ſayth) a fleſhely, and a carnall ſtate, and that ſeemeth to haue in it ſelf any vncleanes: and by theſe reaſōs, and perſwaſyons, with many moe that hee might bring, would exhort all manner of mē in England to lyue ſole, and vnmaried, And would alſo teach them to pray, and to faſt for the gift of chaſtity

The fleſh would gladly haue a quyet lyuyng, & pleaſaunt.

and

and not to doute, but that God of his liberalitie would geue it thē. I would fayne know of learned men, if this man were gods frend and the kings: How much he is gods, I will not dispute. But I am sure there could not be a greater traytour to the kinges grace thē he is. For if he might bring to passe that he intendeth by his doctrine. Fyrst he should destroy ẏ kyngs succession. Secondarily, he should within this seuen yeres, make ẏ king a Lorde of a fewe subiectes, or none, and fynally of none indede. And all this would they doe by fasting, and praying.

Had the world continued, they would haue made vs poore men beleeue, that they had gotten children by fastyng, & praying.

But what thing so euer they tell vs of their fasting, and praying, I am sure that they fall to getting of childrē as sone as other men doe, and all is with fasting and praying. Alas what thing can not the deuill misuse.

But let no mā take mee, as though I condemned fasting, and praying. For surely I would that they should be vsed, and that diligently. But I would, haue them vsed in tyme, and place conuenient, and for the intent, and purpose, that God hath ordayned them. But yet I would not, that other remedies, and gyftes of God should be thought vnlawfull, & also be despised for them.

Now most gracious Prince, here haue I shewed vnto your grace, fyrst myne obedience, willyng that euery man should both so learne, and so doe. Secōdarylye, I haue shewed my learning in certaine articles, for ẏ which there is a variēce in the world at this day, protesting vnto your grace, that I haue sayde nothing, but I trust be true, and agreeable with Gods holy worde, and with the learning of the Doctours. Notwithstanding, if there be any man within your realme, that can proue by good learning the cōtrary (so that your grace shall alowe it to agree with Gods word, and to be sufficient before Gods dreadfull iudgment) I shall be content to submyt my selfe to your graces determination, and to doe that thing that becōmeth a Christen man, & a true subiecte to doe. Thus our Lord Jesu Christ, ẏ purchasour of all grace and goodnes, euer preserue your grace in al vertue and honour,

Amen.

That it is against the holy Scripture to honour Images, and to pray to Saintes.

IF men had the verye true faith in Christe Jesus, that belongeth to Christē mē, to haue, this article were open of it selfe without any farther probation: for if men did beleeue first that Christ were God and omnipotent, and mighty, to geue all thinges: Secondarily, that he were mercifull, gracious, & louing towarde vs, and so louing, that we coulde desire nothing of hym, but ẏ he woulde geue it vs: if men (I say) had thys fayth, and this loue towarde Christ, they would goe no farther but to him onely, they woulde make, inuente, & deuise no mediatours, but faithfully receaue hym (according to ẏ Scriptures) for their onely mediatour, Sauiour, and redēmer: and beleeue and knowe surely, that they coulde aske nothyng so great in his name, but that they shoulde receaue it, so that he woulde hym selfe geue it, and thereunto is able. Also by this fayth, they should perfectly know, that they coulde not be so vnworthy, but he of his onely and mere mercy, is able, & also woulde make them worthy to receaue their peticions, so that if men had faith, they should perfectly know that they had nede of no more then this one Christ, that they should nor ought not seeke to any other mediatour, eyther to obtayne any thing, or els to make them worthy: but should know and confesse both in worde and

dæde, that Christ alonely is able inough, yea & so mighty & so mercifull, that all other fayned and inuented mediatours of men bée vile, filthy and abhominable of themselues, to bée compared to him. If this fayth (I say) were printed in the hartes of mẽ, then what shoulde they or could they, desire more then this one mediatour Jesus Christ? What could they haue, that of him and by him they could not obtaine? Truely nothinge that they coulde righteously aske, as all Scriptures beare witnes.

But nowe, let all these makers of new Gods cumulate themselues togither on a heape, and shewe mée but one place, yea but one iot, or one example in holy Scripture, that euer men did pray to Saintes? or one that entered into heauen by Saints prayers? Christ ascended (as the Scriptures bée plaine) into heauen by hys owne power: now would I knowe of these new Godmakers, by whose power and helpe that the first Sainte came into heauen: say not by the intercession of Saintes, for I will say then there were none in heauen: nor by his owne holynes, for then dyed Christ in vayne: and if hée came by Christ onely, why may hée not alone helpe vs thither? His power is not weakened: his mercy is no lesse towarde vs then it was towarde him. Now here you sée all the causes that brought the first Sainte to heauen, & these causes bée sufficient, yea & alonely allowed of the Scriptures of God: therfore they bée also sufficient for vs, if wée will bélæue the scriptures of God.

Christ ascended into heauen by his owne power.

But now to declare and make this matter open, I will recite the wordes of the Scriptures: first I will speake of Images, of whom speaketh Moyses these wordes. Thou shalt make thee no grauen Images, nor similitude of any thing that is in heauen aboue, or in earth beneath, or in waters vnder the earth: thou shalt neither honour nor worship them. Bée not these wordes plaine against all maner of Images or similitudes? For if saints bée in heauẽ or in earth, or vnder the earth, here bée their figures excepted, either to bée honoured, or worshipped: and marke that hée excepteth both honouring and also worshipping. Now what can you géeue to Images that is neither honour nor worship? It maketh no matter to mée, whether you call it latria or dulia, if it bée eyther honour or worship, then is it against Scripture: and if it bée neither, then is it nothyng but a voyde name inuented of your insaciable couetousnes, to deceaue simple men with, and to heape innumerable good to your selues. For if you had no more profite by Images then you haue deuotion to them, then shoulde they bée sone lefte downe. Who hath séene a precious offeryng of a Priest géeuen to any Image? but wée sée dayly how yée robbe Images of other mens oblations.

Exod. 20. Deut. 5.

Wee are forbidden of God to make Images.

Wee must neither honour Images nor worshippe them.

But let vs returne to our purpose, Duns on this text saith, that by it was it forbydden to make images béfore the incarnation of Christ. &c. Now must you prowe where they bée allowed since the incarnation and shew with manifest scriptures where this text is condemned in the new Testament or els it stãdeth fast agaynst you after your owne M. Duns, whom you dare not deny. Also ỳ Prophet saith, a mã dyd plante a pinaple tree, and the raine did nurrish it, and therof was made a fire vnto men, hee toke of it and warmed hym, and burnt it and baked bread therewith, and of the other parte hee Made hym a God, and dyd honour it, and prayd vnto it saying, deliuer me for thou art my God. Marke the processe of ỳ Prophet, first the man planted this trée, thẽ hée burnt part of it and baked bread with it, and of the other part he made hym a God whom hée honoured and worshypped, marke also if all these bée not true, and fulfilled of your images, of the one is made your God which you doe honour, and of whom you desire to bée deliuered, some frõ death, some from sickenes, some frõ pestilence, some from pouertie, some from théeues, some frõ euill fortune, some frõ hãging, some frõ drowning,

Duns. 3. Distin. 9.

Esay. 44.

and

and some to saue you from the toth ake, some to saue your horse, some your pygges, and some to helpe your wemen with child, with many other thynges more, so that for euery thyng that you will desire, you haue a God to aske it of. Now of the other part is made a payre of gallowes: is not this true? is not this playne? of what other thyng in earth can the saying of ỹ pro phet be verified, but of your images? And if it may be verified of an hundred other things, yet is it also true of your images: and vnto them agreeth most peculiarly. The prophet speaketh not of one onely, but of all thinges that be lyke. Now deliuer your Gods if you can. They will not be deliuered wt the aunswere that Doctour Rydley did once make vnto me, that there was no man so blynde, nor so mad, or folishe, for to honour the stocke and the stone that standeth before them, but they referre the honour to that thyng that the Image doth represent. I aunswere: good Maister Doctour, I pray you tell me one thyng, what did Cicero with all the whole Senatours of Rome? did they not honour that same thing that stode before thē (and yet as you say) they did referre it vnto the thing that was thereby representeth. These men were wise men and as well learned in their tyme as you, & yet you see (for lacke of knowledge of the trueth) they honoured stockes and stones. I am sure you will not excuse them from Idolatry, yea and that because they did honour the stockes and stones, and not alonely for honoring of the the thing that was represented.

Mayne Imaginatiōs of men.

3. Kyng. 12. Also what dyd Roboam when he dyd set vp two golden calues in Bethell and sayd to the people, Goe no more to Hierusalē behold thy Gods Israell. Was not this done to the honour of God? for they were not so mad (as ye say) to thinke that those calues were Goddes, but they did honour them in the honour of God, and that was well declared in their sacrifice whiche was none other, but such as God had commaunded in the law, *Ergo*, after your rule they might lawfully honour these calues referryng it to God. They had also a great colour for them, for all the old fathers did alwayes offer to god calues, as Abrahā wt many other which, oblatiō was accepted of God. Wherfore they might well thinke that God would be honoured in the images of Calues.

Now what thing can you lay to them whereby you will proue that they honoured their stocks and their stones, and their Calues, but those same thinges shall also be layde vnto you, and vnto yours, to proue that you doe likewise honour your stocks and your stones. First you runne frō place to place, to seke them, which is a token that you doe honour the stocke or stone, for there haue you nothynge of the Sainte more then in an other place, sauyng onely the stocke & stone.

Howe wee haue beene by ignorance led to worship stockes and stones.

Now, when you haue founde thē, then pray you before them, and that with knelinges, and knockings, and shaking of your heades, and lokyng deuoutly and pitiously, then kisse you their fete or their showes (for they be seldome barefoted least they shuld haue the murre or the coake, by the reason they be not vsed to coulde, as you may see by their smoked scolions faces, handes, and fete, with all the place where they stande) and wipe your napkyns, and rubbe your beads on them, and licke them with your tounges, and lay your eyes on them. Then set you lightes before them, & then offer you to them (though in ỹ M. Doctour your person is nothyng giltie) great oblations, so that they shine in golde and siluer and precious stones: yea and not thus content, but also promise to visite that stocke once a yeare, if God and that good Sainte sende you life and health. &c.

I pray you is not this honourynge of the stocke and stone? what did Cicero with all the Romaines to their stockes and stones? what did Roboam to his Calues, if this be not honouring, deine me what honouring is: what more exteriour honour can you deuise then this is? and yet you doe say ỹ you honour no stockes nor stones. But worldly shame, and

inuincible Scriptures, haue brought you to make this damnable euasion, bycause you see men now ware wyse in the Lorde, by the which they see clearely your false dissimulation and hypocrisie. But if you were the true honourers of God, as you be secret hypocrites, you would not make this damnable euasion to stablish, vphold and maintaine your Idolatry, nor yet suffer (so much as laye in you) any thynge to be done that hath any colour or shadow of holynes that might be an occasion of Idolatry. But bycause you be hypocrites and vnsaciable belly Gods, you care not (so you may deceaue the simple people & lead them with blynd shadowes, therby to fill your offeryng bores and chestes to maintaine your vnsaciable carnall appetites) how the honour of God be saued, or how your poore brethrēs conscience be deceaued. Thinke you that this is inough to say that no mā is so mad nor so folishe as to honour the stockes and stones. And yet to suffer and dayly before your eyes to see, so great exteriour honour geuen vnto them. That no toung can expresse nor hart can deuise more: yea if you will beleue your subtile Duns, they geue vnto them (as I shall well proue by his diffinition) honour whiche is called *Latria*: the which *Latria* after your owne learnyng ought to be geuen to God onely. This sayth Duns, *Latria* is called an exteriour honouryng or a bodely seruice. &c.

Stockes & stones the Papistes honour as Gods.

Now if that be trewe, it followeth that they geue that honour to stockes and stones that onely pertayneth to God, which doe any exterior honour (whether it be offering of candels, or kissyng of their showes, or any other thing) to them: Make you the conclusion, for I nede not to say that they doe Idolatrye. Farthermore, this word Latria, (wher with you deceaue the symple people) is a Greke word and after. S. Augustine it signifyeth no more but seruice, the which you cā not denye but that you geue to your stockes and stones. Cōclude now this proposityon after .M. subtill doctour Dunces diffinition I pray you, for I haue no leasure. Thinketh your doctourhed that the children of Israeli wt their hie Priest Aaron could not haue made this Pope holy excuse, that they were not so mad nor so folyshe as to honour the golden Calfe, but rather to refer that honour to ỹ lyuing God? They had a good colour for them. For they knewe none other God nor saint but hym: and yet this excuse was not lawful, nor could not be alowed whē Moses came with the word of God. Marke also what he was that made this Calfe, not a fole nor ignorāt person among the people, or one of none auctoritie: But the most wisest eloquent and chiefe amonge them: yea he was that tyme the very hed of the Church or congregation. Also note ỹ intent which was to kepe the people togither in good order. He also made a Calfe with the which thing all their fathers had pleased God in doing sacrifyce with them: so that they might well thinke ỹ it might be acceptable to God to be honoured in the image of a Calfe before any other Image. But all these colours be naked before the worde of God.

Briefly would you alowe that the people should geue that same honour to me ỹ they doe geue to your stokes and stones? And vnder ỹ same colour that it should be in ỹ name & honour of God (you can not say but I am as good as your best stocks & stones: and if they be the Images of sayntes and represent sayntes after your sayning, I am the Image of God and represent hym so long as I beleue in hym according to the holy scriptures. And if a conning and an artificyall grauer made them, God made me. And I haue .ij. thinges aboue them, which all your carners, and you with all your distinctions can not geue to your stockes nor stones: That is, I am a liuinge creature, and your stockes be deade: I am created to lyue with the euerlasting God, and your stockes be made to the fyer) I am sure you nor no man wil alowe it. But there is one merueilous wōder, That if the best and most holy of all your new gods, yea one that doth myracles

racles euery day, were taken out of your handes, & set againe in ỹ Corners & his makers house, hée should bée no better thẽ a stock or a stone, nor could doe no myracles: yea if hée were prayed neuer so much: no not so much as if ỹ house were a fyer, to saue either ỹ house or hym selfe.

Practise of Papistes to cause Images to worke myracles.

Also it is not lawful so longe as hée there stãdeth neyther to pray to him, nor yet to offer to him, which offering would both helpe the poore man, hys wyfe, childrẽ, and seruaunts. But let them suffer you to take this worme God into your handes agayne, and then is hée Lord ouer all the world, then maketh hée rych men and poore men, then maketh hée men blynde, & blynde to see agayne, then maketh hée lame men whole, then maketh hée women with childe, yea and also bringeth them well to bed. Then expelleth hée deuils, then telleth hée thinges to come, then ruleth hée in heauen and earth and in water, briefly hée defendeth both king and kingdome. Is not here a sudden mutation? And all is bécause hée hath got hym a new M. and a new place. O you hypocrites thynke you that men bée so blynde ỹ they cã not see this falsed? You would make them blynde in déede the which would make them to honour stockes and stones: yea and that in the name of an other thing, the which also they know not. Which of you all hath seyn our Lady or any other saint where by you may lerne to make her similitude? and if you haue nothing to lay for you but bécause shée was a woman, then is your Image as much ỹ similitude of an harlot of the stues the which bereth al the shape ỹ belongeth to a naturall woman as wel as of our Lady. Notwithstanding that our blessed lady is a vergin and the other a strumpet, yet in *exterior formes* and shapes that may bée séene and iudged by senses, bée they all one, yea and your Image in all *exterior signes* is a great deale more lyker vnto an harlot, then to a pure and a blessed méke virgin. And yet are you not ashamed wt these damnable shadowes, both to priuate God of his honour and also compell your simple brethren to this shamefull idolatry. If you will loke your selfe and sée clearely your idole in a pure mirour, reade the .bj. chapter of Baruch, wherin you shall fynde these wordes, Their stockes be polished of the carpenter, and they bee gilded & siluered, but they be false & cã not speake. How thinke you, haue not your Images these properties? Their Gods haue golden crownes on their heades from whom the Priests doth take away golde & siluer & spend it on themselues: They geeue also of it vnto their strũpets, and decke their harlotes: And whẽ they haue takẽ it away frõ their harlots, thẽ deck they there with their Gods againe. Wherfore know that they bee no Gods. Bée not all these thinges fulfilled on you? doe not you take away their oblations & therwith maintayne your pompe and pride, & decke also your harlotes, say not nay, for all the world will condemne you, for opẽ lyers, the matter is so plaine. Their Gods haue a septer like a mã, and like a Iudge of a land, but they cã not sley hym that offendeth thẽ, wherefore feare them not. Doth not this agre with your Gods? Note how bolde the prophet is which dare crake with your God, & sayth how ỹ they cã not hurte their enemies: wherefore hée biddeth vs that we shall not feare them.

Baruch. 6.

A notable declaration of Baruch the Prophet against Idols and Idolatry.

The hypocrisie of the Papistes hath greatly preuailed in the practysyng and aduaunsing of Idolatry.

Now if you think that this bée not spoken of your Gods (not with standing that none of these thinges they bée voyde of) goe to them and cry: but remember that you crye aloude, for they bée very thicke of hearing or peraduenture they be gone forth a toune and occupied. Therefore I say crye & whoope aloud, and byd them if they be Gods or will haue any honour ỹ they will now auẽge themselues of their enemyes. If they can doe nothing, thẽ will we lay vnto them this mocke of the prophet and will not feare them. They haue a sworde in their hande, and an axe, but they can not delyuer themselues from battel, nor frõ theeues: therfore feare them not. A righteous mã is better that hath

none Images for he shall be free frō obprobriousnes. How thinke you haue not your Gods all these tokens? how many theeues haue you hanged for robbyng of your goods? but your gods neuer saued thē selfe frō theeues. Moreouer, why make you so suer lockes, & so sure doores, if your Gods bee able to keepe your goods? I thinke you feare not their runnyng away.

Farthermore, why keepe you so great bandogs, if your Gods bee able to saue their Gods frō theeues? But mee thinketh the bandogs bee mightier then your Goddes, and also you trust more to them: for they defende both you and your Goddes. You dumme stockes, where is all your reason? where is all your wit? where is all your wisdome? where is all your policy? where is all your godly faith that you ought to haue in the God of heauen? Are you not ashamed thus grossye to deceaue men? yea & wyth those thynges which you can neither defende with scripture, nor yet wyth any reason. But paraduenture you will say that the Prophet speaketh here of Idols and not of Images.

There is no differēce betweene an Idoll & an Image.

I aunswere: I pray you what call you *Idolum*? is it not as much as *Imago* in Latin? which wee call in inglishe an Image, but wee will not barry for the name: let vs goe to ỹ properties. Haue not your Images all these properties that ỹ Prophet layeth to these thinges which you call Idols? cā you say nay? can you proue the contrary? Doth not experience learne vs that they bee all one? Now what matter is it what name you geeue them, when the properties and the very thyng is all one. Moreouer the Prophet Dauid doth define an Idole wyth these properties: First it hath eyes & can not see: it hath a nose and can not smell: it hath a mouth and can not speake: it hath eares and can not heare: it hath handes and can not feele: it hath feete, and can not goe, &c.

The description of an Idoll or Image.

Now which of all these properties hath not your Idolles? what will you make now of them? The Prophet Dauid maketh an Idolle of ỹ thynge that hath these properties: and wyll you make a God and a helper of thē? will you pray to them? will you offer to them? will you runne from place to place to seeke them? There is no distinction, there is no subtiltie that can helpe you. For more reuerence, more seruice, more honour, more *cultus dulie* may you not doe to your Images then the Prophet woulde that wee should not doe to Idols: for they bee one in all properties and conditions. And as for your myracles that you defende them by, they bee but illusions of the deuill, inuēted of your owne imaginations, and cōtrary to the worde of God, vnto the greate blaspheming of the omnipotent God of heauen. For myracles bee neuer done of God that any man can proue of surety, but all onely to the magnifying & declaratiō of his blessed worde. As for all other myracles may bee suspected to bee done of the deuill, by the sufferaunce of God, to the probation of our fayth, and specially when they bee against the open worde of God. This may bee proued by the wordes of Moyses: If there arise in the Deut. 13. midst of thee a Prophet, or a man that saith I haue seene a vision, and tell thee afore a signe and a wōder, and that thing that hee tolde thee doe also come to passe: Now if this man say vnto thee, let vs goe and follow strainge Gods which thou knowest not, and let vs serue them, thou shalt not heare the Prophet, nor the dreamers wordes, for God doth proue you, that it may bee open whether you loue hym in all your harte, and in all your soule or not.

Bee not these wordes open against all manner of myracles? yea & against Prophetes whose prophecie is true: and yet because hee will drawe the hartes of ỹ people vnto other things beside God, therefore shall hee not bee heard: your Images bee not here excepted. Farthermore, what signifieth this, that God will haue all our hartes and all our soules. If God haue all, then can your Images haue no part. But marke how God doth

proue

Idolles or Images worke no myracles.

Hipocrites fayne them to bee the workers of myracles.

proue our faith with ſuch myracles, ſo that hée woulde that neyther heauē nor hell, Sainte, nor myracles, Prophet true, nor falſe, ſhoulde draw our harts frō him, or frō his word: but alonely to ſticke faſt to him. Wherfore lay for your Idols what you cā: firſt they bée no Gods: ſecōdarily they can no more doe (if they doe ſo much) but doe miracles, & tel you before of thoſe thynges that bée to come. And yet all this can not helpe, for it is openly agaynſt the word of God and we may not heare them.

Farthermore agaynſt your Idols will I ſet the braſen Serpent, of whō it is written that it did miracles ſo openly that no man cā deny it, yea and that by the worde of God: which did alſo ſtand many hundred yeares, till the people did to it ſo much as they now doe to your Gods: that is, they did offer inſēce & other oblations therto, and therfore was it deſtroyed. Not withſtāding it was inſtituted of God, and ſo bée none of your idolles, wherfore miracles can not helpe. And among the Turkes bée miracles done as they thinke, and yet that proueth not their ſect to bée lawfull. I will tell you of a miracle that is writtē in their law. On a certeine time there was a controuerſie betweene the Prieſtes and the religious men which of them ſhould haue, the oblations of the people. The Prieſts layd that they were beſt worthy bécauſe they were miniſters in the temple and ſeruauntes to the Gods, and night and day toke payne for the people. The Friers laid for them that they were the ſucceſſiō of all their holy fathers and by their prayers and merites, was the kyng & all the people kept, and the land defēded from all euill with many other thinges more.

A notable myracle done by falſe gods in Turkie.

Briefly this matter was deferred of both partes to the ſentence of the kyng, the whiche had thought to haue geuen ſentēce with the Prieſtes. But when the Friers knew it, they came to the kyng and deſired him that hée would deferre the ſentēce vij. dayes, and ſée what the Gods would ſhewe for them. The night bēfore that the kyng ſhould geue ſentence, was hée compelled by nature to goe to the preuy, which whē hée came there, ỹ preeuy brake, and hée fel in, & there was hée crying by the ſpace of an houre, til hée was ſo wery that hée coulde cry no more, & no man could come to him for the pallace was locked. Thē ſodēly appeared vnto hym a religious mā wt a glorious light, ſaying vnto hym. Now where bée they ỹ thou woldeſt haue geuen ſentence with all: are not they wel worthy of the oblations that can not helpe thée out of dāger? but now mayſt thou ſée what we may doe with the Gods for thée and all thy land: and with this the kyng without paine or hurt was taken out of ỹ preeuy and layd agayne in his bed or hée wiſt it: and the day folowyng gaue hée ſentence that the religious men ſhould haue the oblations.

A ſtinking myracle.

Now thinke you was not here an open miracle: and was it not done on the kyng the which had vnderſtādyng and reaſon. It was an open matter when hée was in the preeuy and the preeuy broken, and hée layd agayne in his bed without any hurt, this paſſed mās power. But what wil you proue of this miracle? all your Gods together can not doe a more open miracle then this is.

Libro 5. ad Iacob.

But let vs ſée what the Doctours ſay agaynſt your Gods, Clemēs writeth theſe wordes, We doe honour viſible Images to the honour of the inuiſible God, the whiche is a falſe thyng: but if you will honour the image of God in doing well to man, in hym ſhall you honour the true image of God. Wherfore if you will truely honour the image of God, we will open that thynge vnto you that is of trueth, ſo that you muſte doe well vnto man the whiche is made vnto the Image of God: geue hym honour and reuerence: geeue hym meate when hee is hungrye: geeue him drinke when hee is thyrſty: Clothe him when hee is naked: ſerue hym when hee is ſicke: geeue hym lodgyng when hee is a ſtraunger: and when hee is in priſon miniſter to hym neceſſaries. This is the

To relieue thy poore neighbour that is Gods Image, is to honour God.

thing that shall bee counted to bee geeuē God truely. What honour is this of god to rūne about foolishly to stony & wooddy Images, and to honour as Godes idle and dead figures, and to despise man in whō is the very true Image of God. Wherfore vnderstāde you that this is the suggestion of the Serpent that lurketh within, the whiche doth make you beleeue that you bee deuoute when you doe honour in sensible thyngs. And maketh you to beleue that you bee not wicked when you hurt sensible and reasonable men. &c.

How thinke you? doth not this damme the worshyppyng of Images, yea though it bee in ẏ honour of God. Hee sheweth you also that there is no other true Image but mā. Which of you all goe a pilgrimage to ẏ Image? whiche of you all doe offer to that Image? which of you all doe honour that Image? You land lepers, you inuenters of new gods, you Idolaters, what say you to this? how can you auoyde this? is not this agreable with Scriptures? And yet this Image doe you despise: This image cast you in prison: this Image doe you stocke & chayne, and whippe from towne to towne, wout any cause. This image dyeth in the streates beefore your doores for hunger and colde, and you runne to Walsingam & to Ipsewiche with great pompe & pride to honour your dead shadowes. It were better for you to burne those Idolles and to warme this true image of God there by: for this Image was made vnto God onely, and all your dumme gods were made for this Images sake. Wherfore it commeth of the deuill, that you forsake this very true image & leape to your worme eaten Gods: yea you haue burnt many a poore mā for speakyng against these dumme Idolles. But tell me when all the Byshops in England did vexe or trouble any man for speakyng or for doyng, yea or for destroying this very true Image of GOD: they had rather destroy it them selues, then it should bee vndestroyed. Let the kynges bookes bee searched throughout the Realme and there shall bee no small number founde of these Images that bee troubled and vexed and cast in prison for trifles, yea and vtterly vndone by the Byshops and by their Priestes: & yet wil they bee ẏ honourers of Images, yea and that to the honour of God, and of all holy Saintes. Is not this against all wisedome? yea is it not agaynst nature? and yet no man may tell it.

There is no true Image, but onely the Image of man which few doe honour.

Of the liuely Images of man, many haue the Byshops burned: But of theyr worme eaten images not one.

Also the same doctour in an other place, What thing is there so wicked & so vnthākfull, as to receaue a benefyte of God and to geue thankes vnto stockes and stones? wherfore wake and vnderstād your health. &c.

Clemens in eodē libro.

How thinke you, are you not vnthankfull vnto God of whō you haue receiued all thing, and for them you thanke your worme eaten Gods? farthermore. S. Augustine sayth, Let vs not loue any visible spectakilles lest by erring from the veritie, and by louing shadowes we be brought in to darknes, let vs haue no deuocyon to our phantesies. It is better to haue a trew thing what so euer it be then all māner of thinges that may be fayned at our owne pleasure &c. Bee not your idols visible spectakles? Bee they any other thinges then shadowes? and yet you will loue them & honour them. Aunswere to Saint. Augustine. You Infydels haue not we a lyuing God, and will you bring vs from hym to dead stockes? Also S. Hierome, Be it knowen vnto the Kyng. &c. the properties of the wordes be to be marked that he he sayth, we will not worship thy gods nor yet honour thy image, for neither of both be come the seruauntes of God to doe. &c. Here haue you that neyther worshipping nor honouring belōgeth to Images.

De vera relica, vlti.

Super Dani.

But now to ẏ worshiping of saints, which hath a greater shadowe of holynes then these dumme Gods haue. *In primis* you say that sayntes must pray for vs and bee mediators to God for vs, that by them wee may bee able to receiue our petition. This is Richardes

Saintes sayth Papistes are to bee worshypped, for they pray for vs

ardes oppnion *De media villa*, there can not a thing bee inuented by ỹ craft of the deuil that may bee a greater blaſphempe or moze derogation to Chriſt and his bleſſed bloud then this is. For if Saintes bee neceſſary to bee mediatours for vs, then is Chriſt vnſufficient: for phyloſophers did neuer put ỹ. cauſes where as one was ſufficient: and if any thing bee geuen vs of God for ſayntes ſakes then bee not all thinges geuẽ for Chriſtes ſake, ỹ which is plainely againſt S. Paules

Roma. 8. ſaying, God for vs all hath geueh his ſonne, and ſhall he not geue vs all things with him? Let euery chriſten man iudge what a blaſphemy that is. But let vs prowe that Chriſte is all onely our mediator. S. Paule ſayth. There is one mediatour be-

God hath geuen vs one mediatour which is Ieſus Chriſt and not appoyn ted any Saint to bee our mediatour. tween God and man, the mã Chriſt Ieſus, the which hath geuen him ſelfe for the redemption of all men. Marke that hee ſayth, one mepyatour betwẽn God and man. Where there is but one, there can no ſayntes come in. Moreouer ſayntes bee men, therefore they muſt haue a mediatour for them ſelues, and then they can not be

The mediatour betwene God & man is named Ieſus, but there is no Saint ſo named. mediatours for other men. Farthermore the mediator between God and man, is cauled Chriſt Ieſus. Now is there any ſaynt that hath this name? if there be none that hath the name, then is there none that can vſurpe this office, without blaſpheming of Chriſt.

Farthermore hee hath redeemed vs onely without the helpe of ſaints, and why ſhal hee not bee onely mediatour without ſaintes? is not redemptiõ the chief acte of a mediatour? Alſo the holy ghoſt ſayth, He ſhall bee cal-

Eſay. 7. led Emanuell the which is as much to ſay as God with vs, what is this

How God by Chriſt is euer with vs. God with vs, is hee with vs but as one man is with an other? And as my cote is with my backe? Nay, hee is an other wayes with vs, That is to redeeme vs, to ſaue vs, to keepe vs, to defend vs from all euell: yea and is with vs, that is, hee is on our ſyde, he holdeth with vs, hee ſpeaketh for vs, hee excuſeth vs, hee maketh our cauſe good: briefly hee obtayneth all thinges for vs. Of what ſaynt can this be ſpoken? What doe ſayntes now for vs? Alſo S. John ſayth, If a mã doe ſinne we haue an aduocate by the father Chriſt Ieſus, what is this? hee is our aduocate to the father? and here bee none aſſigned but Chriſt Jeſus, and by hym haue we onely remiſſion of our ſynnes. 1. Iohn 2.

Now what ſhall the Saintes obtaine for vs? what ſhall they deſire for vs? if our ſinnes bee remitted, then hath the father of heauen no diſpleaſure agaynſt vs, what ſhall they then pray for vs? Alſo S. Paule ſayth. The ſpirite of God maketh interceſsion mightyly for vs with mighty deſires, that cã not bee expreſſed with toung. Marke how the ſpirite of God deſireth and prayeth for vs, and that no man ſhould recken that we had neede of other mediatours, hee ſayth that hee prayeth mightyly for vs, and with great feruẽcie that it can not bee expreſſed. Saintes cã obteine nothyng for vs.

Now is not hee able to obtaine all things for vs, and hath taken this office on him for vs? it were doubtles a great rebuke to him, that Saintes ſhould bee ſet in his ſteade, & ioined vñ him in his office as though hee were vnſufficient. You thinke to doe ſaints a great honour when you make them Gods, and ſet thẽ in Chriſts ſteade: but you can not doe them a great diſhonour nor diſpleaſure, for they will bee but Saintes, and no Gods, yea & that by Chriſtes helpe & not by their owne. Alſo S. Paule ſaith, Chriſt ſit- Roma 8.

teth on the right hãd of the father the whiche doth alſo praye for vs, marke that hee prayeth for vs, can the father of heauẽ deny any thyng of his prayer? Doth not hee aſke all thinges neceſſarie for vs? And as Scripture ſayth? He is our wiſedome, he is our 1. Cor. 1.

iuſtice, he is our ſatisfactiõ, and our redemption made of God.

Now what reſteth for Saintes to aſke? what will you deſire more then wiſedome, iuſtice, ſanctificatiõ and redemption? all theſe hath Chriſt obteined for vs, yea and hee alonely thereunto was ordeined of God: which of all the Saintes can ſay that, but hee & Chriſt is all in all for vs, and therefore wee neede not ỹ helpe of Saints.

if

if all saintes & all the world would say the contrary, yet hee him selfe stãdeth fast against them all, & cõdẽneth them for lyars & blaspheners, saying, No man commeth to the father but by me, note these wordes. First he saith, no man. &c. *Ergo*, as many as euer shall come to the father of heauen hee here cõteined: then addeth hee, but by me, hee not all saintes, all your fayned mediatours with merites & all other thinges cleane excluded in this word, but wherfore it is plaine that what so euer hee bee ỳ maketh any other mediatour or goeth about by any meanes (sẽme it neuer so holy) but by Christ onely to come to the father of heauẽ, first he despiseth Christ, & if he despise Christe, hee despiseth also hys father whiche hath alowed him onely to bee our mediatour & way to him, as it is writtẽ. I am the way onely in the father, therefore let thẽ bee sure ỳ seeke any other waye or any other mediatour, but Christ alonely to heauẽ, that they (according to the word of ỳ veritie which cã not lye) shall neuer come there, but as many as trust in him onely, let thẽ not doubt but they shall not onely obteyne to come to heauen, but also what soeuer they desire bee side in his name according to his own promise & word, which cã not deceiue vs, What soeuer (saith hee) yoũ aske in my name the father shall geue it you. Marke these wordes, what soeuer, & that we should runne to no other hee addeth also, in my name.

Iohn. 14. Saintes can not bryng vs to the father of heauen, but it must bee Christ onely.

Iohn. 14.

Iohn. 16.

Here is nothing excluded, but all thinges freely bee geuen vs, and that for his names sake: not for no saintes name, not for none of our holynes or merites, but for Christes name. Now what is it to runne from thys sweete promise of our most louing Sauiour, redemer, and onely mediatour Iesus Christ, to saintes, & to other workes, but a playne and an euydent token of our infidelity, of our vnthankefulnes, yee that we thinke hym vntrue, and will not fulfill hys promise, yee that he is not able to do it, and to make hym a lyar, & vntrue in his worde. Also S. Paul saith. He hath geuen his onely sonne for vs, how can it bee ỳ hee shall not geue all things with him? Marke he saith with hym, & not with saints, he saith all thinges, and not certaine things, hee that saith all, excludeth not the tenth ake, & leaueth it to S. Appolyne. &c. but hee excludeth nothing.

Now you Infidelles and mistrusters of Christ, what will you haue of the father of heauen? or what cã your hartes desire, that Christ is not able to obtaine for you? if you beleeue him able. It is his office, and thereunto onely appointed of ỳ father, & none other, yea all other bee excluded wt manifest scriptures. Moreouer, will you or bee you so foolish to aske a thing of one ỳ hath it not to geeue, nor cã not geue it, yea hath nede of it hymselfe, & leaue hym that hath aboundaunce, yea and that hath made an open proclamation, that freely without gould or siluer, or any marchandise, hee will geeue the selfe same thing to as many as come and aske of him, whatsoeuer they bee. Now the Lord hath not alonely goodnes, but hee is all goodnesse himselfe: and all Saintes haue sinned and neede of his goodnes: and he hath made this proclamation by his blessed and euerlasting worde, that whosoeuer commeth vnto hym, shall haue of his goodnes aboundauntly: now will you leaue him and goe to the saintes? the which if they euer had any goodnes, they receaued it of the father, as S. Iames saith: All good giftes cõmeth from the father of lyght. Marke how hee saith all good gifts.

If wee aske in Christes name wee shal obteine but so shall wee not in any other name.

Luke. 18.

Iaco. 1.

But here haue you a distinction, ỳ onely God is good of his own nature, and Saintes are good by receauinge goodnesse of him. Well to doe you a pleasure, I will allow your distinctiõ to bee good, for of it can you make no more with all your subtiltie, but that Saintes haue no more goodnes then they haue receaued. Now the goodnes that they haue receaued, was for thẽselues onely, yea and they can geeue none of it to you: for they receaued it not for you, but for themselues, yea and no more then was necessary for them, and that but alonely of mercy, as it is open in Mathewe in the parable of the fiue wise virgines, and the fiue foolishe: where as the wyse vyr-

Saintes receaued Gods goodnes for thẽselues and not for vs.

gins had not so much oyle to lend the foolishe virgins as would kindle their lampes: finally, they had nothing at all that they coulde spare them, and yet were they wise virgins, and yet were they Saints, and yet were they admitted to enter into heauen.

Farthermore, doe you not openly against God when you desire any thing of saintes, whether it bee prosperitie, wealth, health, remission of sinnes, or in aduersities consolatiõs, or comfortes, or any other thynge: seeing that Scripture onely knowledgeth all these thynges to bee receaued of him, and that hee is the onely geuer of them, yea and that all the prophets and fathers in all their tribulation cryed aloncly to hym, as Dauid Psal. 119. testifieth of him selfe in these wordes, When I am troubled, I will cry vnto the Lord and hee will helpe me. Hee cryed not to any Saint to speake to God for him, but sayth: I will cry vnto the Lord, yea and hee doubted not that hee woulde not heare hym because hee was a man and a sinner, but faithfully said, hee will helpe mee, as hee testifieth in an other place, saying: Psal. 120. my helpe is of God that hath made heauen and earth.

Now will you runne from God, and aske of Saints, comforte, prosperitie, health, or wealth, or any other thyng: seeing it belongeth alonely to God, to geue: seing hee alonely is the fountayne and auctor of all goodnes: and not Saintes which haue no more but their parte, and that, that is geuen vnto them. Also our L. Christ teaching al creatures to pray, biddeth them not to goe to any other thynge, but alonely to the father of heauen, hee maketh no mention of Saintes, no not so much as to bee a meane betweene them and the father, but commaundeth them that pray, to pray thẽ selues to the father. The which thing I doubt not but hee would haue done if hee would that there shoulde haue beene other mediatour, or geuers of any goodnes. Moreouer is not this a madde manner of prayer that men vse to our Lady: O our father which art in heauẽ halowed be thy name. &c

Thus doe you learne men to mocke our Lady when you learne them to say our Ladyes Psalter. You infidels and mockers both of God & man, are you not ashamed of these open blasphemies? Doubt you not (if you call not for grace to ỹ Lord that you may amẽde yea and that shortly) but God shall straitly auẽge this blasphemy on you, hee hath suffered long & no doubt but of his infinite mercy. Notwithstãdyng I will neuer beleue that hee will much leger suffer, seeyng that hee hath brought so graciously his glorious beritie into the world and that so openly, and so clearely that you can not deny it nor withstand it, neither by reason, nor by learnyng: but your owne consciences bee confounded and marked with hote yrons, notwithstãdyng you persecute it by tyranny to the increase of your damnation. Our Lord bee mercyful vnto you. But now that you may bee knowen what you bee, when you deceiue the people with these wordes fathers fathers, holy Doctours holy doctours: I shall recite certeine of your fathers and doctours sayinges, that you may be knowẽ not alonely open lyers and blasphemers of God and his blessed eternal word, but also of his holy saintes & fathers, vnto whom hee hath reuelated by the Scriptures his beritie.

A fond prayer made to our Lady.

First S. Augustine sayth these wordes. Let vs haue no deuotion in honoring of dead men, for if they lyued well, they may not be coũted for such men, as to desire such honours, but they will that God shall be honored of vs, by whose lightening they reioice, that we are made cõpaniõs of their glory. Wherefore Saintes must be honored by folowing them, but not by honoring thẽ of deuotyon &c. Bee not these plain wordes? S. Augustine was a father and a doctour, And hee sayth, ỹ saints will not bee honoured of vs, but that God shall bee only honoured. Secondarily, we may folowe their godlyuing, and so honour them, but in no wise to pray to them, or honour them of deuotion. It foloweth in S. Augustine, wherfore we doe honour them,

August. de vera relig. cap. 55.

The right honoring of Saintes.

by loue, or charitie, but not by seruice. nor we build no temples vnto them. For they wil not so be honored of vs, for they know well that we (if we bee good) bee the temples of God. Wherfore it is well written. That man was forbidden of the angell to worship hym, but all onely to worship one God, vnder whom the angell was also a seruanut &c. Can you desire any playner wordes then these? we cā no more doe but loue sayntes of charitie, but in no wise to serue them: we may also build no temples to the honour of them. Marke also how he bringeth scripture for hym, how the Angell of God would not be honored of man. How cā you auoyde this saying of S Augustine, & his example of scripture? Also Chrisostomes saying on this text, woman thy fayth is great. Doost thou see this woman which was vnworthy, but by her perseueraunce was made worthy? wilt thou learne also, that we praying vnto God in our owne persons, doe more profyt, then when other men doe praye for vs. This woman did crie, and the disciples came and praied him that he would speed her for shee cryeth on vs. But to them he aunswered, I am not set but vnto the sheepe whiche are perished of the house of Israell. But when shee came her self and did perseuer crying and saying, Yes lord, for the whelpes doe eate the crūmes that fall from their masters tables: then did he geue her the benefyt & said, bee it vnto the as thou wilt. Doost thou not se how he did repelle her, whē other men prayed for her? but when shee came her selfe and cried, hee did graunt her. Vnto them hee said, I am not sent but vnto the lost sheepe. But vnto the womā he sayth bee, it vnto thee as thou wilt, &c.

Apoc. 19. and. 22.

Mat. 15. tom 6. ho. de profect. Euange.

An authoritie declaration that Christ heareth vs for our selues and not the Apostles for vs.

Heare you not playnly how we do sooner obtayne our petityon of God our owne selfe, thē by any other mīdlers? Marke also how ỳ Apostles did pray for this woman, and they repelled: and shee was heard. Also the same Doctour wrighteth these wordes. We haue no need of Patrōs afore God, nor nede of much processe to speak fayre vnto other men, but though they be alone and want a patrō, but prayest God by thy selfe, yet for all that shalt thou haue thy desire. God doth not so lightly graūt, when other men pray for vs, as whē we pray our selfe, yea though we bee full of sinnes &c. Bee not these wordes playne, that we haue no neede of patrons? but God heareth vs soner, when we pray in our owne persons, then when other mē pray for vs. Wherefore they that make other mediators then onely Christ, doth mistrust Christ, and beleueth that he is not omnipotēt God, nor mercifull Lord, and therefore flye they vnto this Saint, and vnto that Saint, trusting to fynde more mercy at their handes, then they could fynde at Christes. But a trew Christen man leaueth his fantesye, and remembreth these wordes of holy scripture. Heare thou mā, I am thy God, and therfore he setteth all his trust, and his confidence, all his belief, all his hope, all his harton him onely. And if he wil haue any thing necessary to body, or soule of him, hee asketh it all onely, as the prophet Dauid learneth vs saying, I will pray vnto the Lord, and in the morning thou shalt here my voyce, what is this in the morning but shortly, quickly. Thou art so mercyfull, that thou wilt not prolong the tyme, but shortly here me. And therefore when I am in any distres of body, or soule, to thee I call for deliuerāce, and trust to obtayne it of thee onelye. For thou Lord, thou hast set me, in thy hope onely.

We neede no patrons for God heareth.

Exod. 20.

Psal. 5.

Psal. 4.

Thus doth euery good man pray & trust in God, for hee taketh him not alonely for his God but also for his merciful God, yea and for his father, which will deny him nothing. But cōtrary wise doe the infidels and the fained Christen men, for they mistruste hym and recken him to bee a tyraunt and a terrible and a fearefull Judge, which loketh for much intercession, and that regardeth persons, and therfore runne they hither and thither, to seke an other mediatour, to seke

The Christen mā putteth his trust in God that hee will heare him.

Chri. To. 6. ho. de profectu euangelicorum.

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an other helper, to ſéke an other deliuerer then Chriſt: for with him bée they not ſatisfied, yea they reckē him to bée ſo proude and ſo ſtately, and ſo cruell and ſo hygh, that they dare not ſpeake firſt to him, nor deſire him, for they clearely miſtruſt him, that is the ſame therof. And for that cauſe ſeeke they to this Saint, and to that Saint, and deſire of one riches, of an other health: of one they will holpen to heauen, & of an other they will bée deliuered frō hel. Of one they wil haue frō ſhyp of this worlde, of an other long lyfe, of one they will bée ſaued from ſickneſs, of an other they wil bée made whole, & all this is bycauſe they miſtruſt Chriſt, & reckē ỹ hée is either not able, or that hée wil not obtaine theſe thinges for them. This is the very grounde of their hartes, let them lye with their mouthes what they will, & of this are they compelled to flye frō Chriſt. Is not this making of many Godes? S. Paule ſaith that in couetouſnes is Idolatrie, bycauſe that mās hart is ūt his gods, how much more is here Idolatrie whereas mās faith, hope, and truſt is ſet ſo much on creatures. Trueth it is that Saintes bée holy, and worthy to bée béloued in in Chriſt, and for Chriſt, but yet bée they but creatures, and no Godes. I loue them as wel as you doe & prayſe and magnifie them, but wherfore? by cauſe they haue Chriſt in them which is the author of all goodnes whiche if hée were away, I would ſpit at them and deſpiſe thē. But I doe not make them Chriſt (that is my Sauiour, my redéemer, my cōforter my truſt & my hope) bycauſe ỹ Chriſt of his mercy & of his grace dwelleth in them, but I ſéke alonely to him ỹ hath made thē holy, & hath alſo alonely power both me and all men likewiſe to make.

If we miſtruſt not Chriſte, there is no cauſe why we ſhould runne a gadding to this Saint for any thyng that is neceſſary for vs.

Saints are holy, but yet are they no Godes.

Chriſt is our onely interceſſor.

Wherfore deare brethren, if you wyll bée Chriſtes, make hym alonely your mediatour and your interceſſour to the father of heauen, and all thynges that you deſire, deſire them in hys name onely. Make hym firſt your frende, and then haue you all Saintes on your ſide. For they can not chuſe but bée your frendes. Wherfore, ſet all your truſt, hope and confidence in Chriſt onely, and directe all your deſires, all your petitions, all your prayers vnto hym onely. And as for Saintes, you ſhall loue them, fauour them, and magnifie them, & praiſe them for Gods ſake, and to Gods honour: and where they liued well after Chriſtes worde, therein ſhall you folow them, but in no wyſe ſhall you béléeue, hope, or truſt in them, or make any prayers vnto thē, or deſire any petition of them: nor their lyuing ſhall bée any rule to lyue by farther then they folowed ỹ word of Chriſt, for you bée cauled Chriſten men of Chriſt, and not of Saintes.

But now will I anſwere to their carnall reaſons. Firſt they haue a lawe whoſe wordes bée theſe: Chriſten men doe not call worſhipfull Images Gods, nor they doe not ſerue them as Gods, nor they ſet no hope of their ſaluation in them, nor they doe not ſoke for of them the iudgement that is to come: but they doe worſhip them, and effectually pray vnto them in remembraunce and recordation of the firſt fruits, but they doe not ſerue them, nor yet any other creature with godly honour. &c.

The Papiſtes carnall reaſōs.

Let euery Chriſten man conſider well in his conſcience the wordes of this lawe, and call alſo to remembraunce what God is hymſelfe: that is to ſay, how omnipotent hée is, how liberall hée is, how mercifull hée is, how gracious hée is vnto vs: and thē I thinke hée ſhall well perceaue, that this decrée is neyther made wyth faith, with learning, nor yet with reaſon, but an open blaſphemy agaynſt God, and a great miſtrulting of our mercifull maiſter Chriſt Jeſus. Briefly there is nothing, but an heape of blinde and vnfaithfull wordes, inuēted to bégeuile ſimple men thereby.

God onely is omnipotent and almighty.

To the firſte worde *venerabiles*, what faith, what learning, what reaſon will that Images ſhoulde bée iudged worthy veneration (this doth ỹ lattin worde *venerabiles* ſignifie) ſéeing they bée but deafe, dumme and dead, what reaſon is it then to call them *venerabiles*? Maiſter Doctour

Rydley will say that no mã is so mad to worship and to honour the stocke and the stone, and yet his owne law caulleth them *venerabiles*, that is as much to say as worthy to bée worshipped & honoured. Call you them one thing by name, and recken them vnworthy in déede? It followeth, Christen men call them no Gods, what néede these wordes? All the worlde knoweth that they bée no Goddes in déede: But then why call you them *venerabiles?*

Farthermore, I would knowe of all my maisters ỹ lawyers, why they bée such blasphemers of God, such infidelles, and such mortall enemyes vnto God, as to suffer, yea and to compell simple men, to géeue to those stockes and stones such exteriour honour, as belongeth onely to God, séeing you call them no Goddes? What maketh it matter for ỹ name, so long as you géeue them the very thynge? Assigne you what exteriour worshipping and honouring belongeth to God, or that wée may doe or can doe to God, and I will proue that yee compell men to geeue that same to stocks and stones, and yet you thinke your selues sufficiently discharged, because that men call them no gods. It followeth: they set no hope in thẽ. Then what neede men to pray vnto them? what néede men to aske petitions of them? what néede men to offer vnto them? what neede men to bowe to them? what néede men to runne to them barefoted and barelegged, and to kisse them and licke them? doe they aske that thyng of them which they haue no hope to receaue by them? then doe they mocke them.

The Papistes geeue the saints ỹ worshyp to stockes and stones that we should geue to God.

It followeth, but they pray vnto thẽ and worship them, how thinke you by this? You say they be no Godes & yet men pray vnto them & worship them, adde to this that the Latine word signifieth as much as to aske forgeuenes of them, and fully and effectually to pray to them. If this stãd with fayth, and with the honour of God, let euery Christen mã iudge. But how standeth it with your decrée, where in you call them no Godes? this is as much to say as you bée very hypocrites and dissemblers with God and man, for you say one thing in wordes and compell the people to doe the contrary in déedes, that is to honour them as Godes Is not this contrary to these wordes of Scripture, thou shalt honour thy Lorde God and serue hym onely?

Marke the holy ghost sayth, Thou shalt serue God onely. Here is the selfe Latin word, *adorare*, that your decrée hath, Scripture will it shall all onely bée geuen to God, and you will geue it to your worshypfull Images. Marke also the occasion that our M. Christ spake these wordes. The deuil required that hée should fall downe and honour him, hée required no fayth nor no hope on him, nor yet that hée should make any prayers, or desire any petition of him, or licke or kisse his foote, or make any oblation to him, but alonely to fall downe, and so with exteriour seruice to honor him, but our maister sayd that ỹ belongeth alonely to God, & neither to the deuill nor yet to your worshipful images. Now say of your conscience doe not you that same thing to your stockes & stones, that the deuil required of our maister Christ? how can you auoyde thys? but now commeth your glose with a distinction and will learne our maister Christ how that hée shall honour the deuill, and excuse hym with an idle and a dãmnable distinction, whose wordes bée these: there is *cultus latriæ*, which includeth three things in him, loue, multitude of sacrifice, and veneration: this belongeth onely to God saith hée. There is an other worshipping which is cauled *dulia*, & thys hath but one thing in him, that is veneration, and it hath neither loue nor multitude of sacrifice in it, and thys belongeth to all creatures. &c. What bée these but an heape of idle wordes without any sentence inuented of the deuill to deceaue simple men.

Math. 4.

Glosa de cõsec. Dist. 3. Venerabiles.

Here saye you that *Cultus Latriæ* which includeth loue, multitude of sacrifyce, and veneration, belongeth to God onely. Tell mée of your cõsciẽce, are you not ashamed of these wordes?

Feare

Fere you not the vengeance of God? that thus mocke and trifle both with God and man? There can be nothing more agaynſt you then theſe wordes bée. For ſyrſt do you not loue your Images, and your ſayntes? Secondarily doe you not offer vnto them? cal you that no ſacrifice? yea it is ſo much that you can hange no more on them. Thyrdly, doe not you geue veneratiõ vnto them, yea, and that with al your hartes? or els bée you hipocrites and diſſẽblers. So that you geue to your ſtockes and ſtones, *Cultum Latriæ*, which by your owne diſtinction bée longeth to God onely. How can you now auoyde Idolatrie? Now to the ſeconde parte of your diſtinction, you ſay that you do to ſaintes, & to all creatures ỹ worſhipping of Dulya, which is without loue, and without the multitude of ſacrifice. What cal you this? what meane you by this? what worſhipping is this that is without loue, and without ſacrifice? Is not this opẽ hipocriſye to honor a thing outwardly, and neyther to loue it, nor to fauor it inwardly? nor yet to offer any ſacrifice vnto it? this is nothing els but open mocking, and I may well compare you vnto the wicked Iewes that crouched, & knéeled vnto Chriſt, but they did it neyther of loue, nor fauour, but of mockage, as you doe honour your ſayntes, and Images. This commeth all wayes to thẽ that will mocke, and trifle with gods holy word, that whẽ they thinke to auoyde it with a damnable diſtinction, then is it moſt agaynſt them, ſo that all chriſtẽ men may ſée, that the hand of God is heare. Alſo an other baulde reaſõ you haue, which is of M. Rychard. If ſaintes when they were here, and not confirmed in grace, did of their charitie pray for vs. Therefore now muſt they pray much more, ſeing they are now confyrmed in charitie &c.

The blindnes & ignorance of the malicious Papiſtes.

Math. 27.

De media Villa. 4. ſent

Is not this a goodly bauld reaſon to cal at a byſhops cure? How can hée proue this? what ſcripture hath hée for hym? I heare well his carnall reaſon, but I heare no probation, I will make him a lyke reaſon. The ſayntes when they weare heare, did of their charitie, cloth naked men, and fede the hungrey, and gaue drinke to ỹ thirſty, and viſited them that were in priſon: therefore much more now, for they be confyrmed in charitie, and theſe bée déedes of charitie.

A papiſtical reaſon, well aunſwered & confuted.

Lykewiſe. S. Paule when he was heare, dyd of hys charitie, wryte epiſtelles to declare the veretie, therefore now muſt hée much more wryte: ſo ỹ, where afore hée wrot but one epiſtell, now muſt hée at ỹ leaſt write three, or els hée is not confyrmed in charitie. & I thinke hée dyd neuer a greater dede of charitie, then now to wright an epiſtell, and to declare his owne piſtels, for all the words is at variaunce, for vnderſtãding of them. You blynd gydes, who hath learned you to declare, wherein the charitie of ſayntes doth ſtande? who hath geuẽ you auctoritie, to geue a déde of charitie vnto ſayntes, that ſcripture doth not geue. Wherefore is it a déde of charitie for one to pray for an other? is there any other cauſe then that the holy Ghoſt ſo declared it in his word? Wherfore that is charitie in this lyfe, that the worde of God byddeth you doe, and as for the workes that charitie ſhall haue in an other lyfe, it belongeth not to you tg iudge farther then the word of God.

Alſo you haue an other reaſõ, God ſheweth myracles in this place, and in that place, to the honouring of this ſaynt, and that ſaynt, therefore we muſt lykewiſe honour them. I aunſwere as to your myracles, though I haue aunſwered to them béfore, yet will I adde this vnto it, that God is no God of ſuperſtition, nor that fauoreth one place more then an other, or that hath any affectiõ to this place, more then to that, wherefore this is your ſuperſtition inuented of the deuill, for God will neyther bé honored in the mountayne, nor yet in Ieruſalem, but in mens hartes. And as to your myracles the great Godes Diana did alſo myrackles, as you may reade in ſcripture, conſyder her honour, that ſcripture ſpeketh of, and compare it to the honour of your I-

In other Papiſticall reaſon.

Iohn. 4.

Actes. 19.

mages, & you may sée they doe agrée. Farthermore Apollo, Castor, Aesculapius and such other did also greate myracles, as stories doe make mention, and also many men which were both wyse, well learned, and also many men of a great reputation and honour as you bée, yea and mē of great holynes doe beare witnesse of ỹ same. Therfore by this reason we must also honour them. Also an other reason you haue out of Iob. Conuert thy selfe vnto some of the sayntes. Of this you conclude that we must pray vnto sayntes. I aunswere of this you may conclude that you bée blinde, and dull Asses, and vnlearned stockes, peruerters, teasers, renters, of holy scripture. I pray you what sayntes dyd ỹ old fathers know before Christes comming? whom did they recken to be in heauen before Christes assention? why did they desyer so sore his cumming if they beléued that they should haue ascended vp to heauen? But this is the sentence of that place, Elephas reproued Iob, and sayth ỹ hée is not Gods seruaunt, and therefore God punished him sayth hée, and to proue this hée biddeth Iob call to memory all holy men, and seruaunts of God, and recken one if hée can among them all, whom God did so punish: wherefore hée concludeth that Iob is not the seruaunt of God, but a folyshe man (which in scripture is the enemye of God) whom God shall slaye in his wrath. This is the sentence of that place.

Iob. 5.

Papistes are wrestters of the scriptures of God.

Fynallye you haue an other reson, you shall praise God in his sayntes, therefore sayntes must bée honoured. I aunswere is not this a good consequent? I must praise God in Beares and Apes, therefore Beares, & Apes, must bée worshipped. Adde that ỹ followeth in ỹ text, you must praise God in timbrels, in organs and in pypes, therefore after your consequent timbrels, organs, and pypes, must bée worshipped, but if you weare learned in scriptures, you should fynde an other sentence in the holy Psalme then this is for the very trewe text is *Laudate dominum in sanctitate sua.* Praise God in his his holynes, but let vs graunt that hée sayth, prayse God in his sayntes, doe not you knowe that scriptures say, blessed is God in all his giftes: out of this can not follow that we shall worshipp, and pray to Gods giftes, but God shall bée praysed, and honoured in all his giftes, as in saint, man, and Angell.

Psal. 150.

A fooliche & papisticall argument well aunswered.

An other reason you haue of a similitude: Like as a mā can not come to the speach of a kyng, but that hée must haue certayne mediatoures, (as Dukes, Erles, and such men as bée in fauour betwéen him and the king) that may entreate his matter: So likewise béefore God. I aunswere: you Infideiles and mistruster of God, what will you make of God: will you make him a fleshely and a carnall stocke, full of passions and of affections? Vnto a mortall Prince you make mediatours bécause hee knew not your hart, and bécause hée is more affectionat to one man thē to an other, and beecause hee iudgeth after the sight of hys eye, and after ỹ percialnes and affection of his hart. But so doth not God, but alonely of mere mercy and grace. But to your similitude: you can not haue no Dukes to speake for you, excepte you géue them rewardes, excepte they haue carnall affection to you: therfore by your similitude you must likewyse doe to Saintes.

A fooliche reason of ỹ papistes.

But S. Ambrose answereth clearly to this damnable reason of yours, saying: Men are wonte to vse this miserable excusation, that by these thinges may wee come to God, as we may come to the kyng by Erles. I aunswere, wee doe come vnto the kyng, by the meanes of Dukes and Erles, beecause that the kyng is a man, and knoweth not to whom hee may committe the common wealth, but vnto God (from whom nothing can bee hidde) hee knoweth all mens merites, wee neede no spokesman nor no mediatour but alonely a deuoute mynde. &c.

Ad. Ro. c. 1.

Here are you clearely aunswered of S. Ambrose to youre carnall reason. Item, an other reason out of

your

De consec. Dist. 3. c. perlatum.

your lawe, that Images bee vnto vnlearned men, that same thyng that letters and writinges bée vnto them that bee learned, that they may thereby learne, what they ought to folow.

Images are no more to bee worshipped thē the bookes that learned men reade.

If your Images bee no more to vnlearned men then writinges be to learned men, therefore they may no more doe to them then learned men doe to their letters: woulde you suffer learned men to come and kneele, and offer to my booke, and sette vp candels before it, and to make vowes to come yearely thereunto? and to desire petitiōs béefore my booke of those Saintes ẏ bée written therein? Sée how your owne example maketh agaynst you, and all thing that I can bringe. Wherefore, if there bée any grace in you, or if there bée any shame in you of the worlde, for Christes sake leaue of this false learnyng and colouring of Idolatrie. For you doe not onely deceaue your simple brethren, but you doe also blaspheme the immortall God of heauen, which doubtles will auenge shortly this rebuke on you, if you doe not amende: whose violēce and might you are not able to withstand. Wherefore I exhorte you in ẏ blessed name of Christ Jesus, that you repent in tyme, and take vpon you to learne the veritie: which is, how God is onely to bée honoured, and onely to bée sacrificed vnto, hée is onely to bée prayed vnto, of hym onely must our petitions bee asked, it is hée onely ẏ géeueth wealth & prosperitie, & hée only must deliuer and comforte vs in all aduersities, & hée onely must helpe vs out of all distresse, vnto whom as Saint Paule sayth, be alonely glory and honour for euer. Amen.

1. Tim. 1.

Doctour Barnes conclusion.

Now most excellent and noble Prince, I haue here after the poore gifte that God hath géeuen mée set out vnto your grace certain articles, which though they séeme at the firste sight to bee newe, yet haue I proued them openly with the euerlastynge worde of God, and that not wroonge, nor wrested after my lyghte brayne, but after the exposition of clarkely doctours, yea and that of the oldest & of the best. Wherfore most excellent Prince, most humbly, & most méekely I beséeche your grace, that I may finde so great indifferencie at your graces hand, as that the Byshoppes shall not condemne this booke, after the maner of their olde tyranny: excepte they can with open Scriptures and with holy Doctours, refell it as I haue proued it.

But I would it should please your grace to call them béefore you, and to commaunde as many as will condemne this booke, euery one of them seuerally without others counsell, to write their cause, why they will condemne it, and the scriptures whereby they will condemne it, and to bryng them all to your grace, and your grace may iudge betwéene both parties.

I doe not doute but they wil bring your grace maruailous probations, and such as were neuer hearde. And if thrée of them agrée in one tale (if they bée deuided) let mée dye for it, and that your grace shall well sée.

The father of heauen and hys most mercifull sonne Jesus Christ, kéepe your grace in honour, to his pleasure and glory. Amen.

Of the originall of the Masse and of euery part therof translated into Englisth out of his booke *De Doctorum Sententijs.*

¶ *De consecratione. Dist. 1. Cap. Iacobus ex 6. Synodo.*

IAmes the brother of the Lorde, as concernyng the flesshe, vnto whom was firste cõmitted the Church of Ierusalem, & Basilius the Bysshop of Cæsaria gaue vnto vs the celebration of the Masse. Sayth the glose, that is to say the manner how to celebrate ỳ Masse. For the wordes by the which the body is made, were deliuered frõ the Lord him selfe. But afterward, others also added some one pẽce, some an other, for comlynes, and solemnitie. And thus much sayth hẽ.

God Christian reader what can these men, wholy addicted to lyes, otherwise doe, but beguile & deceaue. For this is their onely endeuour, whiche although it may bẽ manifest vnto thẽ by many of their dẽdes, notwithstanding by this one (of ỳ which they so greatly boast) it is so manifest that none cã deny it. To attribute the originall of the Masse vnto Iames the Apostle and to Basilius ỳ bishop, is an errour not to bẽ suffered, for asmuch as it is most false, as by that which folowth shall appeare.

Let them declare (if they can) what Iames made thereof, and what Basill added thereto? Let them bryng forth one of the Apostles that euer sayd Masse, & they shal haue ỳ victory. Iames died about the yeare of our Lord 62. And of Masse (as they vnderstand it) there was no mention made in the Churche by the space of 200. yeares. Moreouer then this, Basill dyed about the yeare after Christ 380. How then could hẽ agrẽ with Iames aboute the Masse? But what Masse had the Church from after the death of Iames vnto Basiles tyme? & by what authoritie did Basil deliuer to vs ỳ masse? Moreouer these mẽ doe adde their auctoritie out of the bj. Synode, that their lye might bẽ the more notorious. Bring forth the bj. Synode in the whiche these thinges bẽ written. I pray you what was handled in the bj. Synode, The maner of celebrating Masse? Or agaynst whom was ỳ bj. Synode gathered togither? agaynst those ỳ would not say Masse? Nothyng lesse: but agaynst such as wickedly taught that there was one operation in Christ: Read the actes of the Synode and you shall finde it to bẽ so. But let vs graũt in the meane season that this was handled in ỳ Synode, what doth it proue. We do not contende what matters were intreated of in the Synode: but whether Ieames and Basill deliuered vnto vs the maner of celebrating the Masse. How doth the bj. Sinode proue this: Of this is our contention. Where hence was the bj. Synode certified that Iames and Basill deliuered the Masse? Their writinges and workes remaine amongest vs, in the whiche there is not founde one sillable to bẽ read as concerning the Masse. Moreouer the bj. Synode was in Grẽce, who vnto this day doe varye frõ our manner of celebrating. Wherefore it muste nẽdes bẽ that either we or they doe erre from the ordinaunce of S. Iames. But what saye you to this? The bj. Sinode was celebrated after the yeare of Christ. 674. Before this tyme, of whom toke you the manner of celebratyng? not of the tradition of Ieames, for ỳ was as yet vnknowen to the world, & now first of all was it by ỳ Synode opened to ỳ world. But that this matter may bẽ the better knowen vnto all the world, I will set agaynst you the auctoritie of S. Gregory who sayth that the Apostles had no peculiar maner in celebratyng the Masse, but that they onely sayd the Lordes prayer. Whose wordes bẽ these. The maner of ỳ Apostles was, that onely at the saying of the Lordes prayer they consecrated the Sacrament. Thus sayth Gregory, where is now the tradition of Ieames? S. Gregory knew it not. Surely if you

Iames & Basil falsefied by the Papistes.

In regist. lib. ca. 63.

The simplicitie of celebratyng the communion in the primatiue

were

ỸBold challenge of Doctour Barnes.

The Papistes lye manifestly displayed.

were Christians, you would bée ashamed at the lest wise (if you reuerence not God) so to persecute, teare, and slay your brethren for your wicked Masse, of which you boast that Christ and all his Apostles were the auctors, when as you can bryng forth not one good man for a testimony therof. For I speake of your Masse as it is pared and not of thé wordes of Christ.

Gayne and aduauntage maketh the Masse to bee the better loued of Papistes.

But that I may briefly finishe this matter. Because the masse is so deare vnto you (and that for good cause, sithens by it you fill your bellyes, you kéepe horses and dogges, you consecrate harlots to Venus, and many other such kynde of good workes,) and yet bé vncertaine of the auctor, I wil describe vnto you the authors of your patched Masse and that out of your owne writers, lest that you should obiect vnto mée that I am a Lutheran.

Cronic. cro. Fasci. temp. First of all Pope Gregory, surnamed the Great, held a generall Councell at Rome about ỹ yeare of Christ. 594. in the whiche hé ordeined the *Introitus.* Entrance or Introite of the Masse, to bé begon with some Psalme.

Kirieleyson Hé added moreouer that *Kyrieleison* should bé song ix. tymes.

Dies nostros. Hé also added in the Cannon of the Masse, *Dies nostros in tua pace disponas* vnto these wordes, *Per Christum Dominum nostrum.*

Pater noster. Fasc. temp. Hé likewise added *Pater noster.*

Orationes. Tractus. Pope Gelasius adioyned the Prayers, Hymnes, and Tractes about the yeare of Christ. 482.

Cronic. cro. Gloria in excelsis. Pope Thelesphorus appointed that the Gospell and *Gloria in excelsis*, should bé songe, about the yeare of Christ. 134.

Cronic. cro. Pope Symmacus enlarged *Gloria in excelsis*, for first they had nothyng more then that was in the Euangelist. Hé lined about the yeare. 494.

Cronic. cro. Fasci. temp. Pope Marcus appointed that vpō Festiuall dayes immediatly after the Gospell, ỹ Nicene Créde should bé song with a loude voice by the Quier and the people, about the yeare. 334.

Nicene Creede.

Bern. Abbas de officio Misse. This prayer, *Veni sanctificator omnipotens eterne Deus*, whiche is sayd ouer the host, was taken frō the Frēch order. Moreouer these wordes, *Suscipe sancta Trinitas*, was onely taken by custome, and not by the ordinaunce of any Pope.

Cronic. cro. Fasci. temp. Sanctus. Pope Sixtus ỹ first ordeined that, *Sanctus*, should bé song iij. tymes in the Masse, about the yeare. 124.

Ratio. di. Cronic. cro. Fasci. temp. Doct. Crātz Pope Gelasius ordeined, *Te igitur clemētissime pater*, and appointed that the Priestes should say the Secretes, the Cannon, and the Prefaces with their armes stretched abroad, bé lyued about the yeare. 482.

Fasci. temp. Sanctum sacrificium. Pope Leo the great, added vnto ỹ Canon, *Hanc igitur oblationem, & sanctum sacrificium, immaculatam hostiam*, about the yeare. 444.

Croni. cro. Fasci. temp. Quorum solemnitas. Pope Gregory the thyrd adioyned, *Quorum solemnitas hodie in conspectu diuinæ maiestatis tuæ celebratur, Domine, Deus noster*, about the yeare. 754

Cronic. cro. Pope Celestine the first appoynted that the Psalmes of Dauid should bé song in maner of an Antheme of all ỹ people béfore the sacrifice which was not wont to bé done. For after the Epistle and Gospel were read the sacrifice was ended. Hé lined about the yeare of Christ. 424.

Cronic. cro. Ratio. diui. Qui pridie quam pateretur. Fasci. temp. Agnus Dei. Pope Alexander the first added, *Qui pridie quam pateretur*. Hé lyued about the yeare. 114.

Pope Sergius the first ordeyned that, *Agnus Dei*, should bé song thrée tymes whilest the Sacrament of Christes body was in breakyng, about the yeare of Christ. 694.

Cronic. cro. The first Latin Masses were song by Iohn Bysshop of Portuence in the vj. generall Councell of Constantinople, about the yeare. 674.

Behold Christen Reader, here nowe hast thou their Masse as it is patched togither and the authours of euery part thereof, whiche our Papistes so wickedly defende to bé a sacrifice. Neither is it any meruaile, if they doe, with tooth and naple defends a thyng so deare, so laborious and that hath bene so longe tyme a makyng. This I dare boldly affirme that that magnificent Temple of Salomon was in a greate deale lesser tyme builded, then this Iopes crow was decked with hys borowed fethers. Neither yet would I haue thys

to forgette the Decrée of the Pope which prouveth that Masse was ordained by James and Basill. I praye thée, take away all that whiche was added by these fathers and what then is remaynyng to the Masse? What is lefte that James deliuered, or that Basill commended vnto them? Nothyng at all but the very wordes of Christe. Thus doe these good fathers set them selues agaynst the manifest trueth of God. But what shall bée their glory and reward thou shalt sée, if thou wilt leasurably listen and beholde to the ende of the tragedye. The Lord shall speake with them in his anger and in his heate shall feare them. When hée shall ware hoate in hys sodayne displeasure, then euill shall it bée with these gyauntes, and well shall befall to all that trust in the Lord who may illuminat the hart of the faythfull. Amen.

A generall collection out of Doctour Barnes Woorkes of all the testimonyes, auncient fathers, Councels, and of the Popes owne lawes, alleaged by hym to prooue these articles folowyng, in the maner of a Table or rather an Epitome of all his woorkes that hee hath made.

A Preface of T. G. to the Reader.

FOrasmuch as Maister Doctor Barnes in the first Edition of his Englishe workes, whiche were first corruptlye Printed beyonde the Seas, had collected at the ende thereof all the testimonyes of the Doctours, Councelles, and of the Popes lawes, which he had beefore alleaged, and were confusely myngled with the Table by the order of the Alphabete: and whereas it was thought more expedient by the aduise of the learned, and for the better edifying of the Reader, to haue those testimonyes for euery article collected seuerally by thé selues: I haue therefore accordyng to my simple skill, gathered this Epitome, and haue added also thereunto foure other articles translated into Englishe out of hys Booke *De Doctorum Sententijs*, whiche bee confirmed in the lyke sorte onely by bare testimonyes of scriptures, fathers, coũcels, & lawes. Which foure articles, and the treatise beefore of the originall of the Masse, were omitted in hys Englisth workes. But as for all the other testimonies in his booke *De Doctorũ Sententijs*, hee hath in this volume of his woorkes dispersedly alleaged most of them to his purpose, as hee had occasion, which by this Epitome folowing thou mayest perceaue. Now hast thou gentle reader to consider of these auncient testimonyes: desiring thee for the cõfirming and establishyng of thy doubtfull conscience, to compare these sayinges of Doctors, holy fathers, and of the Popes own law, vnto the saying of the Pope and his Papisticall byshops, that bee in these latter dayes, and to their late practises, where their power is, or hath beene receaued: and then geeue sentence howe they doe agree. If they doe accorde, then is it lyke they bee of the true Church, whereof these holy fathers were. But if they agree not, then mayest thou suspect, that they haue gone astray, and that the deuill hath transfigured hym selfe into an Aungell of light, and that they are his ministers. Who notwithstandyng haue fashioned them selues as though they were the ministers of righteousnes, whose end shall bee accordyng to their deedes.

¶ That

¶ That faith onely iuſtifieth.

Ambr. ad Rom. 3. AMbroſe ſayth, they are iuſtefyed freely, for they doeing nothing, nor nothing deſeruing, all onely by fayth are iuſtefied, by the gyft of God.

Fol. 230. col. 1.

Ambr. ſuper Rom. 4. Ambroſe ſayth, It was ſo decreed of God, that after the lawe, hee ſhould require vnto ſaluation all onely the fayth of grace, hee ſayth, that they bee bleſſed, of whom God hath determined woꝛke labour, without all maner of obſeruation, all onely by fayth that they ſhall bee iuſtefyed before God. Bleſſed are they whoſe ſinnes are forgeuen Cleare ly: they are bleſſed, vnto whō without labour, or without any woꝛke their iniquities bee remitted, and their ſynnes couered, and no manner of woꝛkes required of them, but all onely that they ſhould beleeue. 231. col. 1

Sup. Rom. 8. Athanaſyus ſayth, there are two maner of faythes, one is iuſtefying, as ẏ of the which it is ſpoken, thy fayth hath ſaued thee: An other is cauled, the gift of God, whereby myracles bee done, of the which it is written, if you haue fayth as a graine of muſtard ſeede.

241. col. 1.

Atha. ſuper Cant. 3. Athanaſyus ſayth, Nowe doth the Apoſtle playnely ſhowe, that fayth all onely hath vertue in ẏm to iuſtifie: and hyngeth Abacuke ſaying of fayth (and not of the law) ſhall a righteous man lyue. Hee addeth well beefoꝛe God, foꝛ beefoꝛe man peraduenture thoy ſhall bee reckened righteous that ſticke to the law, but not beefoꝛe God. &c. 233. col. 1

Aug. in prolo. pſal. 31. Auguſtine ſaith, thoſe ſame woꝛkes ẏ bee done beefoꝛe fayth, thoughe they ſeeme vnto men laudable, are yet but vayne, and I doe iudge them as great ſtrength and ſwift running out of the way. Wherefoꝛe let no man count his good woꝛkes beſoꝛe fayth, where as fayth is not, there is no good woꝛke, the ententiō maketh a good woꝛke, but fayth doth guide the entention. &c.

233. col. 2

De ſpiri. & lit. cap. 12. Auguſtine ſayth, we doe gather that a man can not bee iuſtefyed by the preceptes of good lyuing, that is, not by ẏ lawe of woꝛkes, but by that lawe of faith: not by the letter but by the ſpyte, not by the merites of woꝛkes, but by free grace. 234. col. 1

23. queſt. 5. 76. Auguſtine ſayth, S. Paule affirmeth that a man may bee iuſtifyed by fayth, without any woꝛks goyng beſoꝛe iuſtification, but when a man is iuſtifyed by fayth, how can hee but woꝛke well, though ẏ he before woꝛking nothinge righteouſly, is now come to the iuſtification of fayth, not by merytes of good woꝛkes, but by the grace of God, the which grace in hym now can not bee Idle, ſeeing that now thoꝛow loue hee woꝛketh well. And if hee depart oyt of this woꝛlde after that hee beleeueth, the iuſtifycation of fayth abydeth by hym, not by his woꝛkes going beſoꝛe iuſtification (foꝛ by his merites came hee not vnto that iuſtificatiō, but by grace) nor by his woꝛkes that followe iuſtefycation, foꝛ hee is not ſuffered to lyue in this lyfe. Wherefoꝛe Paule and James are not contrary, foꝛ Paule ſpeaketh of the woꝛkes that goe beefoꝛe fayth and James ſpeaketh of the woꝛkes that followe the iuſtefycation of fayth.

238. col. 1

De ſpiri. & lit. Auguſtine expounding the texte of ẏ Apoſtle Roma. 2. The doers of the law muſt bee iuſtifyed, ſayth, ſo muſt it bee vnderſtoode, that we may know, that they can no otherwiſe bee the doers of of the law, except they bee fyrſt iuſtifyed: not that iuſtifycation belongeth to the doers, but that iuſtifycation doth proceede of all manner of doeing.

240. col. 1

Super can. ſer. 67. Barnarde ſayth, I doe abhoꝛre what ſo euer thinge is of mee, except peraduenture, that, that bee myne, that God hath made mee his. By grace hath hee iuſtifyed mee freely, and by that hath hee deliuered mee, from the bondage of ſynne. Thou haſt not choſen me ſaith Chriſt) but I haue choſen thee: noꝛ I found any merites in thee, that might moue mee to chuſe thee, but I preuented all thy merytes. Wherefoꝛe thus by fayth I haue maried thee vnto me, and not by the woꝛkes of the lawe. I haue maried thee alſo in iuſtice, but not in the iuſtice of the lawe, but in that iuſtice which is of fayth. 233. col. 2

2. queſt. 7. non omnes Epiſcopi. Popes law ſayth, Cornelius centurio being a heathen man was iuſtifyed by the gift of the holy Ghoſt. 240. col. 2

¶ What the Church is: and Who bee thereof, and whereby men may know her.

De Verb. Domi. ſer. 50. AVguſtine ſaith, of Chriſt is ẏ church made fayre, fyrſt was ſhee fylthy in ſynnes, afterward by pardon, and by grace

grace was shee made fayre. 244. col. 1

August. ser. 99. de tempore. Augustine sayth, The holy Church are we, but I doe not say we as one should say we that bee here alonely, that heare me now, but as many as bee here faith full Christen men in this Church, that is to say in this Citie: as many as bee in this region: as many as bee beyond the Sea. &c. 245. col. 1

Lyranus in Mat. cap. 19. Lyranus sayth, The Church doth notstand in men, by reason of spirituall power, or secular dignities: For many Princes and many Popes, & other inferiour persons haue swarued from the fayth. Wherefore that Church doth stand in those persons in whom is the true knowledge and confession of faith, and of veritie. &c. 245. col. 1

August. de Verbis Apostoli. ser. 19. Augustine sayth, The whole Church sayth, forgeue vs our sinnes, wherfore shee hath spottes and wrinckles, but by knowledgyng of them, her wrinckles bee extended and stretched out, by knowledgyng, her spottes are washed away. 246. col. 1

Augustinus Augustine sayth, Our holy mother the Church throughout all the world scattered far and long, in her trew head Christ Jesus taught, hath learned not to feare the contumelyes of the Crosse nor yet of death: but more and more is shee strengthned not in resistyng but in suffering. &c. 250. col. 2

De con. D. D. 4. c. prima igitur. The Popes law sayth, Therfore is the Church holy, because shee beleueth rightcously in God. &c. 246. col. 2

De pene. Dist. 2. Si in gloſa. 23. q. 1. Arecta & in gloſa. The Popes law sayth, The whole Church can not erre. Also in an other place of the congregation of faythfull men must needes bee, which also cā not erre. &c. 247. col. 2

¶ That the keyes of the Church bee the woorde of God and not mans power.

Hiero. in M. c. 16. Hierome sayth oppon these wordes, I shall geue thee the keyes of heauē. This place, the Bysshops & the Priests not vnderstanding haue vsurped vnto them somewhat of the Pharisees pride, so that they thinke that they may condemne innocentes, and loose them that bee giltie: whē beefore God, not the sentence of the Priest, but the lyfe of the giltie is regarded. &c. 257. col. 2

August. ser. 2. de sanc. Augustine sayth, That must bee called a key where by the hardnes of our hartes are opened vnto fayth, & where by ꝑ secretnes of mynded are made manifest. A key it is (sayth hee) the whiche doth both open the conscience to the knowledge of sinne, and also includeth grace, vnto the wholsomnes of euerlastyng mistery. &c. 258. col. 1

Chriſo. in M. c. 15. De doctr. christia. li. 1. c. 15. & 18. This doth Chrisostome well proue in these wordes. The key is the word & the knowledge of Scriptures, wher by the gate of veritie is opened vnto men. &c. 261. col. 1

Super Io. Augustine doth also witnes the same saying. These keyes hath bee geuen to the Church, that what shee bindeth in in earth shall bee bounde in heauē, and what shee looseth in earth shal bee loosed in heauē: that is to say, who soeuer doth not beleeue that his sinnes bee forgeuen hym in the Church, they bee not forgeuen hym: But hee that doth beleeue, and auerte hym selfe from hys sinnes, beyng within the Churche by that same fayth and amendement is he made whole. &c. 261. col. 1

Origenes Super M. Ho. 1. Origene vpon these wordes *Tu es Petrus. &c.* The wordes were spoken vnto Peter, vnto all Apostles, vnto all maner of perfect faythfull men (for all they are *Petrus*) and in all them is builded the Church of Christ, and agaynst none of them can the gates of hell preuayle. Doost thou recke that the keyes of heauen were alonely geuen to Peter, and that no other Christen mā dyd receaue them. &c. 261. col. 2

Super Ioan. Trac. 124. c. 21. Augustine doth also testifie the same in these wordes. wherfore the Church whiche is founded and grounded in Christ, of hym hath receiued in Peter the keyes of heauē, that is, to say power to bynde and loose. &c. 261. col. 2

In M. c. 23. Chrisostome sayth, The key bearers are Priestes, vnto whom is commitged the word to teach, and to interprete Scripture. &c. 262. col. 2

Li. de Cain & Abell. Ambrose sayth, Sinnes bee forgeuē by the word of God, whose interpreter is the Deacon. &c. 262. col. 2

Chriſo. ſ. de anathemate. Chrisostome sayth, Beholde I see mē that haue no trew sence of holy Scripture: yea they vnderstand nothyng at all therof: & to passe ouer many things, for I am ashamed to call them madde men, triflers and wranglers, they bee such as know not what they say, nor of what thyng they speake, but alonely bee they mightye and bolde to make lawes, and to curse and condemne those thynges, of the whiche they know nothyng at all. &c. 265. col. 2

24. q. 1. Quodcūq. The Popes law sayth, If Peter haue power alonely to bynde and to loose, then doth it not the Church: But if this bee done in the Church, then did Peter whē hee receaued the keyes, signifie holy Church. &c. 261. col. 2

¶ That

¶ That free will of man, after the fall of Adam of his naturall ſtrẽgth, can doe nothyng but ſinne beefore God.

Super Ioannem tract. lxxi.

AVguſtine ſayth, Leſt any mã ſhould ſuppoſe, that the braunche of hym ſelfe could bryng forth, at ỹ leſt wayes, a litle frute, therfore ſaith hee, nor with out me, can you doe a litle, but without we cã you doe nothyng. Therefore whether it bee litle, or much, without him, can it not bee done, without whõ is nothyng done. One of two thinges, muſt the braunche needes doe, either abyde in the vyne, or els burne in the fire, if it bee not in the vyne, then is it in the fire. &c. 267. col. 1

Barnarde lib. arbit.

Barnarde ſayth, what ſhall we ſay? is this alonely all the merite of freewill, that hee doth alonely cõſent? yea doubt les. Not that, the ſame conſent, in the which is all his merite, is not of God, when that we can neither thinke (the which is leſſe, then to cõſent) any thing of our ſelues, as though we were ſufficient of our ſelues. Theſe wordes bee not myne, but the Apoſtles, the whiche geueth vnto God, and not to his free will, all maner of thinges, that can bee good, that is, to ſay, to thinke, to will, or to perfourme. &c. 267. col. 2

In Ench. ca. 29.

Auguſtine ſayth, what goodnes can hee doe, that is loſt, except that hee bee deliuered from his miſerie? Can hee doe good by his freewill? God forbyd, for man euill vſyng hys freewill, dyd both looſe him ſelfe, and alſo his free wil, and as man beeyng alyue, doth kil him ſelfe, and when he hath killed him ſelfe, hee can not make hym ſelfe alyue ageyne. So likewiſe, when we doe ſinne by freewil, and ſinne hath the victory, then is freewill cleane loſt, for of whoſe a man is ouercome, vnto hym muſt hee bee ſeruaunt. Doubtles, this ſentence is of Peter the Apoſtle, the which ſeeing that it is true, I pray you what maner of freedome cã a bonde ſeruaunt haue? except it bee, when it pleaſeth him to ſinne. &c. 268. col. 1

De Verbis Apoſt. ſer. 11.

Auguſtine ſayth, O curſed freewill, without God, we haue experiẽce, what freewil can doe without God, therfore are we miſerable, becauſe we haue experience, what freewill is able to doe, without God. Behold, mã was made good, & by his freewill, was hee made an euill man. When ſhall an euill man by his freewill, forſaking God, make a man good, hee beeyng good, could not keepe him ſelfe good: and now, that he is euill, ſhall hee make him ſelfe good? when that hee was good, hee kept not hym ſelfe good, and now, that hee is euill, ſhall hee ſay, I make my ſelfe good? &c. 268. col. 2

De Verbis Domi ſer. xv.

Auguſtine ſayth: Hee that feedeth without mee, feedeth agaynſt mee. &c. 269. col. 2

De Verbis Apoſt. ſer. xiij.

Auguſtine ſayth, Thou wilt ſay, that can my will doe, that can my freewill doe. what will? what manner of freewill? except that hee guide thee, thou falleſt, except hee lift thee vp, thou lyeſt ſtil. How canſt thou then doe it by thy ſpirite, ſeeing that the Apoſtle ſaith: As many as bee led by the ſpirite of God, bee the children of God. Wilt thou doe of thy ſelfe? wilt thou bee led of thyne owne ſelfe to mortifie the deedes of the fleſh? what will it profite thee? For if thou bee not an Epicure, thou ſhalt be a Stoicke? whether thou bee an Epicure, or a Stoicke, thou ſhalt not be among the children of God. For they that bee guided of the ſpirite of God, bee the children of God: not they that lyue after their own fleſh: not they that lyue after their owne ſpirite: not they that bee ledde of their owne ſpirite: but as many as bee ledde of the ſpirite of God, they bee the children of God. &c. 270. col. 1

De temp. ſer. lxiij.

Auguſtine ſayth: If mã doe perceiue, that in the commaundementes, is any thyng impoſſible, or els to hard, let him not remaine in him ſelfe, but let hym runne vnto God, his helper, the which hath geuen his commaundementes for that intent, that our deſire might bee ſtyred vp, and that hee might geue helpe. &c. 271. col. 2

De lib. arb. cap. xvi.

Auguſtine ſaith, The Pelagiãs thinke, that they know a wonderous thyng, when they ſay, God will not cõmaund that thyng, the which hee knoweth is impoſſible for man to doe. Euery man knoweth this, but therfore doth he cõmaunde certeine thynges, that we can not do, becauſe we might know, what thyng we ought to aſke of him. Faith is ſhee, whiche by prayer, obtaineth that thing, that the law commaundeth.

Briefly, hee that ſayth, If thou wilt, thou mayeſt keepe my commaundementes. In the ſame booke, a litle after ſayth. Hee ſhall geue me keepyng in my mouth. &c. 272. col. 1

De lib. arb. cap. xvi.

Auguſtine ſayth, The Pelagians ſay, that they graunt how that grace doth helpe euery mans good purpoſe, but not that hee geueth the loue of vertue to him, that ſtriueth agaynſt it. This thyng doe they ſay, as though man of

hym selfe, without the helpe of God, hath a good purpose, & a good mynde vnto vertue, by the which merite proceedyng beefore, hee is worthy to bee holpē of the grace of God, that folowe-eth after. Doubtles, that grace that followeth, doth helpe the good purpose of man, but the good purpose should neuer haue beene, if grace had not preceded. And though that the good study of man, when it begynneth, is holpen of grace, yet did it neuer begyn without grace. &c. 272. col. 2

De predest. Cap. 8. Augustine sayth, The grace, which is geuen of the bargenes of God, priuely into mens hartes, can not bee despised of no maner of hard hart. For therfore it is geuē, that the hardnes of the hart should bee taken away. Wherfore whē the father is hard within, and doth learne, ỹ we must come to his sonne, then taketh hee awaye our stony hart, and geueth vs a fleshly hart. And by this meanes, hee maketh vs the childrē of promise, and the vessels of mercy, which hee hath prepared to glory. But wherfore doth hee not learne all mē to come to Christ? Bicause that those, that hee learneth, hee learneth of mercy, and those, that he learneth not, of his iudgement doth hee not learne them. &c. 273. col. 1

August. de Verb. Apost. sent. xiij. Augustine sayth, The law was geuē that mā might finde hym selfe, and not to make his sickenes whole, but by his preachyng, the sicknes increased that the Philitian might beo sought. Wherfore the law threatnyng, and not fulfillyng that thing, that hee commaūdeth, maketh a man to bee vnderneath him, but the law is good, if a man doe vse it well. What is that, vse the law well? By the law, to know our sinnes and to seeke Gods helpe, to helpe our health. &c. 275. col. 2

August. Super Ioannem tract. lxxxiij. Augustine sayth: The disputation of them is vayne the whiche doe defend the prescience of God, agaynst the grace of God, and therfore say, that we were chosē beefore the making of the world, because that God knew before that we should bee good, not because he should make vs good. But hee that sayth, you haue not chosen me, sayth not that. For if hee did therfore chose vs, because that hee knew before, that we should bee good, then must hee also know before, that we should first haue chosē him? &c. 279. col. 1

¶ *That it is lawfull for all maner of men to reade the holy Scripture.*

August. ad fratres s. 38. AVgustine sayth, My brethren, reade holy Scripture in ỹ which you shal finde what you ought to holde, and what you ought to flye. what is a man reputed without learning? what is hee? he is not a sheepe, or a goate? is he not Oxe, or an Asse? Is hee any better then an Horse, or a Mule, the which hath no vnderstanding. &c. 288. col. 1

In Epist. ad Ephes. c. 6. Athanasyus sayth, If thou wilt that thy children shall be obedient vnto the, vse them vnto the wordes of God, But thou shall not say that it belongeth all onely to religious men to study scriptures: but rather it belongeth to euery Christen man, and specially vnto hym that is wraped in the busines of this worlde: and so much the more, because hee hath more neede of helpe, for hee is wrapped in the troubles of this worlde therefore it is greatly to thy profit that thy children should both heare and also reade holy Scriptures, for of thē shall they learne this commaundement: Do honour thy father, and thy mother. &c. 288. col. 2

In Gen. c. 9 hom. 28. Chrisostome sayth, I beseech you ỹ you will oftentimes come hither, and that you will diligently heare the lessō of holy Scripture, and not all onely whē you bee here, but also take in your handes whē you are at home the godly Bibles, and receaue the thing therein with great stubye, for thereby shall you haue great aduantage. &c. 288. col. 2

In Mat. c. 1. hom. 2. Chrisostome sayth, Which of you all that be here, (if it were required) could say one Psalme without the booke, or any other part of holy scripture, not one doubtles But this is not alonely ỹ worste, but that you bee so slow and so remisse vnto spirituall thinges, and vnto deuillishnesse you are hotter thē any fier, but men will defend this mischief with this excuse, I am no religious man, I haue a wife and children, and a house to care for. This is the excuse wherewith you doe (as it weare with a pestilence) corrupt all thinges: for you doe reckon that the studye of holy Scripture belongeth all onely vnto religious men, when they bee much more necessary vnto you then vnto them. &c. 289. col. 1

In prohe. In Epist. ad Ephes. Li. 1. Hierome sayth, O Paula and Eustochium, if there bee any thing in this life ỹ doth preserue a wise man, and doth perswade him to abide with a good will in the oppressions and the tyraldomes of the world, I doe reckon that specially it is the meditations and the study of holy Scripture. &c. 289. col. 2

The

Di.38. cap. Si iuxta. The Popes law sayth, If Christ (as Paule sayth) bee the power and ỹ wisedome of God, then to bee ignorannt in scriptures, is as much as to bee ignorannt of Christ. 289. col.1

7. Sinod. c. Omnes et. di.38. The Popes law sayth, in an other place. I will set my meditation in thy iustifications, and I will not forget thy wordes, the which thing is exceeding good for all Christen men to obserue & keepe. &c. 289. col.1

¶ *That mens cõstitutions, which are not grounded in Scripture, bynde not the conscience of mã vnder the payne of deadly sinne.*

1.Cor.7. S. Paule sayth, We are bought with ỹ price of Christes blond, we will not bee the seruantes of men. 298. col.2

1.Tim.4. S. Paule sayth, In the latter dayes certaine men shall swarue frõ the sayth applying them selues to the spirites of errours, and doctrines of the deuill, forbidding Mariage. &c. 298. col.2

1.Cor.8. S. Paule sayth, meate doth not commende vs vnto God. Also in an other place, the kingdome of heauen is neyther meate, nor drinke. 299. col.1

Roma.15. S. Paule sayth, we ought not to be led with the traditions of men, that say touch not, tast not. &c. 299. col.1

Super Ioan. Tract.46. Augustine sayth by sitting in ỹ chayre is to vnderstand the learning of ỹ lawe of God, and therefore God doth teach by thẽ, but if they will teach their owne doctrine heare it not, doe it not, for such mẽ seeke that is theirs, and not Christes. &c. 297. col.2

Hilarius in M. 3. Cano 14. Hilarius sayth, All maner of plantes that bee not planted of the father of heauen, must bee plucked vp by the rootes that is to say, the traditions of men, by whose meanes the commaundementes of the lawe be broken, must be destroyed, and therefore cauleth hee thẽ blinde guides of the way to euerlasting life, because they see not that thing they promise: and for that cause hee sayth, that both the blinde guidds, and they that bee led, shall fall into the dyke. &c. 297. col.2

Ad Paul. Epist.59. Augustine sayth, Because that those men by such obseruations were led frõ the veritie, by ỹ which they were made free, whereof it is spoken, the veritie shall deliuer you. It is a shame (sayth hee) and vnconuenient and farre from the noblenes of your libertie (seeing you bee the body of Christ) to bee discea ued with shadowes and to bee iudged as sinners if you dispise to obserue these thinges. Wherefore let no man ouercome you (seeing you are the body of Christ) that will seeme to bee meeke in hart in the holynes of Aungels and bringing in thinges which he hath not seene. &c. 299. col.2

Augustine sayth, Seing that we bee made of soule, and of body, as long as we doe liue in this temporall lyfe we must vse to the norysshing of this lyfe, these temporall goodes. Therfore must we of that part that beelongeth to this lyfe bee subiect vnto powers, that is vnto mẽ that doe minister worldly things with some honour, but as concerning that part, whereby we beleeue in God and bee called vnto his kingdome, we ought not to bee subiect vnto any man that will peruert that same thing in vs that hath pleased God to geue vs to eternall lyfe. &c. 300. col.1 *Epistre. propo.72.*

¶ *That all men are bounde to receiue thè holy Cõmunion in both kindes vnder the payne of deadly sinne.*

Ad Cornelium Papã. CYprian sayth, How doe we teach, or how can we prouoke men to shed their blond for the confessiõ of Christes name, if we doe denyẽ them the blond of Christ whẽ they shal goe to battaile? Or how dare wee able them vnto the victory of martyrdome, if wee doe not firste by right admitte them to drinke the cuppe of our Lord in the congregation. &c. 306. col.2

Eccleſiaſti. ca hiſt. Ambrose sayth, to ỹ Emperour Theodosius, how shalt ỹ lift vp thy handes out of the which doth yet droppe vnrighteous blond? how shalt thou with those handes receaue the body of God? with what boldnes will thou receaue into thy mouth the Cuppe of the precious blond, seeing that through ỹ woodnes of thy wordes, so great blond is shed wrongfully, &c. 306. col.2

This doth S. Ciprian learne vs saying, what thing so euer it bee that is ordeyned by mans maddenes, where by the ordinaunce of God is violated, it is whordome, it is of the deuill and it is sacrilege. Wherfore flye from such contagious aesse of men and auoid their wordes as a cancar, and as pestilence. &c. 308. col.1

De conſecr. di.2.c.com- perimus. The Popes law sayth, we vnderstand that certayne men receauing allonely the portion of the blessed body, doe abstaine from the chalice of the holy blond, the which doubtles (seeing I can not tell by what superstition they

are learned to abstaine) let them eyther receaue the whole Sacrament, or els let them bee forbidden from the whole Sacrament, for the deuision of one and of the same misterie can not bee done without great sacrilege. &c. 305. col. 1

De consecr. di. 2. c. cum frangimus. The Popes law sayth, when the host is broken, and the bloud shed out of ẏ chalyce into ẏ mouthes of faithfull men, what other thing is there signified, but the immolation of our Lordes body on the crosse, and the shedding of his bloud out of his side. &c. 306. col. 1

De consecr. de. 2. c. Si quociescumq. The Popes lawe sayth, If that the bloud of Christ be shed for remission of sinnes (as often as it is shedde) then ought I lawfully for to receaue it. I which doe alwaies sinne, must alwaies receaue a medecyne. &c. 306. col. 1

¶ That by Gods word it is lawfull for Priestes that hath not the gift of chastitie to marry wiues.

Athanasius super. 1. Cor. 7. Athanasius vpon the first Epistle of s. Paule to the Corinthians in the 7. chapter sayth, that the Apostle would compell no man to keepe virginitie against his will, nor he would not make virginitie a thing of necessitie. 314. col. 1

Ciprian Epist. 11. Ciprian sayth, Thou doest aske what we doe iudge of virgines, the which after they haue decreed to liue chastly, are afterward founde in one bedde with a man. Of the which thou sayst that one of them was a Deacon. We doe with great sorow see that great ruine of many persons, which commeth by the reason of such vnlawfull and perilous cõpaning togtiher. Wherfore if they haue dedicated them selues vnto Christ, out of fayth to lyue purely, and chastly, thẽ let them so remayne without any fable, and strongly, & stedfastly, to abyde the reward of virginitye: But if they will not abyde, or els cã not abide, then is it better to marry, thẽ for to fall into the fier of concupiscence, and let them geue vnto the brethren and sisterne none occasion of sclaunder. &c. 318. col. 2

Aug. de bono coniugali ad Iulianum. Augustine sayth, Certaine men doe affirme those men to bee aduoulterers, that doth marry after they haue vowed chastitie: but I doe affirme, that those men doe greuously sinne, ẏ which doth seperate them. &c. 319. col. 1

Ambro. 32. quest. cap. 1 Integritas. Also blessed S. Ambrose, writeth of virginitie in this maner: Chastitie of body ought to bee desired of vs. The which thing I doe geue for a counsell, and doe not commaund it imperiously. For virginitie is a thing all onely, that ought to bee counsayled, but not to be commaunded, it is rather a thing of voluntary will then of precept. &c. 319. col. 2

Hie. d. 37. cap. Legans S. Hierome also sayth, Let Bishops and priestes reade this thing (hee speaketh agaynst mispending of goodes, ẏ is offered to helpe poore men with) the whiche doth teache their children prophane letters, and maketh thẽ to read commedies, and to sing baudy songes of iesters, and these children they finde of the charges of the church. &c. 319. col. 2

Ex tripertita historia. Dist. xxxi. ca. Nicena. The Councell of Nicene, willing to reforme the lyfe of men, dyd set certaine lawes, the which we call Canones: among the which certaine men would haue had a lawe to bee brought in, that Byshops, priestes, Deacons, and subdeacons, should not lye wt their wiues, which they had maryed, before their cõsecration. But Paphnutius a confessour, did withstand them and sayd, that their mariage was honorable, and it was pure chastitie for them to lye with their wyues. So that the counsell was perswaded, not to make any such law, affirmyng it for to bee a greuous occasiõ both vnto them, and also vnto their wyues of fornication. And this thing dyd Paphnutius, though that hee hym selfe was vnmaryed. The Councell did alowe this sentence. So that nothing was decreed, as concerning this thing, but euery man was left vnto his free-will, and not bounde of any necessitie. &c. 320. col. 1

Canon Apost. The Popes lawe sayth, If any man doth teach, that a Priest by the reason of his order ought to forsake his wyfe, cursed bee hee. &c. 321. col. 1

Consilium Gangrens. Canon. 4. We reade in the counsell of Gangrens, how they made this decree. If any mã doth iudge or condemne a Priest that is maried, that hee may not, by the reason of his mariage do sacrifice, but will abstayne from his masse by the reason thereof, cursed bee hee. &c. 321. col. 1

6. Sinodus. We doe reade in a counsell, that is called the sixt Synod, these wordes: Considering that it is decreed amongest the lawes made by them of Rome, that no Deacon, nor Priest, shall company with their wiues. Therfore we notwithstanding that decree, folowing the rules of the Apostles, and the constitutions of holy men, will that from this day forth, maryage shall bee lawfull, in no wise dissoluing the matrimonye betweene them, and their wiues,

nor

not depriuyng them of their familiarytie in time conuenient. Whosoeuer therfore shall bee founde able of the order of Deacon, Subdeacon, or of Priesthode, we will that no such men be prohibited to ascend the dignities aforesaid for the cohabitatiō of their wiues: Nor that they bee constrayned at the receite of their orders, to professe chastitie, or to abstayne from the company of their lawfull wiues. &c. 322. col. 1

Dist. xxviij c. Diaconi. The Popes law sayth, It is open ỹ neither Deacons, nor subdeacōs, ought to bee forbidden from maryage. &c. 322. col. 2

De vita & honest. clericorum. Pope Innocent the thirde, writeth in his decretalles on this maner: Those Priestes that after the maner of the countrey, hath not forsaken the coniunctiō of maryage, if they doe breake their wedlocke, ought greuously to bee punished, seeing that they may vse lawefully matrimony. &c. 322. col. 2

Magister Sententiarum. lib. ij. Dist. xx. The master of sentences, writeth on this maner: Our weaknes is prone to fall into filthynes, but it is helped wt honest maryage. And the thyng that is vnto whole men an offence, is vnto sicke men a remedye. &c. 323. col. 1

Extra. lib. i de filijs presbyterum. c. Ad hac. *Ex lege Papal.* Thou doest aske of vs (sayth the Pope, to the Bysshoppe of Lincell) whether that these men that hath Priestes to their fathers, may bee promoted to holy orders or not, if they bee of good, and honest demeanour, and well learned. To this we aunswere (sayth the Pope) that if they bee gotten of lawfull mariage, & there be none other Canonical impediment, then may they lawfully bee promoted vnto holy orders, and may enioy that same benefice, which their fathers had before. &c. 324. col. 1

Ibidem. cap. Litteras. Also in that same title, the Pope sayth we haue vnderstanded, that N. Borne and gotten in Priesthod of a lawfull wife, hath alwayes had an affection to serue God in the office of a spirituall man. &c. 324. col. 1

Imperator Constan. lege. Omnis Pa. Ad perangariam. Codice de Epis. & cle. The Emperours law sayth of priests wyues. We will (sayth hee) that all maner of spirituall men shall haue this, prerogatiue, that their wyues, & their children, and their seruauntes, that is for to say, both male, and female, shall bee free from an homage, which is called *Perangariam.* 324. col. 2

Ex tripertita historia. lib. 9. cap. xxxviij. We doe reade in *Tripertita Historia*, these wordes: All Priests in ỹ orientall Church doth abstayne with a free will, and of no necessitie from wiues. For many of them, in tyme when they bee Bysshoppes, haue had of their lawfull wiues children. 325. col. 2

Li iiij. ca. xxij. We doe reade in *Ecclesiastica Historia*, that Penitus, Bysshop of a cytye called Gnoseos, would haue made a decree, that priests should haue vowed chastitie, But Dionisius Bysshop of Corinth, wrote agynst hym, and required hym, that hee would not lay no necessitie of cōpulsed chastity on other mēs neckes, Penitus, followed his counsell. 325. col. 2

Penitus. Eccles.

Eccle. hist. lib. 5 cap. xxiij. Policrates, Bysshop of Ephesum, doth shew, that seuen of his parentes lynially were Bysshops in order before hym, and hee hym selfe was the eyght. 325. col. 2

13. Popes, were Bysshops, Deacōs and Priestes sonnes, which is sufficiētly proued. 326. col. 1

¶ That it is agaynst the holy Scripture to honour Images, and to pray to Saintes.

Exod. 20. Deut. 5. Esay. 44. THou shalt make to thy selfe no graué Images. &c. 340. col. 1

A man did plant a pinaple tree, and the raine did nurrish it. &c. as it is more at large. 340. col. 2

Abacuc. 6. Their stockes bee polished of the carpenter, and they bee gilded, and siluered, but they be false, and can not speake. &c. as it is more at large. 343. col. 2

Deut. 13. Moyses sayth, If there arise in the midst of thee a Prophete, &c. as it is more at large. 344. col. 2

Libro 5. ad Iacob. Clement sayth, we doe honour visible Images to the honour of the invisible God, the which is a false thyng: but if you will honour the Image of God in doing well to man, in him shal you honour the true Image of God. wherefore if you will truely honour ỹ Image of God, we will opē that thing vnto you that is of trueth, so that you must doe well vnto man the which is made vnto the Image of God: geue hym honour, and reuerence: geue hym meate when hee is hungrye: geue him drinke when hee is thyrsty: Cloth hym when he is naked: serue hym whē hee is sicke: geue hym lodgyng when hee is a straunger: and when hee is in prisō minister to hym necessaries. This is the thing that shall bee counted to be geuen God truely. What honor is this of God to runne about foolishly to stonye and wooddy Images, and to honour as Gods Idle and dead figures, and to despise man in whom is ỹ very

true Image of God. wherefore vnderstand you that this is this the suggestion of the Serpent that lurketh within the which doth make you beleeue that you bee deuoute when you doe honour in sensible thinges. And maketh you to beleeue that you bee not wicked when you hurt sensible and reasonable men. &c. 346. col. 1

Clemens in eodem libro Clement sayth also in an other place, what thing is there so wicked and vnthankfull, as to receaue a benefyte of God, and to geue thankes vnto stocks and stones? wherfore wake and vnderstand your health. &c. 346. col. 2

De Vera reli. ca. Vlti. Augustine sayth, Let vs not loue any visible spectacles, least by erring from the veritie, and by louing shadowes we bee brought into darknes: let vs haue no deuocion to our phantasies. It is better to haue a trew thing what so euer it bee, then all maner of thinges ỹ may bee fayned at our owne pleasure. &c. 346. col. 2

Super Dani. Hierome, Bee it knowē vnto ỹ King &c. The properties of the wordes be to bee marked that hee sayth. we will not worship thy Gods, nor yet honour thy Image, for neither of both become the seruauntes of God to doe. &c. 346. col. 2

Roma. 8. (That we ought not to pray to Saintes.) God for vs all hath geuen his sonne, & shall he not geue vs all thinges with hym? 347. col. 1

There is one mediatour between God, and man, the man Christ Iesus, the which hath geuen him selfe for the redemption of all men. 347. col. 1

1. Iohn. 2. S. Iohn sayth, If a man doe sinne we haue an aduocate by the father Christe Iesus. 347. col. 2

S. Paule sayth, The sprite of God maketh intercession mightely for vs, with mightie desires, that can not be expressed with toung. &c. 347. col. 2

Roma. 8. Also S. Paule sayth, Christ sitteth on the right hande of the father, the which doth also praye for vs. &c. 347. col. 2

1. Cor. 1. Paule sayth, Hee is our wisedome, he is our satisfaction, and our redemption made of God. &c. 347. col. 2

Iohn. 14. S. Iohn sayth, No man commeth to the father, but by mee. &c. 348. col. 1

Iohn. 14. S. Iohn sayth, I am the way onely in the father. &c. 348. col. 1

Iohn. 16. S. Iohn also sayth, Whatsoeuer you aske in my name, the father shall geue it you, &c. 348. col. 1

Iaco. 1. S. Iames sayth: All good giftes commeth from the father of lyght. 348. col. 2

Psal. 119. Dauid sayth, When I am troubled, I will cry vnto the Lord and hee will helpe me. &c. 349. col. 1

Dauid sayth, My helpe is of God that hath made heauen and earth. 349. col. 1 Psal. 120.

August. de Vera relig. cap. Vlti. Augustine sayth, Let vs haue no deuotion in honoryng of dead men, for if they liued wel, they may not bee counted for such men, as to desyre such honours, but they will that God shall bee honored of vs, by whose lightenyng they reioyce, that we are made companions of their glory. wherfore saintes must bee honored by folowyng them, but not by honoryng them of deuotion. &c. 349. col. 2

Apoc. 19. and. 22. That man was forbydden of the aungell to worship hym, but alonely to worshyp one God. &c. 350. col. 1

Mat. 15. tom. 6. ho. de profect. Euange. Chrisostome sayth, Doost thou see this womā which was vnworthy, but by her perseueraunce was made worthy? wilt thou learne also, that we pray ing vnto God in our owne persons, doe more profite, thē when other men doe pray for vs. This woman did cry, and the disciples came and prayed him that hee would speed her, for she cryeth on vs. But to them hee aunswered, I am not sent but vnto the sheepe which are perished of ỹ house of Israell. But when shee came her selfe and dyd persecuter crying and saying, Yes Lord, for the whelpes doe eate thē crūmes that fall from theyr maisters tables: thē dyd hee geue her the benefite and sayd, bee it vnto thee as thou wilt. Doost thou not see how hee dyd repell her, when other men prayed for her? but whē shee came her selfe and cryed, hee did graūt her. Vnto them hee sayd. I am not sent but vnto the lost sheepe. But vnto the woman hee sayth, bee it vnto thee as thou wilt. &c. 350. col. 1

Chri. To 6. ho. de profectu euangelicorum. Also Chrisostome sayth, we haue no neede of Patrōs before God, nor neede of much processe to speake fayre vnto other men, but though thou bee alone and wanteſt a patron, but prayeſt God by thy selfe, yet for all that shalt thou haue thy desire. God doth not so lightly graunt, when other men pray for vs, as when we pray our selues, yea though we be full of sinnes &c. 350. col. 1

Ad Ro. c. 1. Ambrose sayth, Men are wont to vse this miserable excusation, that by these thynges may wee come to God, as we may come to ỹ kyng by Earles. I aunswere, wee doe come vnto the kyng, by the meanes of Dukes and Earles, because that the kyng is a mā, and knoweth not to whom hee may commit the common wealth, but vnto God (from whom nothyng cā bee hid) hee knoweth all mens merites, wee

neede

neede no spokesmā, nor no mediatour but alonely a deuoute mynde. &c.

354. col. 1

¶That Councels may erre.

De electio. c. significa. PAnormitanus sayth, That Councels may erre as they haue erred, as concernyng that contract of Matrimony, *Inter raptorem & raptā*, & the saying of S. Hierome was afterward preferred aboue the statute of the Councell as it is proued. 36. q. 2. *Tria*, for in thinges cōcernyng the faith is the saying of a priuat persō to bee preferred before the saying of the pope, if hee haue better reasōs & scriptures of the new, & of the old Testamēt for him then ỹ Pope. Nor it can not helpe, to say that the Councell can not erre, because that Christ dyd pray for his Church that her fayth should not fayle. For I aunswere to this, that though the generall Councell doe represent the whole vniuersall Church: neuertheles in very deede there is not the very vniuersall Church, but representatiue. For the vniuersall Church standeth in the election of all faythfull men: and all faythfull men of the world make that vniuersall Churchs, whose head and spouse is Christ Jesus, and the Pope is but the Vicare of Christ and not the very head of the Churche, this is the Church that nā not erre. &c.

248. col. 1

Augustinus de bap. li. 2. c. 3. contra Donatistas. Augustine sayth, Those Councels that bee gathered in every Prouince must without doubt geue place to the authoritie of the full Councels whiche bee gathered of all Christendome: and also those full counsels oft tymes must bee amended by the full counsels that come after: if any thing bee opened by any experience that was afore shut, and if any thing bee knowen that was hidden. And this may bee done without any shadow of superstitious pride, without any boasted Arrogancy, without any contention of malicious enuy, but with holy meekenes, with holy peace, and with Christen charitye. &c.

248. col. 2

¶That the spiritualty is subiect to temporall power and lawes, and ought not to resiste by violence.

xxiij. q. ij. Inter hec. THe holy Church of God hath no swoorde, but the spiritual swoord, wt the which shee doth not kill, but quicken. &c. 191. col. 2

xxiij. q. viij. Conueniter. Likewise blessed S. Ambrose, sayth, willingly will I neuer forsake you but if I bee compelled I may not resist, I may sorow, I may wepe, I may waile Agaynst weapons, agaynst souldiers, agaynst the Gothans, my teares are my weapons. For such thinges bee the defence of a priest, otherwise ought I not, nor may not resist. &c. 191. col. 2

¶Testimonyes prouyng also the same taken out of his first Edition.

Fol. 15. and 16.

Origene Rom. 13. ORygene vpon this text, *Omnis anima* sayth on this maner. All maner of synnes that God wold haue punished, hee would haue them punished not by the byshops, and rulers of the Church, but by the Judges of the worlde. &c.

Dist. 10. ca. Quoniam. The mediatour betweene God and man Christ Jesus, hath deuided the offices of both powers into their proper actes, and into distincte dygnities, willing by his owne medicinall meekenes that mens hartes should bee lyfted vp, and not with mans pride agayne to be drowned in these inferior thinges: so that Christen Emperours (as concerning eternall lyfe) should haue neede of Byshops, & likewise the Byshops, for the course all onely of these temporal goodes, should vse the Emperours lawes, so that ỹ spirituall actiō should be distincted from the worldly courses, and hee that should serue God should not wrappe hym selfe in worldly busynesses.

¶That the true obseruation of the sabaoth, consisteth not onely in abstaining from bodely labours: and that to a Christen mā, euery day is the Sabaoth, and not onely the seuenth day.

Super Gal. 4. HIerome sayth, Therefore be certaine dayes assigned, ỹ we should come together, not that, that day, in the which we come together is holier thē an other but all dayes be lyke, and equall. And Christ is not all onely crucifyed in *Parasceue*, and risen onely on the sonday, but the day of resurrection is alwayes, and alwayes may we eate of our lords flesh. &c. 206. col. 2

All dayes bee a lyke.

Epist. c. 19. Augustine sayth, we must obserue the sabboth day, not that we should recken our self not to labour, but that all thing that we doe worke well, must haue an intention to the euerlastyng rest. Wher fore we must obserue the holy day, not by corporall idlenes, and vnto the let-

ter, but spiritually must we rest from vyces, and concupiscences, wherfore among all the ten commaundementes, that, of the Sabboth day is all onely cõmaũded to be figuratiuely obserued. &c.

206. col. 2

Adu. Iudeos. Also Tertullian sayth, The carnall Circumcision is put away, and extincted at his tyme. So likewise the obseruation of the Sabboth day is declared to bee for a tyme, for we must keepe the Sabboth day, not alonely the seuenth day, but at all times, as Esay sayth. &c.

206. col. 2

De consec. dist. 3. cap peruenit. Augustine sayth, It is come vnto me, that certayne men, whiche bee of an euill spirite, haue sowen certaine euill thynges among you, and contrary to the holy sayth, so that they doe forbyd, that men should worke on the Sabboth day. The whiche men, what other thyng shall we call them, but the preachers of Antichrist, the whiche Antichrist shall make the Sabboth day, and the sonday bee kept from all maner of worke. &c.

207. col. 1

¶ Testimonies prouyng the same article translated out of hys booke *De Doctorum Sententijs.*

Esay the last. AND it shall come to passe that from Moone to his Moone from Sabboth to his Sabboth all flesh shall come to worshyp before me. &c.

Math. 12. For the sonne of man is also Lord of the sabboth. &c.

Collos. 2. Let no man therefore iudge you in meate, or in drinke, or in part of an holy daye, or of the new moone, or of the Sabboth dayes &c.

Galat 4. You obserue dayes, & times, moneths, and yeares. &c.

¶ S. Ambrose *ad Irenæ. Epist. 72.*

The Iewes were commaunded to celebrate the holy sabboth, one day in the weeke, that they should bee subiect to no burthen: because they being losed from worldly business, I would they had so passed, that they might not cary with thẽ no burthen of grieuous sinnes vnto the euerlasting sabboth of ỹ world to come. Let the synagoge of ỹ Iewes obserue the day, Let the church obserue it to immortalytie. In the lawe therefore was a portion, in the Gospell is the perfection. &c.

¶ S. Augustine, *de spiritu & lit. cap. 14.*

Because whosoeuer obserueth that day, hither vnto as the letter soundeth hee iudgeth carnally.

¶ S. Augustine, *ad Bonifa. lib. 3. Cap. 4. contra 2. Epist. Pelagia.*

For if Christe hath taken from vs that greuous yoke of many obseruances, that we should not be carnally circumcised, that wee should not offer sacrifice for our sinnes, that on the sabboth of the seuenth day, we shoulde not abstayne from necessary busines, & other such lyke, if we obserue them being spiritually vnderstand, and setting a syde all shadowes, signifying the true lyght of those things: Let vs take heed whether we shall therefore say that it pertayneth not vnto vs which is written? that, whatsoeuer one findeth of an other mans, hee restore it agayne to hym that lost it: and many other such like preceptes, where by we learne to liue well and godly, and especially, that Decalogue, which is contayned in the .ij. tables of stone, the carnall obseruation of the sabboth onely excepted, which signifieth a spirituall sanctification and rest. &c.

¶ S. Augustine vpon S. Paules epistle to the Galath.

First must a man know ỹ the workes of the law bee of too sortes. For they partly consist in sacramentes, & partly in morall preceptes. Vnto the sacramentes are referred, the circumcision of the flesh, the temporall sabboth, the new moone, the sacrifices, and all such lyke innumerable obseruances. Vnto morall preceptes are referred these, Thou shalt not slaye, Thou shalt not commit adultery, Thou shalt not beare false witnesse, and such other lyke.

¶ S. Augustine vpon Iohn *Tractat. 17.*

Take vp thy bed. &c. Here is a manyfest corporall worke of ỹ body done: not the healing onely of the body, but a playne bodely worke.

That Christians ought not to seeke spitfull reuengement by extremitie of the law.

NOw is there vtterly sinne among you (sayth Paul) because you go to law one with an other: why rather sukfer you not wrong? why rather suffer ye not your selues to bee robbed? Also our maister sayth, If any man will sue at the lawe, and take thy coate frõ thee, let hym haue thy cloke also. 208. col. 2

1. Cor. 6.

Math. 5.

Athanasius. Athanasius, on this texte of Saint Paule sayth: There is vtterly sinne among you, that is to say, It is to your condemnation, and to your ignominie that you doe exercise iudicials among you

you. Wherefore doe you not rather suffer wrong? &c. 209. col. 1

S. Hiero. ad Cor. 6. Also S. Hierome sayth, It is sinne vnto you that you doe agaynst the commaundement of Christ, that you haue iudgementes among you, the which ought alwayes to keepe peace, yea, though it were with the losse of your temporall goods. Wherefore doe you not rather suffer wrong? where as yee ought by the commaundement of the Gospell, and by the example of ỹ Lorde patiently to suffer, there doe you the cõtrary, not all onely not suffer, but you doe wrong vnto them, ỹ doe no wrong &c. 209. col. 1

Haymo ad Cor. 6. Haymo sayth: It is offence and sinne in you, that you haue Iudicials. For accusation engendreth strife, strife engendreth discorde, discorde engendreth hatred. And least peraduenture they woulde say, this is no sinne, to require myne owne: Therefore sayth ỹ Apostle Truely it is sinne vnto you, for you do against the commaundement of ỹ Lord the which sayth: Hee that taketh away thy good, aske it not agayne. Wherefore doe you not rather suffer losse? that ye might fulfill the commaundement of the Lorde, &c. 209. col. 1

Luke. 6.

That Auricular confessiõ is not necessary to salvation translated into English out of his booke De Doctorum Sententijs.

¶ De Pœnitentia Dist. 1.
Cap. Conuertimini.

TUrne vnto me with all your hart and I will turne vnto you. By turnyng is ment the turnyng vpsidedowne of the hart. For if our hart bee turned thoroughly from euill vnto God, it forthwith deserueth the fruite of conuersion, that God beyng turned from wrath to mercy, may pardõ our offences, which beefore hee intended to reuẽge. Whereby it is geuen vs to vnderstand that without any confession of mouth we may bee forgeuen. By this meanes also these leppers whom the Lord willed to shew them selues to the priestes, were made whole and soũd in the way before they came to the Priestes. By which fact it is geuen vs to vnderstãd, that before we shewe our faces to the Priest, that is before we confesse our sinnes, we are clensed from the lepry of sinne. It followeth: by this also that the Lord would declare, that not by ỹ sentence of the Priest, but by the gift of diuine grace, the sinner is made cleane. He cleãsed the lepour by touching, & afterward according to the law cõmaunded him to offer sacrifice. It followeth, but before hee came to the Priest hee is clensed, whilest that by the contrition of his hart, before the confession of the mouth, remission of sinne is graunted. Therfore onely cõtrition in the which is made a renuing, taketh away sinne. Hee hath therfore his reuenour present with him, and dwellyng within hym.

¶ In the same place.
Cap. Scindite.

RErt your hartes and not your garmẽt &c. Shewyng that in the contritiõ of the hart, which is vnderstanded by the rentyng therof, sinnes were forgeuen, and not by confessiõ of the mouth, which is a part of exteriour satisfactiõ, which hee calleth the rentyng of our garmentes, by a part vnderstandyng the whole.

¶ In the same place. *Cap. Facilius.*

IN what houre soeuer a sinner shalbe conuerted. &c. For it is not said whẽ soeuer hee shal cõfesse with his mouth, but onely when hee shall bee turned & shall bee sory for his sinnes, hee shall liue and not dye.

¶ In the same place. *Cap. Facilius.*

THey doe more easely purchase gods fauour, which beeing not conuicted by mans iudgement, but of their own accord acknowlege their faultes, which doe either by their owne confessions bewray the same, or els when other mẽ know not what priuye offenders they bee doe cõdemne them selues to voluntary excommunication, and seperating them selues from the aulter whereon they ministred, not by compulsion but willingly bewayle their life as no life, beeyng sure that they beeyng recõciled by the fruites of effectual penitẽcy they do not onely recouer things that were lost from God, but beeyng also made Citizens of the euerlastyng habitation they may come to ioy euerlastyng.

¶ Chrisostome vpon the Psalme.
Miserere mei. Homi. 11.

COnfesse thy sinnes that thou mayst blot them out, if thou be abashed to

confesse that thou hast offended, cõfesse them dayly in thy soule. I dee not say that thou shouldest confesse to thy cõpanion or felow seruaunt, who may obrayed thee: declare thẽ to God who hath regarde of them. But if thou declare them not, is God ignoraunt of them? or will hee learne them by thee? When thou dydest thẽ hee was at hãd: whẽ thou cõmittest them hee had perfect knowledge.

¶ The same Chrisostome vpon the Epistle to the Hebrues.

LEt vs therfore persuade our selues that we haue sinned, not let the toung onely pronounce it, but the inward conscience also: Neither let vs onely say that wee bee sinners, but let vs specially accompt euery singulare offence. I doe not say ỳ thou shouldest, bewray thy selfe publikly, neither that thou shouldst accuse thy selfe to others, but I would haue thee obey the Prophet, saying: Reuele thy waye vnto the Lord. Psal. 31.

¶ S. Ambrose *De Pœnitentia Petri Sermo. 46.*

PEter brast forth into teares, asking nothing with his voice. I doe finde that hee wept, but I finde not what he saied. Of his teares I read, but of hys satisfaction I read nothyng.

¶ S. Augustine *lib. 10. cõfession. cap. 1.*

THerfore to thee Lord am I manifestly knowen what soeuer I am, & what profiteth me then to confesse my selfe vnto thee. Neither doe I it with wordes of the flesh or with voyce, but with the wordes of my soule and with clamour of my thought which thy eare vnderstandeth. For whereas I am euill, to confesse my selfe vnto thee, is nothyng els but to mislike of my selfe. And when I am godly, to confesse me vnto thee, is nothyng els, then not to attribute the same to my selfe. Because thou Lord doest blesse the iust, but first thou doest iustifie hym beeyng wicked. My confession therfore my God, in thy sight, is made vnto thee both secretely and not secretely. For it is secret in speach, but crieth out in hart. Neither doe I say any good thyng vnto men which thou hast not first heard of me, neither thou also shalt heare any such thyng of me, which thou hast not first shewed vnto me. what therfore haue I to doe with men that they should heare my confession, as though they should heale all my sorowes & griefes, who commonly are wont to bee curious to know an other mans lyfe, and slow to amende their owne. Why demaũd they of me to heare what I am, which will not heare of thee who they them selues are? And how know they that they heare of me to bee true? Forasmuch as no man knoweth what is done in man, but the spirite of mã that is in man.

¶ *De Pœnitentia Distinc. 1. Cap. Quinatus.*

FOrasmuch therfore (as it is proued) that before our confession wee are quickened by grace and made the children of light, it manifestly appeareth that onely by the contrition of the hart without confession of the mouth sinne is remitted.

¶ In the same place. *Cap. Omnes qui.*

THerfore confession is made for the vtteraunce, and not for obraynyng of pardon. And euen as Circumcision was geuẽ to Abraham as a signe of iustice and not as the cause of iustificatiõ: So the confession to the Priest is offered as a signe of pardon already had, and not as a cause of remission to bee receaued.

¶ S. Ambrose vpon the. 1. Cor. 2.

TO remit sinnes, and to geue the holy ghost, is onely in Gods power. If God therfore gaue the effect of our saluation, mã hath nothyng in this behalfe to glory of.

5. *Beda in Lucam Lib. 5. cap. 68.*

GOe your wayes and shew your selues vnto the Priest. And it came to passe that as they wẽt they were made cleane. It is not found that the Lord sent any of those, to whom hee shewed these corporall benefites, vnto the Priestes, but onely lepers: soothly because the Priesthode of the Iewes was a figure of the regall Priesthode to come, which is in the Church, by the which all pertaynyng to the body of Christ, the hyghest Priest and Prince of all others, are cõsecrated. And who soeuer from hereticall malice, or gentilical superstition, or iudaicall, trechery, or els with brotherly discord, as from the spotted coullour of lepresie, shal bee cleansed by the grace of Christ, it is necessary for hym to come

A publike offender ought to make publike satisfaction.

Secret offences require no secret confession, for remission of them, to necessitie for saluation.

come to the Church and there shew the true coullor of his fayth which he hath receaued. But other vices, as it were diseases of the members of the soule, & the sences, ỹ Lord by him selfe inwardly in the conscience and vnderstanding doth heale and correct them.

S. Chrisostome Tomo 6. Sermone de confessione.

Auricular confession is not necessary to saluation.

BVt now is it not necessary that our sinnes should bee confessed before witnesses. Let thy offences be searched out in thy inward thought, and let that shewyng bee without a witnesse, and let God onely heare thy cõfession. God (I say) that obraideth not thy sinnes, but looseth them, because of thy confession.

S. Ierome vpon Math. 16.

Is not this offensiue to godly eares: slaunderous, seditious, and contumelious agaynst our fathers of the Churche? what is a reproche if thys bee not? Doe not the Bysshoppes and Priestes vnderstand this place so manifest. But pride and worldly pompe & Iudas gayne, maketh them as blynd as bittes to see any trueth. To the fire to the fire with hym, without any farther hearyng, for wee must not dispute with heretickes.

TO thee I will geue the keys &c. This place the Bysshops & Priestes not vnderstandyng, doe arrogate vnto thẽ selues some thyng of the Pharisees pride: forasmuch as they thinke they may condemne innocentes, & release sinners: where as beefore God the sentẽce of the priestes is not regarded, but the lyfe of the offenders is considered. We read in Leuiticus of the lepers, where as they are willed to shew them selues to the Priestes. And if they had the lepry then by ỹ priest were they made vncleane: not that the Priestes did make men lepers & vncleane, but because they had the knowledge who were lepours, & who were not, and could discerne who were cleane, and who were vncleane. Lyke as therfore the Priests dyd there make the lepour cleane, or vncleane: so doth our Bysshop or Priest loose, or bynd, not those which bee sinnefull or innocent, but accordyng to his office, when hee hath heard the varieties of the sinnes, hee knoweth who is to bee bound, and who is to bee loosed.

S. Origine in Math. Homel. 1.

And this felow is an horrible heretick, for hee sayth that all ỹ faythfull bee Peters successours, whiche if it shoulde bee so let passe, ỹ Christes will

IT was therefore truely sayd to Peter. Thou art Peter. &c. Notwithstandyng it semeth to bee sayd also to all the Apostles, and to all perfect faythfull men, because they bee all Peters & rockes and vppon them all is the Church of Christ builded, & agaynst no one of those that bee such, shall the gates of hell preuayle. Notwithstandyng by that which foloweth let vs see farther. Doest thou thinke that to Peter onely were geuen the keyes of the kingdome of heauẽ? and shall no other of the blessed Saintes receaue them? If it be cõmon to all, that was sayd, I will geeue thee the keyes, why should not all that was referred to Peter before, seeme to bee common to all the Apostles. For in the Gospell of S. Iohn Iesus geuyng the holy Ghost to his Disciples by breathyng, sayd these wordes, Receaue the holy ghost. &c. as though hee said it to all such so affectionated as Peter was. For all which bee folowers of Christ in like maner are named rockes Thou art Peter &c. But because they which do chalẽge the place of a bysshop doe vse this text as Peter dyd, & teach vs that they haue receaued the keyes of the kyngdome of heauẽ from Christ, because that who soeuer bee bound by them, they bee bound in heauen also, & they which bee loosed by thẽ, ỹ is, haue receaued remission of their sinnes, bee loosed in heauen also: we must say that they say well, if they haue those good workes for the which it was sayd vnto Peter, Thou art Peter: and if they bee such as Peter was, that on them may bee builded the Church of Christ, if the gates of hell shall not preuayle agaynst thẽ. Otherwise it is a vayne iest to say, that he which is tyed with the bondes of sinnes, and draweth his sinnes after hym as a long rope, and his iniquities be as the hoofes of a calfe, for that onely, that hee is a called Bysshop should haue such power, that they which bee loosed of hym, bee also loosed in heauen, or who so bee bounde in earth by hym, bee bounde also in heauen. Let the Bysshoppe therefore whiche doth bind, or loose an other man, bee irreprehensible him selfe. Hee that is worthy to bynd or lose in heauen, must bee the husband of one wife, sober, chast, comely apparelled, a louer of hospitalitie, apt to teach, not geuẽ to ouer much wyne, no striker, nor greedy of filthy lukre, but gentle, no quareller, abhorryng couetousnes, one that ruleth well his owne house, hauyng children in subiection, in all chastitie. If hee bee such a one hee shall not vniustly bynde vpon earth, neither shall hee lose without good aduisement. For if there shall bee

come and take awaye your place and dignitie. Wherfore you will deny him in this place, because hee is both against the determination of the Church.

O you Inquisitours of heresie, awake, it is hyghe day, you sleepe to long.

bee as (I may say) a Peter, and hath not these giftes here mencioned, as it were to Peter, and shall thinke, that he can so bind sinnes, that the same shall bee bound in heauen, & so lose thē, that they shall bee losed in heauen, her deceaueth him selfe, not vnderstandyng the meaning of the Scripture, but puffed vp, hee falleth into the iudgement of the deuill.

¶ Tripartita historia lib. 9. cap. 35. Verba Sozemeni.

BEcause it is knowen to bee a diuine thyng and aboue mās nature neuer to sinne, God commaunded remission to bee geuen to sinners that doe repēt. But they which refuse to acknowlege their sinnes, they heape vnto thē selues a greater burthen of sinnes. wherfore it seemed good to the aūciēt Bysshops, that as it were vpon a stage vnder the testimony of the Ecclesiasticall people their sinnes should be opened. And for this purpose they appoynted a Priest of good conuersation, a wise man, and a keeper of secretes, vnto whom they commyng that had offended confessed their owne sinnes. But hee accordyng to euery mās offence assigned a penaltie. which custome also hitherunto is obserued in the Weasterne Churches & especially at Rome, where there is also a certaine place appointed for repentaunt sinners. For the offenders stand amongest the penitētes and mourners. For when as the holy celebration is a doyng, they not participatyng the communion, prostrate them selues vppon the earth with mournyng and lamentation, vnto whō the Bysshop repayring, hee also prostrateth him selfe with spirituall teares and groneyng, and all the common multitude in the Church fall on weeping. After this, first ariseth the Bysshop and taketh vp those which lay on the ground. Thē when hee hath competently prayed for them whiche haue repented, hee demisseth them all. But they of there owne accorde afflictyng them selues, either with fastyng, or abstinence from washyng, or forbearyng of meates, or by other like things which they bee commaūded, doe looke for the generall day which the Bysshop assigneth. The tyme beyng appoynted and they hauyng as it were fulfilled certaine dutyes and tendred the penaltie for their sinne, then are they admitted to communicate with the people. And this custome, the aūciens bysshops of Rome haue obserued euen vntil our dayes. Moreouer at Constantinople there was a minister appoynted to attend vpon the penitēt vntill that time, that a certaine noble woman, when she had confessed her sinnes, and the minister had cōmaūded her that she should fast and praye vnto God with good workes, when she had this obserued, she confessed that she had often tymes leyen with the Deacon. when the people vnderstoode this they raged at the Priestes as though they had beene iniurious to the Church. Then Nectarius the Bishop remoued the wicked Deacon, and certaine persuadyng him, that hee would leaue free for euery mans conscience to communicate when they thought good, appoynted no more any Deacon to attend on the penitēts. And from that tyme, that auncient custome was taken away. when as I thinke lesse offences were committed for the shame of confession and the subtill examination.

Here you haue the originall of your secret confession whiche the Church of God knew not by the space of 300. yeares I say not this as vtterly condemning it: yea rather as approuyng it: but I doe teach it not to bee necessary to our saluation.

A notorious exāple what mischief commeth by the single lyfe of the Clergy men.

¶ That Monkes bee no holyer thē lay men by reason of their coule or place: translated into English out of his booke *De Doctor. Sent.* a

¶ S. Gregory in Ezech. Home. 10 lib. 1.

FOr often sines we see certaine, as it were stricken with remorse by the voyce of the preacher, to haue chaūged their habite, and not their mynde: so that they would take vnto them a religious garment, but they would not tread vnder foote their former vyces, but were fyred outragiously with the prickes of anger, or waxyng whote with grief of their neighbours, become proud with certain good gifts shewed in the sight of mē, gape after the gayne of this present world and haue onely a cōfidence of holynes on their outward habit, which they haue taken. For it is of no matter of any merite, to regarde what is outwardly done in our body, but we must bee very carefull what is done in our mynde.

Doth hee not here lyuely set forth our holy Mōkes.

¶ S. Gregory in Ezech. Home. 9. lib. 1.

FOr oftē tymes we complayne of our neighbours lyfe, wee endeuour to chaunge our dwellyng place, and to choose a secret place for a solitary lyfe, not considerying that if Gods spirite bee wantyng, the place helpeth not. Loth wēt out from the Sodomites holy, but in the mountaine hee sinned. But that the place doth not strengthen the mynde, the first father of all mankynd

doth

doth witnesse who fell by transgression in Paradise. For if the place could haue saued, Sathā had not fallen frō heauē.

¶The Councell of Gangrens.

IF any man shall thinke it requisite accordyng to his vow or purpose of continēcy to weare a coule, as thereby to attaine righteousnes, & doth reprehend or iudge others, who with reuerence doe weare a lay mans weede, or other common garmentes vsed of the lay people, let him bee accursed.

¶Out of the same Councell.

IF any sonnes, shall forsake their fathers, especially being faithfull Christians, vpō the pretence of religiō, thinkyng it lawfull, & will not rather yeld due reuerēce to their parētes, that they may in them worshyppe God, for that they be faythfull, be they accursed.

¶*S. Barnard ad Guilhelmum Abba.*

THe kyngdome of God is within you, that is, not outwardly in your apparell, or nourishments of the body, but in the vertue of the inward man. wherof ỹ Apostle sayth, The kyngdome of God is not meate and drinke, but righteousnes, peace, and ioy in the holy Ghost.

¶*Distinct.* 40. *cap. Non loca.*

NOt our place, & orders doth make vs nearest vnto our creatour, but our good desertes doth either ioyne vs vnto hym, or our euill desertes doth separate vs from him.

¶In the same place.

THey are not the sonnes of saintes, which possesse the place of Saints, but they whiche exercise theyr good workes.

¶In the same place. *cap. Multi.*

THe place doth not sanctifie the mā, but the man sanctifieth the place. Euery Priest is not a holy man, but euery holy man is a Priest. Hee that sitteth well on the chaire, receaueth the honour of the chayre, but hee that sitteth euilly is iniurious to the chayre.

¶In the same place the wordes of S. Ambrose *Cap. Illud autem.*

BVt marke this one thyng, that the mā was made out of Paradise, and the woman in Paradise, wherby thou mayest note, that not by the worthines of ỹ kinred or place, but by vertue euery man doth purchase to him selfe the fauour of God. Finally, out of Paradise, that is in an inferiour place, the man was made which proued the better, and the woman which was made in the worthier place, (that is in Paradise) is the inferiour creature.

¶In the same place. *Cap. Quibet.*

NO secret places without grace, can preserue the soule, which we haue ensoones perceaued in the faultes of ỹ elect. For Loth in that peruers Citie was iust, but on the mountaine hee sinned. But what speake we of this, whē as we haue greater exāples. For what was more pleasaunt then Paradise? what was more safer then heauē? and yet notwithstandyng, man fell out of Paradise and the aungell from heauē.

¶*Distinctione* 41. *Cap. Clericus.*

WHosoeuer, despising those things wherby hee presently liueth doth seeke either more delicate, or more homlyer apparell or foode then otherwise is commonly vsed, hee is either vntemperate of him selfe, or superstitious.

¶That the fastyng of Christians doth not cōsiste in choyse or difference of meates, translated into Englishe out of his booke *De Doctorum Sententijs.*

¶*Distinct.* 41, *Cap. Quisquis. Verba Augustini.*

WHo soeuer doth vse thinges present more straitly then the maners of them is with whom hee liueth, is either vntemperate or superstitious. And who soeuer vseth thē in such sorte that it passeth ỹ boundes of good mēs vsage with whom hee liueth, he either doth it to some speciall purpose, or els is hee a wicked person. For in all such cases, not the vse of thyngs, but the carnall lust is in fault. What therfore is agreable, to place, tymes, and persons, we must diligently marke: neither let vs rashly reprehend offences. For it may come to passe, that a wise mā may vse a most precious and delicate meate, without any greedy lust or glotony, & that an vnwise person may haue an vnsatiable appetite to some grosse foode: and that some man after the maner of

what maner of fast is yours, who fare so dētely with your fishe? who would not rather, fast with you, and to eate of a turbate, thē with vs to eate porke or bakenē cōpare one excesse to the other & yet forsoth doe you seme to fast

Chriſt had leyther feede of fiſhe, then fine brothe, as dyd Eſau Abrahames nephew, or on coren as cattle doe. For wee doe not accompt the moſt part of brute beaſtes to bee more continent thē others, becauſe they bee nouriſhed wᵗ vilder foode. For in all ſuch kynde of thynges which we vſe, not ſo much by conſideration of their nature, as of the cauſe of vſyng thē, or the maner of deſtryng them, wee either allow or improoue them.

¶ S. Auguſtine. *ad Ianuar. Epiſt.* 12.

WHereas the Friers bee ſo preciſe from eatyng of fleſhe, that they thinke them vncleane, which doe eate, it is moſt manifeſtly agaynſt fayth and ſound doctrine. I am ſure that in two preceptes of God all thynges bee contained, and that the end of the precept is loue proceedyng from a pure hart, a good cōſcience, and an vnfayned fayth. What ſoeuer therfore is ordeined ouer and beſides cuſtome, that it ſhall be obſerued as though it were a Sacramēt, I can not allow it: albeit becauſe I would not bee an offence, to any holy or weake perſons I dare not freely diſalow many ſuch thynges.

It foloweth: true Chriſtian religion (which the mercy of God would haue free, onely with the celebratiō of a few and manifeſt Sacramentes) they oppreſſe with ſeruile burdens: ſo that the ſtate of the Iewes is more tollerable, then ours, who although they knew not the tyme of libertie, were but ſubiect vnto the burdens of the law, and not to mans preſumptions.

¶ *Diſtinct.* 41. *cap. Delitiæ.*

ALl kind of delicate meates, if they bee taken without any greedy deſire bee not hurtfull: and vilde meates greedely receaued doe hinder the fruite of abſtinencye. For Dauid powred out water that was euilly lufted, and Helyas dyd eate fleſh.

¶ In the ſame place. *cap. Quod dicit.*

AS concernyng that the Lord ſayth in the Euangeliſt, wiſedome is iuſtified of her children, he declareth, that the ſonnes of wiſedome, vnderſtand, that righteouſnes conſiſteth neither in abſtainyng, nor in eatyng, but in the patient ſufferyng of ſcarcitie, and in temperaūce, not to corrupt them ſelues by toe much aboundāce, and in conueniēt taking, or not taking of thoſe thinges, whereof the gredy luſt is reprehended, and not the ſimple vſe. For it forceth not at all what nurriſhments thou receaueſt, to the neceſſary ſuſtinaunce of thy body, ſo that it be agreable to thoſe kinde of nurriſhmentes, by the which thou mayſt liue.

Out of the generall coūcell of Pope Martire. *Deſtinct.* 30. *Cap. Si quis.*

IF any man doe abſtaine from fleſhe not for abſtinaunce, but for the abhorring of the meate, it is willed by ỹ counſell that hee doe firſt taſte it, and then if hee will let him abſtaine. But if hee ſo deſpiſe it, ſo that he will not taſte of the porrage wherein the fleſh was ſodden, this man, if he bee not obedient, and remoue not from him ſelfe the ſuſpition of hereſye, let him bee depoſed from the order of the clergie.

Behold how manifeſtly by this Counſell, not ỹ eaters of fleſh but the ſuperſtitious abſtainers are counted hereticks.

¶ Origine in Leuiti. Home. 10.

THou therfore, if thou wilt faſt, faſt according to the precept of the goſpell, and keepe in thy faſt, the lawes of the goſpell, in the which the Lord commaundeth of faſting in this wiſe. when thou dooſt faſt annoynte thy head. &c. Wouldeſt thou that I ſhould yet ſhew thee what kind of faſting thou oughteſt to faſt. Faſt from all ſinne, take no meate of malice, make no banketes of pleaſure, ware not to whot with wine of ſenſualyty, faſt from euill artes, & practiſes, abſtaine from euill talke, ſtay thee from euill thoughtes: Touch not the ſtolen breade of peruers doctrine, and thou ſhalt not luſt after the deceaſuable foode of philoſophy, which may ſeduce thee from the trueth. Such faſt doth pleaſe God. But to abſtaine from meates which God hath created to bee receaued of the faythfull with thankes geuing (and this to doe with them that crucified Chriſt) can not bee acceptable to God. The Phareſeys on a tyme were offended with our Lord, becauſe his diſciples did not faſt: vnto whom hee aunſwereth, that the children of the bridegrome can not faſt, as long as the bridegrome is preſēt with them. They therefore doe faſt, who haue loſt ỹ bridegrome. we ỹ haue the bridegrome with vs can not faſt. Neyther yet not withſtanding doe we ſay this, to let loſe the bridle of chriſtian abſtinencye. For we haue the tyme of Lent cōſecrated to faſting, and we haue the fourth, and the ſixth ferye of the weeke, in the whiche we doe ſolemnlye faſt. But Chriſtians

haue

haue libertie to fast at any time, not by superstitious obseruances, but by the vertue of continencie.

¶ *De consecra, distinc. 5. Cap. Ieiunium*

THe great and generall fast is to abstaine from iniquities, and from vnlawfull pleasures of ỹ worlde, which is the perfect fast in this worlde &c.

¶ Athana. vpon S. Paules *Epist. to the Hebru. Cap. 13.*

IT is good that the hart be stablished with grace, and not with meates, &c. Hee reprehendeth those which brought in the iudaicall abstinence, and obseruance of meates. For you (sayth hee) are to be stablished by fayth, and to bee certified that nothing is vncleane, and that to the beleeuing all thing is pure. Therefore this fayth, and not the obseruaunce of meates is necessary. For they whiche haue sinned through meates, ỹ is, which be alwayes busyed in such obseruances of meates, it is manyfest that these haue nothing profited, &c.

That the vniust excommunication of the Pope doth not hurt the excommunicated: translated into Englishe, out of his booke, *De docto sent.*

¶ *11 Queest. 3. Cap. Illud plane.*

THey sayd not that without good aduisement, that if any of the faythfull shall be vniustly excommunicated, it shall be rather hurtfull vnto him that doth, then to him that suffereth the iniury. For the holy ghost dwelling in the saintes, by whome euery man is bounde or loosed, doth punish no man wrongfullye, for by him is loue poured into our harts, which doth not amisse. The peace of ỹ Church forgeueth sins: & can hee that is out of the peace of the church, detaine his sinnes? Not according to the sentence of men, but according to the will of God, the lock retaineth sinnes, and the rocke remytteth thē. The doue retaineth, & the doue forgeueth. In like maner sayth Salomon euen as a bird flying to an vncertayne place, and as any sparow flying in the ayer, so a curse in vayne cast out, commeth on him, who sent it. Prou. 26.

¶ In the same place, *Verba Augustini cap. qui*

HEe that is iust, and is vniustly cursed, ỹ him is it turned for a reward

¶ In the same place. *Cap. Cui est illata. Gela.*

OF whome sentence is geuen, let him geue ouer his errour, and it is voyded: but if the iudgment bee vniust, for so much hee needs not to care, for as much as before God, and in his church wrongfull iudgment can hurt no man. Therfore let hym not desyer to be absolued of that, whereby hee perswadeth hym selfe to bee nothing bounde.

¶ In the same place. *Cap. Cepisti. Verba Aug.*

THou hast vndertaken to accompt thy brother as a publicā, or infidel and thou bindest him on earth: but see that thou binde hym iustly, for iustice will breake vnlawfull bondes.

¶ In the same place, *Cap. Temerarium iudicium, Verba Augustini.*

RAshe iudgment for the most part neuer hurteth him which is rashlye iudged: but to him that iudgeth rashly, his rashnes must needes bee hurtfull.

¶ In the same place. *Cap. Quid. Verb. Aug.*

WHat harme is it to a mā, though humane ignorāce doth blot him out of that table, if his wicked conscience do not blot him out of the booke of life?

¶ In the same place. *Cap. Et si. Verba Aug.*

ALthough for a time thou bee condemned of a man, and the procon sull hath geuen iudgmēt vpon Ciprian, thy earthly seate is one thing, the heauenly iudgmēt seate is an other: from the inferiour seat he hath receiued iudgment, from the superiour, he receiueth a crowne.

So ye do here condemne those for heretickes whō Christe crowneth for saintes.

¶ *11. Queest. 3. Cap. Custodi. Verba Augusti.*

KEepe thy innocencye secret vnto thy selfe, when no man doth oppresse thy cause: false witnesse shall preuayle agaynst thee, but that onely with men: for shall it bee of any force before God, where thy cause is to bee heard? when as God shall bee the iudge, then shall bee no other witnesse then thy conscience, betweene the iust iudge and thy thy conscience: therefore feare nothing but thy owne cause.

¶ *24 Queest. 3 Cap. Si quis. Verba Hieronimi.*

IF any man bee excōmunicated with vnrighteous iudgment of thē which bee rulers of the Church, if hee before hath not gone out thereof, that is if

hee hath not so done that deserued to be excommunicated, he is nothing hurt in that hee seemeth to bee expelled of men by vniust iudgment: and so commeth it to passe that sometime hee which is cast out, is within, & hee is without which seemeth to bee kept within.

¶ 24. Quest. 3 Cap. Non in verba Rabbani.

WE are not perpetually damned when as we are vniustly iudged according to the saying of Dauid, Neither shall hee damne him when hee is iudged. Many of the Priestes doe professe, ỹ they persecuted a faulte of a zeale to Godward: but whilest that this is vndiscretly done, they incurre the wickednes of sacrilege & whilest they rūne hedlonge to amend others, they themselues doe also much rather fall into a worser mischiefe.

☞ In the same place, Cap. Cum aliquis. Verba Origē.

And you onely cast out ỹ faithfull, and beleeuyng: but whoremongers, and adulterers you blesse. For if you should cast out all thē, your church would bee but small.

WHen as any man doth goe out from the trueth, from the feare of God, from fayth, and from charity, hee goeth out of the tentes of ỹ Church, although by the sentence of the Bishop, hee bee not cast out. So contrary wise one is with vniust iudgment cast forth, if before hee hath not gone out of him selfe, that is if hee haue not by hys doeing deserued to goe forth, hee is no thing at all harmed. For sometime hee that is cast forth is within, and hee that is without, it semeth that he is within.

☞ The councell of Meldens 11. Questi. Cap. Nemo Episcoporum.

LEt no Bishop (without certaine, and manifest cause first knowen) forbid any man the ecclesiasticall communion. And let no man accurse anye one, without the knowledge of ỹ Arch bishop, or Bishops, but so farre as the Canon auctoritye doth teache, because a curse is eternall damnation of death, and it ought to bee enioyned, but onely for a deadly sinne, and vpon those which could not otherwise bee amended.

¶ The ende of the workes of Doct. Barnes.

A brief and necessary Table, of all particular matters and wordes to bee noted in, these workes of Maister Doctour Barnes.

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FINIS.

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¶Cum gratia & Priuilegio Regiæ Maiestatis.

A liuely picture deſcribyng the authoritie and ſubſtaunce of Gods moſt bleſſed word, veyghing agaynſt Popiſh traditions.

How light is chaffe of Popiſh toyes, if thou deſire to trye,
Loe Iuſtice holdes true beame without reſpect of partiall eye:
One ballance holdes Gods holy word, and on the other parte,
Is layde the dregs of Antichriſt, deuiſde by Popiſh arte:
Let Friers and Nunnes and baldpate Prieſtes, with triple crowne of Pope,
The Cardinals hatt, and deuill him ſelfe, by force plucke downe the rope:
Bryng bell, booke, candle, croſſe, & beades, and mitred Baſan bull,
Bryng buls of leade and Popes Decrees, the ballance downe to pull:
Yet ſhall theſe tares and filthy dregs, inuented by mans brayne,
Through force of Gods moſt mighty word, be foũd both light and vayne.

Magna eſt Veritas & prtualet, Great is the trueth and preuayleth. 3. *Eſdra.* 4.